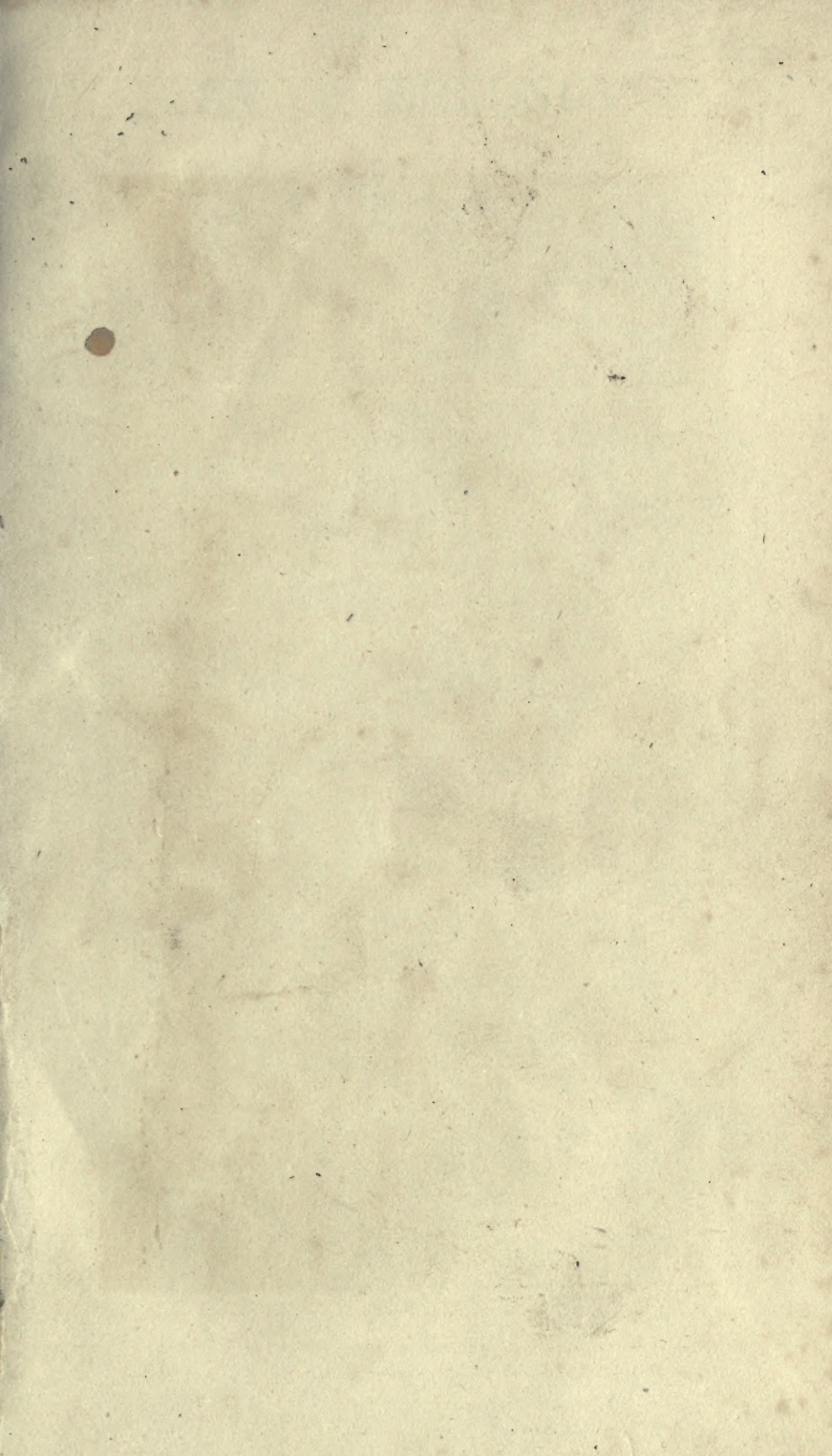


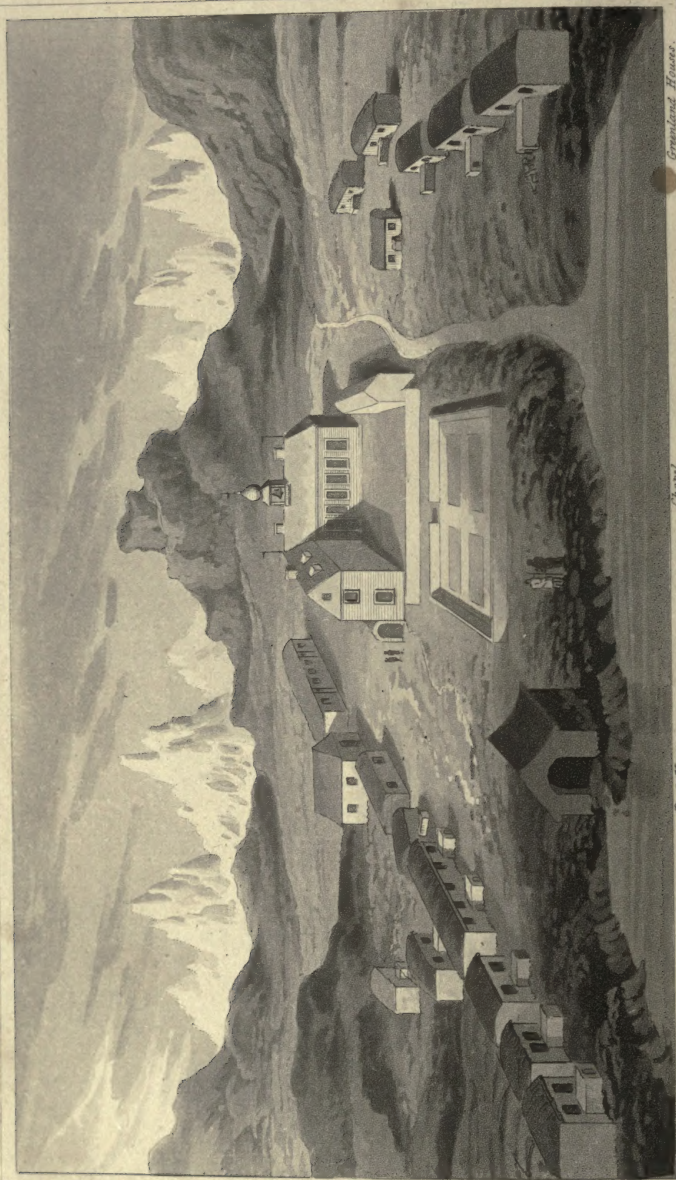


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View of New Herrnhut.

THE

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HISTORY OF GREENLAND: 4

INCLUDING

AN ACCOUNT OF THE MISSION

CARRIED ON BY THE

UNITED BRETHREN

IN THAT COUNTRY.

FROM THE GERMAN OF DAVID CRANTZ.

WITH

A CONTINUATION TO THE PRESENT TIME;

ILLUSTRATIVE NOTES;

AND AN APPENDIX, CONTAINING A SKETCH OF THE MISSION
OF THE BRETHREN IN LABRADOR.

Where the North Pole, in moody solitude,
Spreads her huge tracts and frozen wastes around ;

* * * * * where never sound

Startled dull Silence's ear, save when, profound,
The smoky-frost muttered : there drear Cold for age
Thrones him ; and, fixed on his primæval mound,
Ruin, the giant, sits ; while stern Dismay
Stalks like some woe-struck man along the desert way.

In that drear spot, grim Desolation's lair,
No sweet remain of life encheers the sight :
The dancing heart's blood in an instant there
Would freeze to marble. Mingling day and night
(Sweet interchange which makes our labours light,)
Are there unknown ; while in the summer skies
The sun rolls ceaseless round his heavenly height,
Nor ever sets till from the scene he flies,
And leaves the long bleak night of half the year to rise.

HENRY KIRKE WHITE.

IN TWO VOLUMES.

VOL. I. - 2

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HISTORY OF GREENLAND:



FROM THE GERMAN OF DAVID GRANTZ.

A CONTINUATION TO THE PRESENT TIME.

WITH

AND AN APPENDIX, CONTAINING A SKETCH OF THE MISSION
OF THE BRITISH IN GREENLAND.

Printed by Strahan and Spottiswoode,
Printers-Street, London.

PREFACE.

IN bringing forward a new edition of Crantz's History of Greenland to the notice of the Public, the Editors have laboured under peculiar difficulties. While it seemed derogatory from the reputation of Crantz, as a writer of much genuine merit, and some celebrity among his countrymen, to metamorphose his work by alterations and curtailments, it was evident that the many minute details of trivial circumstances, the fatiguing mass of heavy narrative, and the numerous repetitions of the original publication, would tend to exhaust the attention of the reader, and obscure the real excellencies of the work. The style also of the original German, required considerable alteration, to adapt it to the more perspicuous and refined model of modern composition. We are hereby far from insinuating, that the language of our Author is destitute of merit. It is in general simple, manly, correct, and energetic; and above all, possesses that fascinating charm, which sound judgment, united with veracity and integrity of purpose, can give to the production of a writer, though he be comparatively unskilled in the technicalities of composition. We may add, that Crantz's style will appear still more meritorious, when it is recollected, that as he wrote his book before the literature of Germany was ennobled, and its language refined, by the labours of a Schiller, a Wieland, or a Göthe, the works of his cotemporaries were chiefly remarkable for a certain clumsy strength, and could boast of very little beauty, or even propriety of diction. Contrasted with these, the language of the History of

Greenland will appear not only appropriate, but often elegant. Yet with all its merits, the phraseology of Crantz savours too much of the age and country in which he wrote to suit the taste of an English reader in the present dispensation of literature. The intrusion of a literal version of his history among the other publications of the day, would have much the same effect as the appearance of a person dressed in the costume fashionable at the beginning of the last century, in one of the emporia of modern gentility.

The former, almost verbal translation of 1767, retained all the defects of method, along with a style, far inferior to that of the original in comparative excellence; yet, it likewise preserved some portion of that homely strength and manliness which characterises its diction, and which may perhaps be missed by some readers of the present edition. The Editors trust, however, that in paring off the redundancies, and modernising the uncouth dress of the original, they have not wantonly departed from their text, and lost sight of a due regard to fidelity. Without suffering themselves to be cramped by an adherence to the old version, they have compared it throughout with the German, and sometimes made use of its rendering in such parts of it as seemed best executed.

In the first part of the work, delineating the face of the country, and the manners, superstitions, and traditions of its inhabitants, the alterations and omissions are few and unimportant; as it was not deemed necessary to suppress even those recitals of monsters and prodigies, which, though they seem to indicate a degree of credulity when admitted into the domain of sober prose, still found some quarter, and perhaps credence, with a man of our author's sound judgment. The chief improvements, if we may thus designate them, have been made in investing the subjects of natural history with the convenient nomenclature of modern science. And if this has been accomplished only in a very imperfect degree, the reader is requested to bear in mind that the scientific distinctions both of species

and genera are frequently wanting in the descriptions of Crantz. A few changes were also necessary to render the history conformable to the present circumstances of the country.

Far greater liberties have been taken with the remaining portion of the work, which contains the annals of the mission of the United Brethren in Greenland. Discarding the excessive prolixity with which the journals of the missionaries are abstracted, the Editors conceived that they would best attain their object by large and frequent omissions of such subordinate details as were not essential to the continuity of the narrative, while they gave at large only the more prominent and interesting parts.

In addition to Crantz's own continuation of several years of the narration, which has not appeared in English, the sources resorted to for the sequel of the history, have been the continuations of the History of the Brethren, in German, and the Periodical Accounts. Nor should we omit to mention the able and judicious "*Historical Sketches of the Brethren's Missions*," by the Rev. J. Holmes, to which the Editors have considerable obligations in this part of their labours. With respect to the Notes, it may be sufficient to observe, that they have been added, either to explain what appeared imperfect and unsatisfactory in the original, or to illustrate various interesting subjects. The insertion of such notes as touch upon debateable ground, will, it is hoped, be construed charitably, as they are not intended for the purpose of controversy, but of illustration.

For a favourable reception from the Public, the Editors mainly rely upon the intrinsic value of the work itself. It has long been a standard one in all that relates to Greenland, a distinction which the Author has deservedly gained by his industry and discrimination in collecting materials during his residence of a year in the country, and in collating the accounts of previous writers; together with his well known integrity in all that he advances upon his

own authority, and his scrupulous care to refer to the sources of his information for whatever did not fall within the sphere of his observation. Few of his opinions, even on matters of conjecture, have been disproved by the discoveries or theories which have been brought out by the rapid progress of science ; and the general utility of his work is proved by the numerous writers on subjects connected with Greenland, who have gladly availed themselves of his labours. Nor can we avoid indulging the hope, that at a time when almost all the divisions of the Church of Christ are strenuously exerting themselves to spread his kingdom over the whole habitable globe, it may be gratifying to many to peruse the history of one of the earliest and most successful efforts towards the accomplishment of this object.

Without laying much stress upon the incident ourselves, or expecting our readers so to do, we cannot dismiss the subject without adverting to the opinion of one whose authority once stood high in the world of letters. We have it from a very respectable quarter, that when the old translation of the work was shown to the late Dr. Johnson, he declared that very few books had ever affected him so deeply, and that though the style was quaint and rugged, the man who did not relish the first part was no philosopher, and he who could not enjoy the second no Christian.

*Fulneck School,
March 20, 1820.*

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CHAPTER II

The first of the great principles of the human mind is the principle of association. This principle is the foundation of all our knowledge and all our actions. It is the principle by which we connect ideas and actions together, and by which we learn from experience. The second principle is the principle of causality. This principle is the foundation of all our reasoning and all our science. It is the principle by which we understand the causes of things and the effects of our actions. The third principle is the principle of morality. This principle is the foundation of all our conduct and all our happiness. It is the principle by which we determine what is right and what is wrong, and by which we strive to do good and avoid evil. These three principles are the pillars of the human mind, and they are the foundation of all our knowledge, all our reasoning, and all our conduct. Without these principles, we would be lost in a world of confusion and chaos. We would not know what to think, what to say, or what to do. We would be like a ship without a rudder, drifting aimlessly on the sea of life. Therefore, it is of the utmost importance that we understand these principles and that we apply them to our lives. We must learn to associate our ideas and actions correctly, we must understand the causes and effects of things, and we must strive to do good and avoid evil. Only then can we live a life of wisdom, of reason, and of morality. Only then can we find true happiness and true fulfillment. This is the purpose of this book, and this is the purpose of this chapter. We will explore these principles in detail, and we will show how they can be applied to our lives. We will show how they can help us to understand the world around us, and how they can help us to live better lives. We will show how they can help us to become wiser, more reasonable, and more moral people. We will show how they can help us to find true happiness and true fulfillment. This is the purpose of this book, and this is the purpose of this chapter. We will explore these principles in detail, and we will show how they can be applied to our lives. We will show how they can help us to understand the world around us, and how they can help us to live better lives. We will show how they can help us to become wiser, more reasonable, and more moral people. We will show how they can help us to find true happiness and true fulfillment.







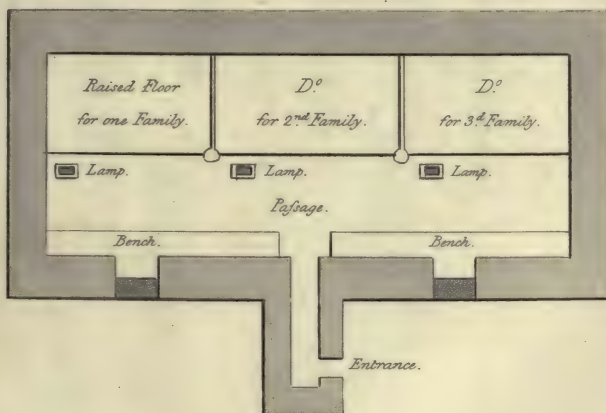
Costume of a Greenland Man & Woman.





Greenland House.

Ground-plan.







Darts used by the Natives of Greenland.





Umiak or Women's Boat.



Skeleton of D.

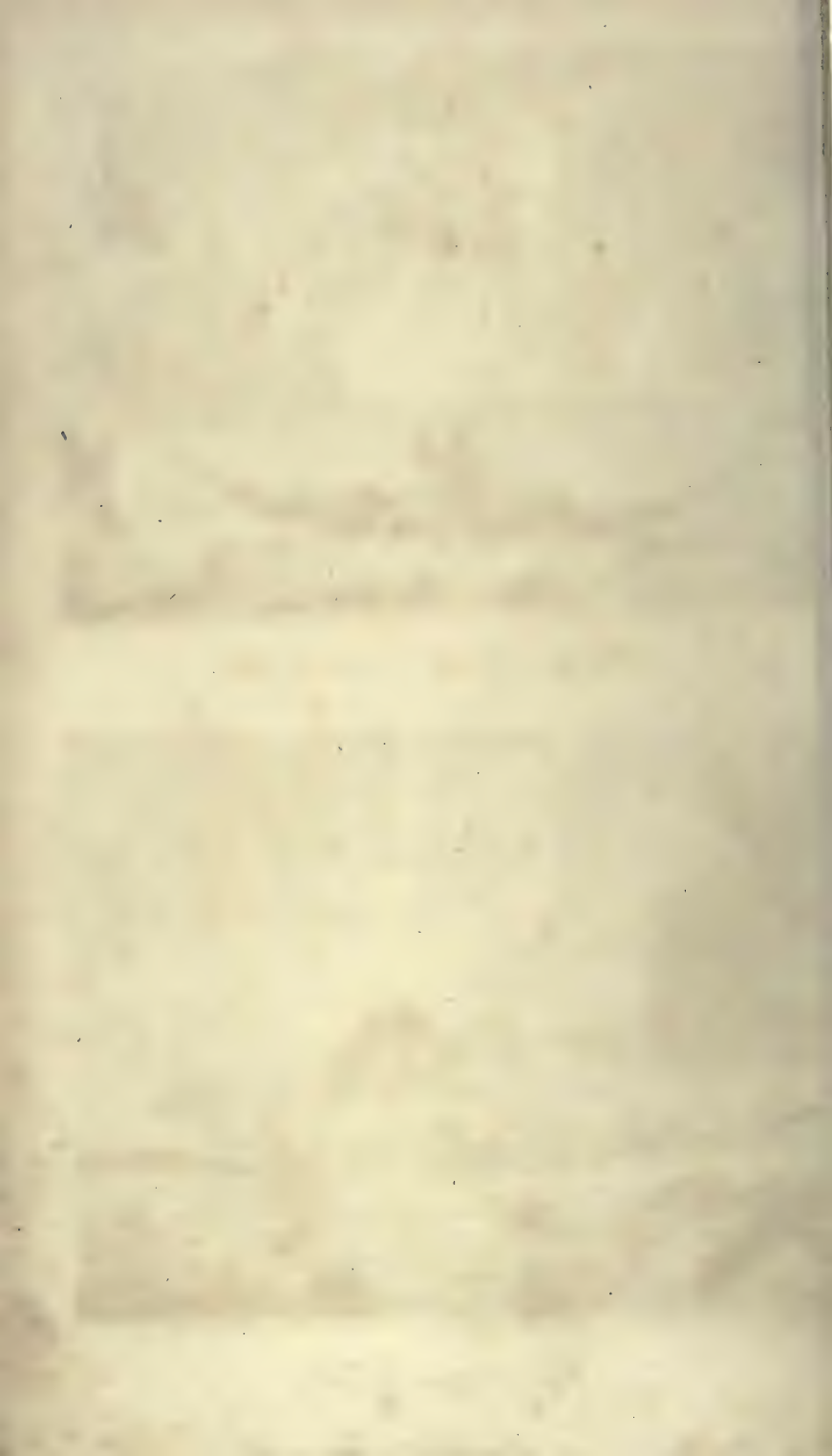




The Greenlander in his Kayak.



Skeleton of a Kayak.



THE
HISTORY
OF
GREENLAND.

BOOK I.—CHAP. I.

Of the Country in general.—I. Its Situation and Boundaries.—II. Name and Aspect.—III. Geography of the West Coast, Fredericshaab, Fisher's Lodge, and Lichtenfels.—IV. Godhaab and Zukkertop: Mission at New Herrnhut, and summary Computation of the Inhabitants.—V. Holsteinburg, South Bay and Egede's Minde.—VI. Disko Bay, Christianshaab, Claushaven and Jacobshaven.—VII. Rittenbenk and Noogsoak.—Face of the North Country.—VIII. Face of the South Country.

I. GREENLAND is well known as the most northern tract of land lying between Europe and America; and considering its vast extent, compared with the small part as yet known to Europeans, may be justly numbered among the unexplored regions of the north. Various navigators have coasted it from the most southern point, the promontory of Farewell, in lat. 59°, proceeding in a north easterly direction towards Spitzbergen, as far as 80° north latitude, and towards the north or north-west as far as lat. 78°. No vessel, however, has hitherto gained its northern extremity, so that we cannot determine with

any degree of certainty, whether it be an island or connected with some other continent. That it is joined towards the east to Spitzbergen, Nova Zembla, or the north of Tartary, was only a vague conjecture which has been exploded by the discoveries of the Dutch and Russians. Another supposition, that it terminates on the north-west in America, admits of being supported by much more probable arguments. In the first place, Davis's Strait, or more properly Baffin's Bay, is known gradually to contract towards the north; and the shore, though generally high where it borders on the open sea, flattens as we advance nearer the pole. Again, the tide, which, near Cape Farewell, or even *Cockin's sound*, lat. 65° , rises at new and full moon more than 18 feet, seldom exceeds two fathoms in the neighbourhood of *Disko*, and may probably, as we proceed still farther north, entirely disappear. *

To these reasons we may add the testimony of the Greenlanders themselves, though not much to be relied upon. According to their accounts, the strait at last becomes so narrow, that the natives of one coast may be heard by their neighbours on the other; and that were it not for the rapidity of the current which sets in a southerly direction through the middle, they would even be able to visit each other.

II. The name *Greenland* was first given to the east side by its discoverers, the Norwegians and Icelanders, on account of its uncommonly verdant appearance. This side, generally called ancient or *Lost Greenland*, is at present entirely unknown to us; since, owing to the prodigious quantities of floating ice, none are able to approach it.

The tales of Icelandic writers, who describe in glowing colours the fertility of ancient Greenland, with the beauty of its villages and churches, are generally considered to be completely chimerical. However, it ought to be mentioned, that traces of a superior state of cultivation have been observed also on the west coast; and

* See Note I.

remnants are still to be seen there of dwelling-houses and churches, probably erected by the Norwegians ; so that in this respect it may have been no way inferior to the more famous eastern side.

West Greenland is inhabited by Europeans between the 62d and 71st degrees of north latitude, and has sometimes been erroneously termed by voyagers Davis's Strait, which again has not unfrequently been confounded with the whole arm of the sea separating Greenland from America. Davis's Strait, properly so called, is only that narrow channel, about 40 leagues broad, between the promontory of Walsingham on James' island in North America, and *South Bay* in Greenland ; and extends from lat. 71° as far as *Disko* island.

It is called after John Davis, an Englishman, who discovered it while endeavouring to find the north-west passage, and has since that time been visited by various nations, on account of the whale-fishery ; especially by the Dutch and English, who have furnished us with the best outlines of the coast.

The shore, on this side, is high, rugged, and barren, rising close to the water's edge, into tremendous precipices and lofty mountains, crowned with inaccessible cliffs, which may be seen from the sea at the distance of a hundred miles. In these respects, it bears some similarity to the coast of Norway, with this difference, that the Norwegian mountains are clothed with wood, and rise with a more gradual ascent.

All the Greenland hills, except where the rocks are smooth and perpendicular, are covered with eternal ice and snow, which accumulate particularly on elevated flats, entirely filling many valleys, and in all probability increasing from year to year. Those rocks on which the snow cannot lie appear at a distance of a dusky-grey colour, and without any signs of vegetation ; but upon nearer inspection they are found to be streaked with numerous veins of coloured stone, with here and there a little earth, which affords a scanty nourishment to some hardy species of heath. The valleys, which con-

tain several small brooks and ponds, are overgrown with a sort of low brush-wood.

The whole coast is indented with a series of deep bays or fiordes, which penetrate a great way into the land, and are sprinkled with innumerable islands, of various dimensions, and the most fantastical shapes.

III. Of so wild a country, only thinly inhabited on the coast, a long geographical description would be needless. It may, however, be proper to give a brief account of the principal places, as they lie in order along the shore, obtained chiefly from a merchant who resided a great number of years in the country.

The majority of the Greenland nation live between Staatenhuk and lat. 62° ; or, as the natives usually express it, in the south. In this part of Greenland no Europeans have settled, so that it is but very partially known to us.

Farther north the first place deserving notice is the colony of *Fredericshaab*, founded in the year 1742 by Jacob Severin, a Danish merchant, upon a projecting point of land, called by the Greenlanders *Pamiut*, or a tail. It is an eligible place for trade, and possesses a good harbour, about a mile distant from the open sea. On an island to which the Dutch merchant vessels resort, many Greenlanders have fixed their abode, as they find there abundance of seals and rein-deer.

The first traders, Gelmeyden and Lars Dalager, and the first missionary, Arnold of *West Sylo*, came hither from *Godhaab*. This colony, *Fredericshaab*, had at its first commencement to struggle with many difficulties. In the first place, the ship which brought over the first settlers from *Godhaab* was lost on its return to Jutland, and every soul on board perished. Another ship, sent over by the colonial establishment, was necessitated to winter in Norway, at a great expense. In the year 1743, a vessel freighted with provisions from *Godhaab* was wrecked, and half of the cargo destined for the use of the colony lost, with two of the crew. In the year 1744, the ship, when only eight

miles from the harbour, sprung a leak, in broad day, against a piece of ice, and the crew barely escaped in a boat to land, after spending two days and nights at sea. In the ensuing years, it was frequently impossible to get her into port on account of the floating ice; and it became necessary to unload her cargo near *Godhaab*, and convey it in boats to *Fredericshaab*, a distance of forty leagues. Of late years, the ice has not been so troublesome, and the colony has been almost entirely rebuilt. It carries on at present a brisk trade in blubber, and the skins of foxes and seals.

Three leagues north of *Fredericshaab* is a bay abounding both in capelins and herrings.

At a distance of about nine leagues from the colony is the well-known *Ice-blink*. It consists of a large and elevated sheet of ice, casting by its reflection a brightness over the sky, similar to the northern lights, which may be seen at a great distance from the sea. The mouth of the adjoining bay or fiorde, is blocked up by ice driven out by the efflux of the tide, and so wonderfully piled up by the waves, that the spaces between the islands are completely vaulted over, and the whole presents the sublime spectacle of a stupendous bridge of ice, of eighteen miles long and four and three-quarters broad. Under the arches of this bridge, which are from twenty to sixty yards high, boats may enter the harbour, though threatened with destruction by the masses impending from above. Large pieces of ice also, detached from the mountains, are frequently driven through by the tide. When the Greenlanders wish to fish in this bay, they carry their kajaks over land, and then find an open sheet of water, 12 leagues long and about one in breadth.

Remains are found along the shores, of Greenland houses, whence we may conclude, that the mouth of the fiorde has not always been closed. The points of land, which run out a great way into the sea, on both sides of the *Ice-blink*, consist of banks of sand so fine and light, that when agitated by the gentlest breeze, it darkens the air like a cloud, and fills the eyes and

mouths of all who approach within eight leagues of the shore.

About 20 leagues from the colony there is an opening in the land, called in the maps *Bear's Sound*, through which many suppose that there is a passage to the east side. If we may credit the accounts of the Greenlanders, remains of old Norwegian buildings are found on its shores.

Not far from this opening there is a lake of brackish water, which has a communication with the sea, at high water, by means of two narrow channels. In spring, speckled seals flock in great numbers to this lake, and are easily taken by the Greenlanders in an ebb-tide.

In lat. 63° and 20 leagues north of *Fredericshaab* there is a narrow fiorde, to which the first missionary, Egede, gave the name of *Fish-bay*, from its containing a great variety of fish. Near its mouth lie two considerable islands, from 12 to 16 miles in circumference. On the southernmost of these the so called *Fisher's-lodge* is built on an agreeable spot overgrown with tall grass. The Greenlanders call this part of the country *Kikkertarsueitsiak*. On one of the islands is a lofty mountain, by comparing which with the circumjacent summits the Greenlanders trace their way to the bays frequented by seals.

The lodge was built in 1754, according to an order from the general board of commerce, by Anders Olsen, principal of the colony at *Godhaab*. The trade in blubber, &c. is at present not very flourishing, as but few Greenlanders live in the neighbourhood.

About four miles from the lodge, the United Brethren, in the year 1758, built their second settlement, called *Lichtenfels*, which will be particularly described in the proper place.

Farther up in the bay, ruins are found, and among them pieces of a metal similar to bronze, probably fragments of bells used in the old Norwegian churches. Eight miles farther north lies *Innuksuk*, a Greenland place of residence; and again twelve miles farther, the

Groede fiorde, also frequented by Greenlanders. At a short distance from hence is a large creek, with an even, sandy shore, which, on account of its extent and flatness, is called the muster-place, but at present uninhabited. Here the trade of the lodge may be said to terminate.

Next in order come the islands of *Kellingeit*, or, as the Danes call them, *Klingarne*, which lie within the sphere of trade belonging to the colony at *Godhaab*. Seals are caught here in great abundance, as they may be easily intercepted in the narrow channel between the islands. Five leagues from hence is *Merkoitsok*, and the *Buxe Fiorde*, a Dutch harbour, where roving Greenlanders frequently spend the winter. The island *Kellingarsoak*, twelve miles farther north, was formerly well-peopled, and is only a short distance from the river *Kariak*, on the banks of which many Greenlanders still reside.

About four miles from *Kariak*, the large *Amaralik Fiorde*, thirteen leagues in length and three in breadth, penetrates into the land in a north-easterly direction. Close by its mouth is the *Priester Fiorde*, so called because the first missionary, Mr. Egede, had purposed settling a colony there, on account of the abundance of grass and underwood in the place. The reindeer and seal-hunt in the *Amaralik Fiorde* is very productive. In the adjacent country there are ruins of old Norwegian villages, with abundance of free-stone, and veins of red granite; but very few Greenlanders reside in the neighbourhood.

A few miles farther we pass under the *Hiorte Tak*, or *Stag's horn*. This is the highest mountain in the neighbourhood, perhaps in the whole country. The highest of its three peaks is visible from the sea, at the distance of 100 miles and upwards, and owing to its steepness is free from snow, except in the hollows.

This mountain is a beacon to navigators, and a weather-guide to the Greenlanders; for when a tempest threatens from the south, its summits are enveloped in a light mist.

The *Kobe Fiorde* winds along this mountain ten miles inland, receiving the waters of a little *Elve* or brook, which deepens here and there into small ponds. Near this brook there is a good rein-deer hunt.

Proceeding northwards under the *Malina* and *Kyper* or partridge mountains, we next arrive at *Godhaab*, the third colony, lat. $64^{\circ} 14'$, about 70 miles north of *Fisher's Lodge*. It is situated in *Balls Revier*, a bay which runs into the land in a north-westerly direction, 60 or 70 miles in length, reckoning from the islands in its estuary. These islands lie close together to the number of some hundreds, within a compass of four leagues. The remotest of them are called *Kookörnen* or *Cock islands*, by the Greenlanders *Kittiksut*. Between them and *Kangek* to the north is the usual passage, the *North Gat*. *Kangek*, called by the Danes *Hope Island*, is surrounded by many smaller islands. *Westerland*, which borders on *Kangek*, is separated from the main-land by a narrow water, called *Nepiset* or *Cat-fish Sound*. In autumn, the Greenlanders have their best seal-fishery here. Towards the south, the *Kookoernen* are separated by the *South Gat*, another passage, from a multitude of considerable islands. On the peninsula opposite the *Kookörnen* is the harbour with the blubber-house adjoining. About a mile from the sea, the Brethren's settlement of *New Herrnhut* is situated, and the same distance farther north the colony of *Godhaab*. Besides the principal building, in which the factor and the missionary reside with their people, there is also a store-house, smith's-shop, and brew-house belonging to the establishment. The church stands by a brook not far distant, and the houses of the Greenlanders lie scattered round it.

Farther up is the *Wildman's Ness*, where Eider ducks are shot in abundance during the winter evenings; and near it lies the island of *Saalberg* or *Saddlehill*, so called because its topmost peak, which may be seen 90 miles off, resembles a saddle in appearance. Not far from thence is the *Bear island*, and close by it the island of *Aupitartok*. Both these islands are about twenty miles

in length, and are very elevated. They divide the channel into two bays, one of which runs up north-east to *Pissiksarbik*, the best capelin fishery. On the western side of the north bay lies *Kanneisut*, an extensive and level coast with little rocky hills. It has a good salmon fishery, and a lake of fresh water at least 20 miles long, which does not however contain many fish. This bay again divides into two arms, near one of which, called *Ujaraksoak*, the finest *Weichstein* is found, and the remains of Norwegian buildings occur in the greatest abundance. This north bay is separated from that of *Pissiksarbik* by a narrow neck of land, and both these are again divided from the *Amaralik Fiorde* by the long peninsula on which *Godhaab* stands.

IV. *Godhaab*, the oldest colony in the country, was founded in 1721, in *Kangek*, by Mr. Hans Egede, the first missionary, and Mr. Jentoft, the factor, who were commissioned for this purpose by a company in Bergen. In 1728 the establishment was removed to the mainland by Governor Paars. Its trade is one of the best in the country.

Formerly some thousands of Greenlanders inhabited the banks of this river; but since an attack of the small-pox in 1733, they have decreased so much, that very few natives are seen in the neighbourhood, besides those under the care of the missionaries, and roving families of Southlanders, who are fond of wintering in *Kangek*.

A factor who resided many years in the country, and took pains to gather the most authentic information from the Greenlanders, made the following estimate of the population on the west coast. Within the compass of his trade, extending 80 miles along the coast, about *Ball's river*, he computed only 957 regular inhabitants. Yet this part of the country is next in population to *Disko Bay* and the south coast. In some districts a man may even travel 40 miles without meeting a human being. Now computing the inhabited part of the shore to be 800 miles in length, and allowing 1000 souls to a tract of 80 miles, in consideration

of the superior populousness of the north and south parts of the coast to that from which our estimate is taken, we shall have a total of 10,000 inhabitants. The above-mentioned factor, however, deducts 3000 from this amount, because so many tracts of land are absolutely desert. He asserts, that in the year 1730 the Greenland nation amounted to 30,000; that in 1746, when he made his first calculation, it could still reckon 20,000; and that since that time it has suffered a diminution of two-thirds, or at least one half of its numbers.

The first station of Greenlanders from *Kangek* northwards is *Pissugbik*, 20 miles distant. Eight miles further is a fishing bay, where the first missionary had thoughts of settling, induced by the fishery and the quantity of grass. Twenty leagues from *Godhaab* lie the *Napparsok* islands. Here, and on the opposite continent, grass and drift wood are found in abundance. There is also great plenty of fish, birds, and seals. The ice fields, which float with the current and a strong south wind round *Staatenhuk* from the east side, do not pass beyond this point, as here the force of the stream subsides, and loses itself altogether still farther to the north. In 1756, the ship destined for *Godhaab* was forced to run in here, and wait till a north-east wind had cleared the shore of ice.

At no great distance is *Omenak*, a Greenland station. The former inhabitants of this place were infamous for murder throughout the country.

We next come to the *Saal* or *Saddle mountains*, so called by the Dutch. There are several islands adjacent; one of which, the *Kin of Saal*, serves as a landmark to voyagers.

In this tract asbestos or cotton-stone, crystals, red marl, and white marble, occur in large quantities. Here also we find the last vestiges of the Norwegians. There are no indications of their having penetrated further north.

Forty leagues from *Godhaab*, lat. $65^{\circ} 46'$, is the fourth colony of *Zukkerlof*, (*Sugar-loaf*), situated on the small

island of *Kangek*, in *Bruyne bay*. It was founded in 1755 by order of the company of trade, by Anders Olsen, factor. It owes its appellation to three conical peaks, by which the seamen steer their course when entering the port. The harbour is very safe and commodious, lying between two little islands, a mile distant from the open sea. The country is barren and dreary, and has no rein-deers. Whales, however, which are extremely rare in more southern parts, are not unfrequently seen in the bay. They make their appearance in January and February, but they are seldom taken by the Greenlanders, and by the Europeans never, owing to the want of the necessary boats and tackle. The factor struck one once, and not having line enough, fastened it to some empty casks instead of the bladders used by the Greenlanders, but the fish escaped.

The Greenlanders in the vicinity are few, yet the trade is pretty flourishing. No missionary as yet resides here; but there is a catechist, Berthel Larsen, the eldest in the Danish mission, and the greatest proficient in the language.

Coasting along by two fiordes, we arrive, after a run of 40 miles, at a large island. It lies low, with deep valleys, and is frequented by salmon. There is found here a white shining clay, which does not burst in the fire. Amongst the rocks is one of particularly large size, with a deep valley in the middle, which is overflowed at high water. Here frequently more than a hundred seals enter with the tide in fair weather, and are caught and killed by the Greenlanders when the water retires.

In lat. 67° lies *Wyde-fiorde*, and opposite to it the island of *Nepiset*, or *Nepisene*. Upon this island a lodge was built in the year 1724, for the advantage of trade and whale fishing; but it was forsaken the year after, and all the houses were burnt by the crews of foreign vessels. In the year 1729, a colony was established in the same place with a fort adjoining, which

were also abandoned and demolished a short time after, by order of the king.

V. Not far from hence, and about twenty-six leagues north of the *Sugar-loaf* lies the *Amarlok-fiorde*, where the Greenlanders catch every year a number of whales. Here also was founded the fifth colony, called *Holsteinburg*, in memory of the Duke of Holstein, member of the privy-council, and president of the honourable missionary society. The present missionary's name is Jacob Borch. Captain Niels Egede, son of the first missionary, holds the office of merchant; and Christian Wolf, that of catechist. They, however, mutually assist each other in the several occupations. The spot on which this colony is built, is one of the most eligible, both as an agreeable residence and convenient trading-place.

Eight leagues from *Holsteinburg*, and in lat. $67^{\circ} 30'$, lies the well-known *South-bay*, the best harbour belonging to the Dutch whalers, and a suitable place of rendezvous when the fishing season is over. A colony was founded here in 1756, but since the settling of *Holsteinburg*, only one man resides on the premises, who buys in the blubber from the few Greenlanders in the neighbourhood.

Thirteen leagues farther, and in lat. 68° , is the seventh colony, founded in 1759, by Captain Egede, and called *Egede's Minde*, in memory of his father. The present merchant is called Mr. J. Petersen, who, at the same time, holds the office of catechist.

The whale fishery is often very productive near the two factories; but most of the Greenlanders have withdrawn from their vicinity, although it is rich in all kinds of birds and fishes. In the neighbourhood of the last mentioned place, the sea is frozen throughout the winter, and not clear from ice till May, when the season for catching whales is past. On this account, it has been in consideration to transplant the colony farther north to the *Dunk* islands.

VI. Next in order come *Riffkol* and *North-bay*,

beyond which, the sea penetrates into the land in a south-easterly direction, and forms the well-known *Disko-bay* filled with groups of small islands, of which the most considerable are, the *West*, *Whale*, *Green*, *Dog*, and *Dunk* islands, extending partly towards the east into *Spiring-bay*, and partly to the north, as far as *Disko island*. The entire circuit of the bay is about 120 leagues. The land round about it is high, flat on the top, and covered with ice; though the shores along the roads is smooth and level. There is a place in the neighbourhood called *Schans*, which, according to the Dutch charts, contains a vein of good stone-coal, though it has hitherto never been worked. It is remarkable, that *Disko island* is frequented by rein-deer, which is the case with no other. The channel which separates it from the main land is called *Waygat*, and is about four leagues in breadth. The fishery in the bay is the most productive of any in the whole country; as in winter, when it is frozen, the Greenlanders kill vast numbers of seals upon the ice, and in spring, frequently catch small and even full-grown whales in it. It is also the yearly resort of many Dutch whalers.

The population of *Disko-bay* is more numerous than that of any other tract in Greenland, except perhaps the most southern part, where there are no colonies. Trade consequently flourishes most in its vicinity.

The eighth colony, *Christianshaab*, was settled in 1734, by order of Mr. Jacob Severin, in *Vüre-bay* lat. $69^{\circ} 30'$, or, according to others, $68^{\circ} 34'$. The first missionary who resided here was Mr. Paul Egede, son of the late much-respected superintendant Egede, and now professor at Copenhagen, and provost of the royal Danish mission in Greenland. The present factor's name is Svanenheilm Lilienskiold; but Mr. Block, in the year 1752, removed the mission five leagues farther north, and at the same time settled the lodge of *Claushaven*. The assistant factor, who lives here at present, is called Hammond; the missionary, Stage;

and his catechist, Jens Petersen Mönk. It is in agitation to build a church in the place.

Three leagues farther to the north lies *Ice-fiorde*, which the Greenlanders report to have been an open sound, penetrating as far as the east-side; but it is at present entirely blocked up with ice. Numerous ice-mountains of the largest size are yearly driven out of this bay. As many Greenlanders live in the neighbourhood, the tenth colony of *Jacobshaven* was planted in 1741, at no great distance, on the shore of *Maklykuyt fiorde*. It is called after the late director of the trade, Mr. Jacob Severin. The present superintendent is named Peter Hind; the missionary, Fabricius; and his catechist, Jacob Paulsen. That ship which receives the produce of the three last mentioned factories, often returns home with a freight of more than 400 barrels of blubber.

VII. From *Jacobshaven*, ships sail for 14 leagues, first to the north, and then westward, before they arrive at the mouth of *Disko-bay*, passing in their course the eleventh colony, *Rittenbenk*, founded in 1755, by Mr. Charles Dalager, who still resides there, in capacity of factor. In its vicinity, a white close-grained species of whet-stone is found, called oil-stone.

The twelfth and last colony, *Noogsoak*, or the *Great Ness*, was built in the year 1755, at the extremity of the *Waygat*, lat. 71°. A ship touches every year at both of these places; but their exports have hitherto been but small, as the spot on which the latter stands is badly chosen. Measures have therefore been taken to remove it some leagues farther north, to *Jacob's creek*, where many Greenlanders reside. There is no missionary in either of them. A catechist lives in *Rittenbenk*, whom the Greenlanders call Jacungoak, little Jacob. Concerning the face of the country still farther north, our knowledge is exceedingly confined. William Baffin, who sailed in the year 1616, with Capt. Robert Bylot, in search of a passage through Davis's Straits, and who has given his name to all that part of

the sea, between lat. 72° and 78° , affirms, that he traded with the Greenlanders as far north as *Horn-sound*, in lat. 73° . Even in lat. 74° , he was led to conclude, that the Greenlanders had a summer residence, from the traces of tents visible in many places along the coast. The sea was found to contain abundance of seals and sea-unicorns, and in Thomas Smith's sound, lat. 78° , whales of the largest size were observed. The Disko Greenlanders say, that the land extends for more than 150° leagues north of their residence, and consequently as far as lat. 70° ; but it is very thinly inhabited, though it abounds in eider-fowl, white bears, and seals; no one being desirous of living in a place where the winter night is so long and cold. There is also a scarcity of wood and iron, which the more southern Greenlanders receive in exchange for the horns of the sea-unicorn. The face of the country presents nothing but naked rocks covered with ice, so that the natives are forced to buy even the grass which they use in their shoes. Their houses (instead of the wooden rafters and sels) are roofed with the horns of the sea-unicorn, clay, and seal-skins.

The land stretches in a north-westerly direction, towards America, and is bordered with numerous clusters of small islands. Here and there, upright stones with projecting arms are said to be found, which look like our road-guides. Fear has also coloured them white, and given rise to the fable of the gigantic *Kabtmak* (European) standing on a mountain, to whom passengers offer up a piece of whalebone.

The southern part of Greenland, which is likewise uninhabited by Europeans, is better known to us than the extreme north. In the autumn of 1723, Mr. Egede undertook a voyage of discovery thither, of which a brief account will be given hereafter. In the years 1741 and 52, a traveller too in the pay of the Greenland company, went on several trading expeditions; during the last of which he spent two summers and one winter in the south. Very little is known concerning the particulars of his journey, and we

must still depend for most of our information upon the relations of the Greenlanders living in those parts, a number of whom pay a yearly visit to the north.

From *Fredericsshaab* to Cape Farewell, they reckon a five days' journey, which, calculated along the windings of the coast, may amount to about 60 or 70 leagues. The different stages at which they usually take up their night's lodging are the following :

1st, *Sermeliarsok*, or the great ice-bay, lat. $61^{\circ} 20'$. This is probably no other than the noted Frobisher's Strait, but it is now entirely blocked up with ice.

2d, *Kudnarme*, a populous place, on a high headland, in the vicinity of which are numerous islands. At some distance from hence, a long, narrow, and low neck of land stretches into the sea, called by the Greenlanders *Ittiblik*, which they never like to double, as the sea in its vicinity is uncommonly tempestuous. They therefore unload their boats and carry them over land.

3dly, *Kikkertarsoak*, or the great island, with a harbour, in which Dutch vessels formerly carried on a brisk trade with the natives. In the year 1742 a Dutch ship lying at anchor here was crushed to pieces by the ice, which the south-storm drove into the harbour, and the crew escaped with difficulty in a boat to the whaers in South bay.

4thly, *Ikkersoak*, or the broad sound, a short distance from which lies the fiorde of *Igalik*, or (*cooing-place*,) where many angular transparent stone are found, so hard that glass may be cut with them.

Next come *Tunnuliarbik*, or Corner fiorde, with a good harbour, *Kangek*, and *Aglutok*. In all these places many Greenlanders reside, and they are probably situated in the most fruitful and agreeable district of all Greenland. The natives often boast of their fertility, and invite Europeans to visit them. In their vicinity also, remains of old Norwegian buildings are found in the greatest abundance.

5thly, *Onartok*, or *warmth*, a beautiful verdant island, situated in the estuary of a pleasant bay. It takes its name from a warm spring, which boils up winter and

summer, and is so hot that ice thrown into it melts immediately. There is a good seal-fishery in the neighbourhood, to share in which the Greenlanders come over from the east side, a journey of five days.

Next follow two populous islands, *Sermesok* and *Nennortalik*, or ice-island and bear's-island. Both lie in lat. 59°, and constitute the well-known promontory of Farewell. They are surrounded by numerous groups of islands of various dimensions. These are separated from the main land by a tolerably broad sound, through which there is a passage to the east side. The Greenlanders say, that on the east coast of these islands, they do not any more see the sun rising from the land but out of the sea, from which we may infer that they are the most southern points of the country. *

* See Note II.

CHAPTER II.

The Sea and Ice.—I. Strait of Frobisher.—Opinions concerning it.—II. Tour in the Neighbourhood of the Ice Blink.—III. Icebergs, where and how generated.—IV. Floating Ice.—V. Dangers of Navigation amongst the Ice Fields.—VI. Conjectures on their probable Formation.—VII. Large Ice Field in Ball's River.—VIII. Annual Increase and Recess of the Floating Ice.—IX. Drift Wood.—X. Tides, Springs, and Rivers.

I. *FROBISHER's Strait* and the *Bear Sound* are both marked in the Dutch charts as channels intersecting the country from east to west. Besides these, the *Ice Fiorde* in *Disko Bay* is supposed to have been another passage to the eastern side. But if there were at any time open channels in these places, they are now entirely filled up by the ice. Mr. Egede failed in the attempt he made in 1723 to discover *Frobisher's Strait*, and the Icelanders in their descriptions of ancient Greenland make no mention of such a passage. In all probability the strait to which Frobisher gave his name, is no other than the great ice bay *Sermeliarsok*, situate a day's journey south of *Fredericshaab*, and now completely blocked up by the ice.* The following extract from a communication made to me by a factor, *Lars Dalager*, who resided many years at *Fredericshaab*, will throw some light upon this subject.

“It had frequently struck me,” he writes, “as something not easily accounted for, that a mere firth, though ever so extended, should continually discharge such immense quantities of ice without any sensible decrease

* It is almost needless to observe, that modern geographers place this Strait on the American coast. Tr.

in the remainder. From July to November, a strong current in calm weather carries out the ice in such abundance, that it covers the sea for an extent of twenty leagues from land, reaching ten or eleven miles in breadth. On enquiring the cause from the Greenlanders, I received for answer: 'The opening is large, and has no end: our forefathers have told us, that they could pass through it.' As this was all I could gather, in 1747 I ventured to go ten leagues across the ice into the bay, and in company with some Greenlanders ascended a hill whence I hoped to gain a prospect of Frobisher's Strait. But there was little to be seen; nothing but mountains and ice appeared in the horizon at the distance of thirty leagues; the country, however, where the strait ought to lie was visibly lower, yet covered with ice-flakes heaped confusedly together. Though we were disappointed in the prospect, our ears were assailed by sufficient of the marvellous. The violent rumbling and cracking of the ice, loud as the report of artillery, succeeded by a violent rushing like the roar of a waterfall, excited mingled sensations of terror, wonder, and delight. Though I now plainly distinguished the frozen valley, and heard the flow of the water, and could thence conclude that there must be a strong current underneath; yet I could not comprehend how this channel should be so totally obstructed by the ice, or how it could every year, within the space of a few days, impel so vast a field of ice into the sea. In September 1757, I received some explanation of this difficulty from a journey which I made with some Greenlanders along the *Ice-Blink Bay*, as high up into the interior as any Greenlander has ventured. I then discovered that, though nothing but firm land coated with ice appear sea-ward, there may still be open water on the land side. I also learned the manner in which the fragments of ice are carried down into the sea by the current, under the solid surface. When and how the mouth of the bay was blocked up, is unknown. Probably during a long season of calm weather attended with severe frost, in the middle of winter, the drift ice may have continued stationary at the

mouth of the fiorde, and being exposed in spring to an alternation of thaw and frost, have been consolidated into a mass firm enough to resist the summer's warmth, and the action of the winds and current. The frozen snow, accumulating for ages, has swollen this mass to so huge a bulk, that the narrow arches, through which the stream impetuously rushes, are in many places twenty fathom high. The pieces of ice yearly precipitated from the mountains into the open bay, are hurried down by the stream upon this icy bridge. The smaller fragments float through; the larger dash against it, until they are broken into pieces small enough to pass through also; such is the formation of the *Ice-Blink*. In the same manner may we account for the prodigious quantities of ice driven from the east coast through the frozen Frobisher's Strait. It is observable that the masses which thus force their way into the sea, are not, as usual, smooth and entire, but jagged and fretted into holes, a proof that they have been a long time exposed to mutual attrition in their passage down the stream."

II. To give a better idea of the character of the upper country, I beg leave to subjoin our factor's account of his journey round the *Ice-Blink*, extracted from a work which he published on Greenland manners.

August 28, 1751, I sent the great boat to search for fire-wood, north of the *Ice-Blink*, and followed it in my hunting boat. A Greenlander had, in the preceding month, pursued his game so high into the country, that he could see, as he said, the mountains of the ancient *Kablunaks*, or Europeans. Induced by this intelligence, I determined to seize the present opportunity of attempting a passage to the east-side. On the 2d of September, accompanied by the Greenlander, his daughter, and three other natives, I set out on my tour from a bay to the south of the *Ice-Blink*. We tied our bag of provisions, and our furs to sleep on together, and gave them to the girl to carry. The rest of us took each his *kajak*, or small boat, on his head, and his musket on his shoulder, and in this

manner we began our march. The first half mile along a brook-side was level and easy walking. But we had now a high and rugged rock to cross, and frequently fell down with our boats on our heads. By sun-set, we reached a large bay on the other side, fourteen leagues in length, a hard day's pull for an expert rower. In former times, the Greenlanders could row into this bay directly from the sea. The next day, we launched our kajaks, and rowed four miles straight across the bay to the north-side. We there left our boats on land, covered with stones, and pursued our journey on foot to the north-east. Crossing a rock, we came in the evening to firm ice. Early on the 4th, we set out over it, to the nearest mountain of the Ice-Blink, about four miles distant. The road was as level as the streets of Copenhagen. An hour after sun-set, we arrived at the top; there we chased the rein-deers the whole day, and shot one, the raw flesh of which fell to the Greenlanders' share, for there was neither grass nor brushwood to kindle a fire, and I was obliged to be satisfied with a piece of bread and cheese. On the 5th, we travelled about four miles farther to the highest rock on the Ice-Blink; but we were seven hours on the road, as the ice was uneven and full of chasms, which obliged us to make frequent circuits. About eleven o'clock we came to the rock, and after taking an hour's rest began to ascend. Towards four o'clock, we gained the summit spent with fatigue. Here the extensive prospect on all sides struck me with wonder, particularly where the vast field of ice stretched far across the country to the eastern shore, bounded in the distance by mountains, whose tops were covered with snow, like those on which we stood. At first they seemed to be only six or seven leagues distant, but when I looked towards Godhaab, and saw the mountains in its vicinity appear equally large, though at least one hundred miles off, I was obliged to enlarge my estimate. We remained till the evening on the mountain head; then descending a short way, we lay down to rest. But the activity of

my thoughts, aided by the cold, drove away sleep. On the morning of the 6th, we shot a rein-deer close by our resting place. Having tasted nothing warm during five days, I took a large draught of the warm blood, which was very refreshing. The Greenlanders made a hearty breakfast on the raw flesh, and took a haunch along with them. Several urgent reasons now pressed our return, though I would willingly have continued my journey another day, in order to form some conjecture as to the distance of the east coast. But we were almost barefoot, for though each of us had provided himself with two pair of strong boots, they were torn in pieces by the ice and stones, and our Greenland girl could not mend them, having lost her sewing implements.

The following are the principal discoveries I could make of the land towards the east coast. The nearest mountains on that coast lie N. E., or E. N. E., and are smaller than those on the west coast, as may be concluded from the decreased quantity of snow on their summits. The country where the Frobisher's Strait is supposed to lie, appears pretty level, and is constantly covered with ice. I could see only two or three little hills which could be supposed land. To the N. E. and N. W., on the contrary, the rocks jut out above the ice, and some of their eminences are entirely free from snow. I saw, in particular, one long ridge, between two immense rocks, whose bare back appeared, throughout, of the natural colour of earth.

As to the possibility of a journey across the great plain of ice which precludes a communication between the two coasts, the nature of the ground does not present any insuperable obstacles.

The fields of ice are not so dangerous, nor the chasms so deep, as has been supposed. Some of them are hollowed out like valleys; others so narrow that we leaped over them with the help of our guns; and, in general, they are not more than four or five fathoms in depth. It is true that clefts are here and there to be met with, which to all appearance are bottomless, but they are

not long, and may be avoided by an easy circuit. But there are other difficulties which would render an attempt of this nature next to impracticable: no one could take with him a stock of provisions sufficient for such a journey, nor would the intolerable cold of the night's encampment on the bare ice suffer any living creature to draw breath. We took up our night's lodging, not on the ice, but on the ground, and were well provided with furs. I was wrapped in warm rein-deer pelts, and had a foot-bag made of bear's skin, yet scarcely could we sit or lie down for an hour but our limbs were benumbed. In short, during all the winter nights which I have passed in the open air in Greenland, I was never so incommoded by the cold as in this week of September.

The 7th, in the evening, we got back to the fiorde, where we had drawn our kajaks on shore. We crossed it the next morning, and arrived at our tents before night-fall.

III. From what has been said, some idea may be formed, both of the ice covering the land, and that which is driven about in the bays and open sea. It would be out of place here to enter into a discussion concerning its production and dissolution in the sea and rivers. These subjects belong to natural philosophy, and are doubtlessly well known to most of our readers.

We shall only endeavour to show how the enormous mountains and fields of ice, so prevalent in the northern ocean, are formed, and where they originate.

It is a fact, that all those ships which have gone in search of a passage to China, by way of Nova Zembla, or through Davis's Strait, have been foiled in their undertaking by the ice.* The same cause has hitherto prevented the discovery of those unknown regions, supposed to lie near the South Pole. Indeed various mariners have remarked, that it is found in greater quantities in the temperate zone of the southern hemisphere than in the same degree of north lati-

* See *Recueil de Voyages au Nord*.

tude. In the year 1749, ice was observed in 47° south latitude.

Considerable confusion has arisen in describing the various kinds of ice, from this cause, that the ice-bergs are not distinguished with sufficient accuracy from the flake, or floating ice; and if this be not done, it will be impossible to give any correct notion of the origin of either of these formations.

Ice-bergs are enormous detached masses, driving about in the sea, and exhibiting an endless variety of shapes. Some look like churches or castles adorned with turrets and spires; others like ships in full sail; and so correct is the resemblance, that instances have been known of persons rowing up to them, in order to pilot the imaginary vessels into the harbour.

Others again assume the form of islands, diversified with hill and dale, and often rear their heads more than two hundred yards above the level of the water. Nay I am credibly informed by a missionary, who had lived near the spot, that in Disko Bay two ice-bergs have run a-ground in three hundred fathoms water, and remained stationary for a number of years, one of which the sailors call Haarlem, and the other Amsterdam. It is their custom to moor their vessels to these mountains while they fill their train-barrels on the flat ice.

The material of which these stupendous masses are composed is extremely hard ice, equal in transparency to glass. It is generally of a pale green colour, though some pieces are found sky-blue; but when melted and frozen a second time it becomes white.

Some large pieces have been discovered of a dark grey, or even black colour, and upon being more closely examined, were found to contain earth, stones, and brushwood, which having been washed off the summits of mountains by the rain, were afterwards covered with new ice.

Others again are partially covered with a thick crust of congealed sea-water, probably frozen on their surface, while they lay in shallow water. The upper parts

being afterwards dissolved left the remainder light enough to float with the tide.

Twenty or thirty of these ice-bergs may often be seen after a violent storm chasing each other in and out of Davis's Strait. Some of them frequently run a-ground in the shallow water near the shore, and remain there till softened by the continual washing of the waves, they either fall asunder, or are propelled again to the open sea by the force of the tide and currents. Most of them are at last carried down into the latitude of Newfoundland and Nova Scotia, where they melt under the beams of the sun.

Martens informs us, in his voyage to Spitzbergen, that there are masses of ice at the foot of the mountains which overtop their highest summits. They are of a blue colour, full of fissures and cavities, caused by the rain, and covered with snow, by the melting of which they increase from year to year. The ice of which they are formed is very compact, and moulded into a great variety of pleasing shapes. Some pieces are in the form of spreading trees; and if it happens to snow, the flakes, without any great exertion of the fancy, may be taken for foliage: others look like churches, with their tops adorned with spires, and their sides with pillars and arched windows. When illuminated by the setting sun they make a glorious show, his golden beams being refracted with a blue, but dazzling, light through their numberless pinnacles and towers.

Buffon, in a passage extracted from Wafer's Voyages, says, that pieces of ice have been found in the neighbourhood of Cape Horn, which were taken for islands by the sailors; they were about four or five hundred feet high, and three miles in length. Ellis saw several in Hudson's Bay, from five to six hundred yards in diameter; and Buffon, who measured one of them, found the part which projected out of the water to be one hundred and forty feet in height. From this we may calculate the length and thickness of the entire mass, reckoning the specific gravities of fresh and salt water to be to each other in the ratio of six to seven. Near Nova Zembla ice-islands.

have been found, which rose more than two hundred fathoms above the water.

Though it be next to impossible to determine with certainty, in what manner these prodigious ice-bergs are formed, or how they break loose and accumulate, we may arrive at some very probable conjectures on the subject.

Some have imagined that they consisted of salt-water, frozen to the bottom in narrow bays, and afterwards rent from the shores by the force of an inundation in the spring; that they owed their increase to the snow and rain, which freezes as soon as it falls upon them, and were at last driven out into the open sea by a high wind. But actual observation disproves this hypothesis. Even in the narrowest channels and stillest bays, the sea never freezes to a greater depth than a few yards, otherwise the Greenlanders could not fish upon the ice, which is their regular practice.

Moreover, the water of which the ice mountains are composed is not salt, but on the contrary, perfectly fresh; so that we are in a great measure warranted to conclude that, (since only comparatively small quantities can be generated in rivers,) by far the most considerable portion accumulates in the cavities of the rocks and mountains.

The Greenland hills are generally so lofty that the snow on their summits seldom thaws, and what melts in the day-time is congealed during the night. They also abound in deep chasms, into which the sun-beams seldom or never enter. Besides, even in the most precipitous mountains there are occasional flats and hollows, in which the rain and snow-water collects, and is frozen into ice. When the snow rolls down in heaps, or, after having been dissolved by the sun, descends in rivulets and torrents upon the ice already formed in these hollows, the latter gradually accumulates into a solid lump, upon which the action of the sun can make but a very partial impression; and the decrease occasioned by thaw is amply made up by continual accessions from the snow and rain.

These huge lumps of ice sometimes project a considerable way over the edge of the rocks, and do not melt so much on the surface as underneath, bursting in cracks of various dimensions, out of which the water continually oozes. Being in this way gradually undermined to such a degree as to lose their equilibrium, they break loose from the rocks with a tremendous crash, and falling in enormous fragments over the edge of the precipice, plunge into the depth below, with a noise like thunder, and a commotion of the water sufficient to upset a boat at a good distance from the shore.

Many a poor Greenlander sailing unconcernedly in his *kajak* along the coast, has lost his life by their fall.

When we reflect that these masses of ice sometimes remain fixed in the chasms of the rocks, or frozen fast in the bays, for a number of years together, and are continually increased by the snow-water, (which, as we noticed before, is sometimes mixed with earth and stones,) we shall not have so much reason to wonder at their prodigious magnitude.

Those who have seen the glaciers of Switzerland*, or the Tyrol, or even read descriptions of them, will not be at a loss to conceive how such immense pieces of ice may be loosened from the cavities in which they are formed.

The chasms in them are occasioned by the ice thawing underneath and freezing again during the winter. A large quantity of air is consequently enclosed, which when expanded by the heats of summer, bursts the exterior covering, with a terrible explosion, and a concussion aptly denominated an ice-quake, so vehement that casual passengers are forced to sit down in order not to be thrown off their legs.

On such occasions, not only earth, wood, and stones, but even the bodies of men and animals which had been

* See Grüner's *Ice-Mountains of Switzerland*, vol. iii.

embosomed in the ice are vomited forth, and large masses roll down into the valleys beneath, frequently covering whole meadows. At Grindelwald, in the canton of Bern, they have within the last sixty years blocked up the road to Viescher Bath in the Vallois, and buried the chapel of St. Petronella, with whole forests of larch-trees, whose highest tops still emerge above the ice.

We may form some conception of the size of these masses from the description of the Rheinwald glacier given by the author before quoted, which at the same time illustrates the nature of the Ice-blink. This glacier is said to be four miles long and two broad, and between several hundred and a thousand fathoms in height. It consists entirely of masses of pure ice, precipitated from the mountains, and ranged side by side in perpendicular columns. Towards the western extremity issues a turbid stream, which soon disappears again under the ice. On the east side, a magnificent cavern opens far into the glacier. The neighbouring villagers say, that four miles from its mouth it is still high enough to admit of a man's standing upright in it. A rivulet of crystal water discharges itself through this channel.

If such stupendous masses are precipitated from the hills of Switzerland, it is little wonder that the arctic seas of Greenland should be crowded with huge mountains of floating ice. The highest summits of the Cordilleras, which lie directly under the Equator, are covered with perpetual ice and snow. It has however been too hastily concluded, that the line of congelation, which in hot climates is 13,380 feet above the level of the sea, gradually lowers itself towards the poles, till, within the polar circle, it coincides with the surface of the earth. Ocular demonstration disproves this. Greenlanders inhabit as far north as 75° , and Europeans have settlements in lat. 71° . I have also observed, that on the highest Greenland mountains, which though not as high as Chimborazo, have yet an elevation of at least

6000 feet, rain is more frequent than snow during the summer months, and even the snow which descends is quickly melted.

The floating ice-bergs make the navigation of Davis's Strait extremely difficult and hazardous; yet as they always occur singly and at considerable distances, they may easily be avoided. If we hear of some few vessels foundering on the ice masses, it is always found that these accidents have happened in a thick fog or a storm, or still more frequently in a dead calm with a violent current. It is necessary however for two men to be on the look-out day and night.

IV. The *flat floating* ice is far more to be dreaded. It generally spreads along the whole coast in one continuous plain from *Staatenhuk* to lat. 65° , and must be carefully coasted by navigators till they can find an opening made by wind or tide where they may run in. This however is not to be done without much danger, as a contrary wind or cross current frequently drives the ice together, crushes the ill-fated vessel, and sinks it to the bottom.

I have not myself ever seen such an ice-field, but by comparing the accounts of our captains with those of Greenlanders who come from a distant part of the east coast, it should appear that these fields are more than four hundred miles long, and in many places between one and two hundred miles in breadth. The pieces lie so thick together, except where the wind and current have made an opening, that it is easy to leap from piece to piece; and the indented margin of one fragment corresponds to that of another, plainly exhibiting the fracture. The thickness of this species of ice is variable, commonly about fifteen or sixteen feet. It is brackish to the taste, being formed of sea water. But large portions of fresh-water ice may be easily recognized in it by their bright transparent colour. These are estimated by Ellis* and Gmelin† to be from four to ten fathoms thick. Detached flakes of fresh-water ice, or several

* Voyage to Hudson's Bay.

† Travels in Siberia.

heaped up and frozen together, are sometimes met with. They rise much higher than the circumjacent ice, and often contain a pond of fresh water. The crew of the vessel in which Ellis sailed, filled their casks from such a reservoir. Ice mountains of various dimensions are scattered in the mass, which have been driven up the fissures by the wind and tide, to whose action they are more exposed than the flat ice. With these appendages, an ice-field displays the gorgeous spectacle of a well-peopled region adorned with hills and dales, towns and villages, palaces, citadels, and towers. The air grows sensibly colder in the vicinity of the ice. This circumstance, and the thick low fog which hovers round, are pretty certain indications that it is at no great distance. On the other hand, some navigators in Davis's Straits have remarked, that the fog dissipates as soon as the ships approach the ice, and that towards the north the ice is found in less quantity, consequently accompanied by a warmer atmosphere.

V. None are better acquainted with this packed ice and its attendant dangers, than the Spitzbergen whalers, who are unable at all times to avoid it, and are frequently obliged to venture into the very middle of it. Hoping, therefore, that it will not be unacceptable to the reader, I will extract a few particulars relative to the ice in that sea from Martens' Voyage to Spitzbergen.

In April and May, the ice breaks up and comes in great quantities, partly from Nova Zembla, but principally from the east coast of Greenland. The latter, called the west ice, always arrives in large masses or fields, covered thick with snow.

The ice north of Spitzbergen remains entire after it has broken up from all the neighbouring coasts, a strong argument that there is land nearer to the pole to which this ice may adhere. The larger fields of ice are discovered before they are seen, by a white gleam in the air. It is not smooth and pellucid like that formed from fresh water, but has the appearance of loaf sugar, and the pale green colour of vitriol. When the whalers

are afraid of venturing amongst the small drift ice, they moor the ship to a large field. But this is a perilous situation, for if it should break by the swell of the waves, it flies into a thousand little fragments, which cause a whirlpool in the sea. If the ship is drawn in to the centre, it is lost.

The smaller pieces are more to be feared than the larger masses, as they float much quicker, and, heaped together by the wind and stream, often overtop the ship. Unable to extricate itself from these accumulated fragments, the vessel is thrown on its side, or heaved aloft, or, as frequently happens, dashed to pieces. Many of these whalers are thus destroyed, though they are built much stronger than ordinary vessels. The only resource of the crew in these disasters, is to make their way over the ice, or in a boat, till they are picked up by another vessel.* There is, however, no alternative but to follow the whales into this drift ice, for hither they constantly retire when struck with the harpoon. A piece of ice is on such occasions hung a-stern to retard the motion of the ship, and the ice is kept off with long poles armed with iron. Sometimes a dead whale, or its tail or fins, is suspended from the ship's side, to break the force of the colliding fragments.

VI. But to return to Davis's Strait : the origination of that prodigious continent of ice which occupies it, is a question not easily to be solved, unless we knew more of the Icy ocean. It is evident that it is not formed within the straits, for the sea there is kept in such endless agitation by the winds and tides, that it cannot freeze, even in

* There are very few relations of hardships, dangers, and miraculous escapes, to be read with such a shuddering delight as the Voyage of William Barentz, and Heemskerk, the famous Dutch sea hero, for the discovery of the N. W. passage in the years 1596-7. After wintering on the east side of Nova Zembla, in latitude 76° , they lost their ship in the ice, and sailed many hundred leagues through the ice in an open boat, frequently attacked by the white bears, and sometimes obliged to drag their boat, with its cargo, a long way over the ice. They at length arrived at Kola, in Lapland, where they were taken up by a Dutch vessel. An extract of it may be found in Zorgdraker's Greenland Fishery, p. 167—179.

the bays ; and the small quantity of ice that gathers in narrow channels between the islands, in sheltered creeks, or even in Disko Bay itself, soon disappears, and is swept away to the shores of America. The ice-fields come with the current from the east coast of Greenland, but there also, as the natives assert, nothing is seen but loose ice. It must therefore perform a still farther voyage from the Arctic ocean, which is certainly extensive enough to yield more than one such ice-field. But if there were open sea under the Pole it could not be produced even there, since the billows raised by the wind, even in the most northern latitudes, would prevent the water from freezing. Besides, experience teaches, that the cold weather is not so durable in these northern climates as might be imagined from their situation. Where ice shall be generated, land is necessary, to which it may at first attach itself, and so by degrees extend into the sea, though it seldom spreads to any distance. The supposition that there is land under the Pole, where the sea congeals in some mighty bay, and whence the ice is rent in large sheets by the summer's thaw, or the violence of tempests, might appear at first to be the most plausible ; but it clashes with certain accounts quoted by Buffon, which, however, seem to be of very doubtful credit. He says that Captain Monson, an Englishman, who went in quest of a north-west passage, came within two degrees of the Pole, and found no ice. A Dutch seaman gave out that he had sailed round the Pole, and found it as warm there as in Amsterdam. And Captain Goulden, an Englishman, assured King Charles II. that two Dutch ships, finding no whales at Spitzbergen, parted company from him, and after an absence of fourteen days returned with the story, which they confirmed from their log-book, that they had sailed as far as 89° without finding ice.

If these accounts are thought of sufficient authority to overturn our first hypothesis, we may suppose that part of the floating mass is ejected from the many large rivers of Siberia, forming the fresh water protuberances. The remaining and larger part may be contributed by

the coasts of Siberia, Nova Zembla, Spitzbergen, and particularly *East Greenland*. After being dislodged from its original site, and tost to and fro by the tides of the ocean, it is caught by the regular east current, which whirls it round Staatenhuk, and possibly also under the frozen ice of Frobisher's Strait, as far as latitude 65° on the west coast; there a contrary current intercepts it, and carries it down to the American shores, till it finally melts away, and disappears under the warmth of a southern sun.*

VII. The small creeks and fiordes, which lie screened by the hills from the wind and stream, are every winter covered with pieces of ice partly salt and partly fresh; these are broken off in spring by the stormy winds, and carried out to sea. The northern arm of *Ball's River* is overspread with these fragments for many leagues, as I myself witnessed. Having occasion to visit the missionary who was busied in the herring fishery, at *Pissik-sarbik*, with his Greenland congregation, I sailed four leagues farther, to the mouth of the inlet, which was still locked up in ice. I then landed, and walked up the valley, to see some ruins of the old Norwegians, (situate by the side of a great lake of fresh water,) but all that was now left of these relics was a large square pile of stones, overgrown with grass. Through the middle of the valley, which is about four miles long, flows a rivulet, swelling at intervals into ponds. The adjacent hills do not rise with so large an angle as those by the sea-shore, and are thickly covered with mosses, grass, and underwood. The sun, which is excessively scorching between the hills, soon drove me back again. But as my Greenland boatmen were still busily employed in catching salmon, I went alone up a little hill, from whence I had a view of the northern arm of the bay, covered with ice. Curiosity urged me on across a morass, a mile broad, covered with thick grass, over which the Greenlanders walk with their kajaks on their heads, to the north bay, in pursuit of seals. But as I

* See Note III.

could not yet see the ice in its full extent, I went forward to a rising ground, and there beheld with astonishment, an ice-field, about eight leagues long, and one broad. I could discern no open water between the hills seaward, as far as my sight could penetrate, only the water-fog indicated that the fiorde must be open in that direction (for it was sun-set;) *eastward* the ice-field, consisting of immense masses frozen together, stretched itself in a vast flat two miles long; it then rose to the height of a very lofty tower, filling up the interspace between the hills like a long range of houses, with their pointed gables in front. This I conjectured to be the end of the bay, for from this point the ice ascended in steps between the mountains for the space of four leagues, like the falls of a torrent rushing down a precipitous ravine. A low hill, apparently covered with but little snow, closed the vista, and terminated this extensive plain. Wide tracts of ice, however, branched off north and south, to an unknown distance into the country.

VIII. One who cursorily hears of these frightful drifts of ice, is apt to imagine that the poor natives of East Greenland are blocked up from all foreign communication, and he already shudders while anticipating the same dreadful fate for the west coast. The state of the east coast shall be afterwards inquired into. As far as relates to the west side, this fatality needs not be feared, as long as the course of nature shall remain unaltered. We have only to revert to the origin of this floating ice. It comes with the stream, and by the stream and the wind it is always carried away. When the wind is westerly and stormy it choaks up all the bays, but no sooner does the wind veer to the north or east, than it issues forth with the ebb tide, and follows the current to its highest reach in the north, and then downwards to more southern latitudes. So long, therefore, as the fluxes of the ocean, the winds, and the currents, shall exist, this coast will be alternately bound up, and loosened from its icy fetters. It is true, when the west wind drives in the ice in large quantities, the Greenlanders cannot go out, nor can the ships sail in, so that

the natives must consequently endure many privations; but by the goodness of Divine Providence, this distress is of short duration, and seldom lasts longer than a fortnight.

IX. With these disadvantages, the Author of Nature has combined a signal benefit. Having denied the growth of trees to this cold and rocky land, he has made provision that the streams of the ocean shall bring, along with the ice, large quantities of wood, and deposit them between the islands. Were it not for this, we Europeans should have no fire-wood, and the poor Greenlanders, though they find a substitute for fire-wood in blubber, would have nothing with which they might roof their houses, rear their tents, build their boats, and shaft their arrows, their only means of procuring food and clothing, light and heat. Amongst this wood are found great trees torn up by the roots, which during the driving and dashing of many years among the ice, have been stripped of their bark and branches, and eaten through by the worm. A small part of these debris consists of willows, alders, and birch-trees, from bays in the south; also aspen-trees, which are the production of still more remote climes. The principal components of the mass are, however, pine and fir. There is also great abundance of a fine-grained wood, with few branches, which I conclude to be larch, a tree that loves high stony mountains; and a thick reddish sort, of more agreeable scent than the common fir, with visible cross-veins, which seems to be the same species as the beautiful silver-pine, or *Zirbel*,* which grows on the highest mountains of the Grisons, having the fragrance of cedar, and used by the Swiss for wainscotting.

It is plain that this wood must come from a fertile, but cold and alpine country. It is, however, difficult to decide what country this may be. It cannot be contributed by the adjacent continent of America, because it is generally brought along with the ice by

* *Pinus Cembra*. This is a different species from the *Zirbel-baum* of Linnæus, which is the *Pinus Pinea*.

the current from the east side. Supposing it to come from Canada, and drive with the stream north-east, till it falls into the regular current from Spitzbergen, we might expect to find the oak, a species common to that country, amongst the drifts. But oak is never met with, except in fragments of ship timber. Ellis, who also met with this drift-wood in Hudson's Bay, mentions, that some assign Norway as its native place. But he is of opinion, that the strong north-west winds would prevent its passage thence, as the violent currents which run southward from Greenland, obstruct the way from the American shores. He supposes it, therefore, to be swept by the stream from the south-coast of Greenland, founding his opinion upon a misapprehension of Mr. Egede's account. The latter, indeed, speaks of birches and alders, the thickness of a man's thigh; but pines, which are found in the drift-wood, as big as the mast of a ship, do not grow in this country.

This singular subject merits some investigation. The fact that it is brought along with the ice and the current, is incontrovertible. It is found more plentifully on the coasts of Iceland, and on the south-east side of Jan Mayen's Island, in 75° , there are two bays, where so much wood drives in with the ice, that a ship may be loaded from it. This is a plain proof that it must come from a still greater distance towards the Pole or the east. If there were any land under the Pole, wood could as little grow there as in Greenland. It must then be washed down from the mountains of Siberia, by the swollen torrents of that wild region, which precipitate whole tracts of land, and rocks, with their forests, into the mighty rivers, and carry them out to sea. Here it is borne along with the ice, by the eastward current, towards the Pole. Then following the stream between Spitzbergen and Greenland, it doubles Cape Farewell, ascending up Davis's Strait as high as Disko Bay. Beyond this point, where the impulse of the current is lost in a stronger tide to the south-west, no drift-wood is ever found. The few relics which are not intercepted by the gulfs and inlets of West Greenland, float down to America.

The Russian vessel, which set out in 1735, by order of the emperor from the river Lena to Kamtchatka, for the discovery of the north-west passage, fell in, at its winter station, with a quantity of large drift-wood, with which the crew built themselves a house. Gmelin remarks on this circumstance, that "no forests are seen within two hundred wersts of the Icy ocean, yet the shore is covered with abundance of wood, which is drifted here from other countries, so that in many places it is heaped up in layers, mountain high. It consists entirely of larch and fir-trees."* According to his account, huge piles of drifted larch, cedar, and fir, are found on the sea-shore, between the mouths of the Obe and Jenisei. The freshest pieces lie close to the shore; dry and rotted trunks are found farther up in the country. Now though no oak or beech grows on the banks of the Obe, on the Oural chain, or indeed in almost any part of Siberia, yet the pine and the Siberian cedar, which answers to the description of the above-mentioned Zirbel, are produced in vast abundance. Thus a considerable part, at least, of this floating timber may be conveyed down these large streams into the ocean. And, if, according to the same author, no drift-wood is found between the Jenisei and Lena, though to the east of the latter river it lines the coast for many leagues, and the shallow and inconsiderable rivers of that country are utterly incapable of supplying it; we must trace this part of the mass to a still more remote origin. In Kamtchatka, the debris of fir-trees are found, though not a tree grows in the country. The inhabitants say, that they are brought by the east-wind over the sea, probably therefore from the opposite continent of America.† So that we may conclude, as the motion of the great body of water on the globe, with its main currents, is from east to west, that these debris are brought from the west-coast of America, through Behring's Strait to the Lena, whence

* Travels in Siberia, Part II. p. 415.

† Müller's Collection of Russian Voyages, Vol. III. The Kamtchadales fish up great barks between the islands, which they use to prop up their clay houses.

a part travels on towards the Pole till it arrives at Greenland and Spitzbergen.

X. Having been so long detained by the natural wonders of this singular country, we shall the more briefly dispatch those features of its geography which are less peculiarly its own.

The Flood-tide, to which the current owes its force, and which drives in the wood and ice between the islands, retires every six hours with the ebb, according to the moon's motion, as regularly as in other parts of the world. It flows from south to north, and its average rise at high water mark is, at the South Cape three fathoms, in Ball's River two*, and in Disko one fathom, decreasing gradually towards the north, till it does not much exceed a foot. During the spring tides however, it rises in Ball's River more than three fathoms. With the flow of the tide the wind, if there is any, gains strength, and three days before and after the spring tides, especially at the equinoxes, stormy weather is expected, which does not however always happen. The compass varies about two points and a half towards the west. At the northern extremity of the Strait, it is said to vary five points or fifty-six degrees, which is the greatest declination that has ever been observed.† It is remarkable that the water in wells and springs on the land, rises and sinks with the tide: particularly in winter, when all is covered with ice and snow, new and copious fountains will gush forth during a spring tide, in places which had else no water, and which are elevated far above the level of the sea.

The land in general is not so well watered as the mountainous regions of warmer countries. The most pure and wholesome springs have no other supply than the melted snow which filtrates through the earth. Here and there in the valleys are small lakes fed by the ice and snow, which dissolve and run down the

* A surgeon of the name of Brasen, a friend of Crantz's, estimates the rise of the tide in Ball's River at three fathoms.

† Capt. Muirhead, of the *Larkins* of Leith, states the variation in latitude 75° , to be no less than 8 points, 90° . *Quart. Rev.*

gutters of the mountains. The salmon brooks, *elvers*, or mountain streams, are not numerous, nor are they so rapid as the torrents of the Swiss Alps. No large rivers can be formed in this country. The valleys are small, for the mountains rise up abruptly from the plain, and are covered with perpetual ice, which melts only in very small quantities, and consequently affords but a scanty supply to the fountains.

Many springs in summer are dried up, and in winter they are mostly frozen to the bottom. Men and beasts would then die of thirst had not a wise Providence ordained, that intervals of thaw and rain should occur in the severest winter, when the snow water filtrates into ponds under the ice.

CHAPTER III.

Of the Air and Seasons. — I. Cold in Winter, and Frost-smoke. — II. Of the Summer. Heat alternating with cold and mist. — III. Healthy climate ; rains, winds, hurricanes, and earthquakes. — IV. Length of day and night. Aurora Borealis and other ærial Phenomena. — V. Observations of the weather from Aug. 1761 to Aug. 1762.

I. It may easily be imagined, that in a country covered in most places with everlasting ice and snow, the cold must be extreme. It is however bearable as long as the sun shines one or two hours daily. But when he never rises at all for a length of time, the cups during tea have often been known to freeze to the table, and even ardent spirits have been frozen in a room containing fire.

Mr. Paul Egede, in his journal under Jan. 7th, 1738, mentions the following surprising effects of the cold near Disko. “The ice and hoar frost,” he says, “extended down the chimney as far as the stove’s mouth, without being thawed by the fire during the day. The top of the chimney was capped with ice, through which the smoke issued out of several small holes. The door and walls of the room were, as it were, enamelled with frost, and what is still more incredible, two under-beds were frozen to the bed-steads. Linen was frozen in the drawers, and an upper-bed of eyder-down, with pillows of the same, were quite stiff, and covered an inch thick with hoar-frost, from the congelation of the breath. Beef could not be got out of the barrels, without hewing them in pieces. When thawed in snow-water, and placed over the fire in a kettle, its outside was boiled sufficiently, before the inside could be pierced with a knife.” In Hudson’s Bay, lat. 57°, where Ellis wintered in 1746, the sea was covered with ice on the 8th

of October. Ink froze by the fire-side, and beer in bottles wrapped with tow. All sorts of ardent spirits were congealed, and burst the bottles. Even strong spirits of wine coagulated like frozen oil. The damp stood like snow upon the furniture of the room, and the bed-clothes adhered to the wall. It was however remarked, that this intense cold seldom lasted for more than four or five days together, without being interrupted by a thaw.

The strongest frost sets in, as in our climate, about new-year, and in February and March is so intense, that stones are split, and the sea smokes like an oven, particularly in the bays. This is called the *frost-smoke*. Those who sail out into it perceive a dampness in the air, but not that burning cold which is felt in a dry atmosphere; although their hair and clothes are stiffened with rime and ice. This frost-smoke is exceedingly apt to raise blisters on the skin, and when the air is sufficiently cold, congeals into minute pellicles of ice which are driven before the wind, and cause such a piercing cold on shore, that it is scarcely possible to stir out of doors, without having one's face and hands frozen. When water is placed over the fire to boil, it freezes before the heat can get the upper-hand. At such times, the sea between the islands, and in the narrow creeks and fiordes is ice-locked, and the Greenlanders are in imminent danger of starvation, not being able to go in quest of their sustenance for the cold and ice.

II. The summer may be said to begin with May and end with September, as during these and the intermediate months the Greenlanders encamp in tents. But the earth is not properly thawed before June, and even then to no great depth. Snow also continues to fall in this month, and recommences in August, although it does not lie long till October. Many have remarked, that less quantities fall here than in Norway; and it is a fact, that during the winter I spent in Greenland, which indeed was unusually mild, the snow seldom exceeded a few inches in depth, except when it was drifted into heaps, and never remained long on the ground. It

must therefore either be melted by the sun, or blown into the sea by the wind; in the latter case the air is filled with innumerable snowy atoms, so penetrating, that it is hazardous to venture out of doors. We ought, however, to notice that the ground is frequently covered from September to June, in many places with drifts twelve fathoms in depth, but rendered so compact by the frost, that there is no danger in walking out on them in snow-shoes.

In the long summer days, particularly in bays and valleys, where the sun-beams concentrate, and the fogs and winds of the ocean are excluded, it is often frequently needful to pull off part of the dress; and the water left in the clefts of rocks by the tide is reduced to a beautiful white salt. Even in the open sea, when the weather is calm and clear, the sun has power to melt the pitch on the sides of vessels. But there is never an uninterrupted enjoyment of the warmth; the evening breeze is so chilled from passing over immense fields of ice, that the tent is a welcome retreat, and a double covering offers barely sufficient for a protection against cold. Besides, fogs prevail almost every day from April till August on the sea-shore, and are frequently so dense, that it is impossible to see more than a few yards forward. They are often very low, so as to be scarcely distinguishable from the water; and then the upper regions of the atmosphere are always remarkably clear. The fine weather is most durable in autumn, but even then it never lasts long; and there is a constant alternation of heat in the day, and frost in the night.

When the mist is converted into hoar frost by the cold, subtile ice-globules may be seen, like as many shining atoms, floating in the sun-beams, especially where they stream through the shade; and frequently overspread the water with a covering like a spider's web, or a thin sheet of ice.

It has sometimes been remarked, that the weather in Greenland is exactly the reverse of what it is in Europe, so that when the winter is unusually severe in the temperate zones, it is there proportionably

mild, and the converse. This observation will doubtless not always hold good: Yet it is noticed in Mr. Egede's journal, as something remarkable, that in the well-known cold winter of 1739 the air was so mild about Disko-bay, that the wild-geese flocked thither in January; and the bay which is generally frozen from October till May, was quite clear of ice in March. Also the sun, which in the latitude of Disko makes his welcome re-appearance soon after new year, was not visible in the heavens, though they were often cloudless, till February. The cause assigned for both these phenomena by Mr. Egede, was the warm yet imperceptible exhalations driven northward by the rigorous weather in milder climates.

In the Vice-chancellor Pontoppidan's Natural History of Norway, we find it remarked, that in the severe winters of 1709 and 1710, swans were seen there for the first time. "In these years," he writes, "the cold was so intense in France, that centinels were frozen to death at their posts, and the birds fell down dead while flying in the air.—Yet, though the Baltic was covered with such a firm coat of ice, that it became a complete thoroughfare between Copenhagen and Dantzic, the sea along the shores of Norway, and in the harbour of Bergen, was entirely free from it. Various species of water-fowls then visited us, which we had never seen before. The impulse of Divine Providence, contrary to the opinions of philosophers, had directed them to seek that water on our coasts, which was denied them by the south."

By accounts from Greenland, we learn that the winter of 1763, which was uncommonly severe throughout the whole of Europe, was so mild there, that the air often felt colder in the middle of summer.

III. The air of Greenland is pure, light, and not unfavourable to the health of those who are careful to put on warm clothing, live temperately, and take regular exercise. The most common disorders in the country, are scurvy, fistula, and oppression on the breast and eye-lids, caused partly by the oily diet of

the Greenlanders, partly by the cold and the whiteness of the snow. Other diseases, so rife in Europe, are seldom heard of.

We may mention in favour of the climate, that the first German missionaries, who spent a period of thirty years in Greenland, exposed to numberless deprivations and all kinds of hardships, remained sound and healthy, with the exception of accidents; while the mortality among their fellow-labourers in warmer regions was so great. The cold is indeed severe and lasting, but for this there is a remedy. When the missionaries pay a visit to Germany, they suffer more from the excessive heats of summer, and the misty, damp, and changeable weather in winter, than from the clear and constant frosts of Greenland.

Lasting rains are very unfrequent, especially in Disko, where the weather generally continues dry throughout the whole summer. Hail is still more rare. Though the winds are variable, as in other climates, yet they most frequently blow from the land, and are neither so stormy nor so cold as has been generally imagined, but frequently accompany the warmest and most pleasant weather. Yet when storms do arise, which usually happens in autumn, they rage with such fury that the houses crack and tremble, tents and light boats are blown into the air, and the sea water is showered over the land like drizzling rain. If the Greenlanders' account be true, stones of two pounds weight are torn loose and driven about in the air; and those who go out to bring the boats under cover, are forced to creep on their bellies, in order not to be thrown down by the tempest. Whirlwinds sometimes arise in summer, which raise the water of the sea to a great height, and often whirl boats round in an eddy till they are sunk and lost.

The most numerous and violent of these tremendous hurricanes blow from the south, and are generally succeeded by clear weather, after tearing off the ice from the shores of bays, and driving it out in vast heaps to the ocean. It is generally considered a prognostic of

an approaching storm, if the moon be surrounded with an halo, or the evening sky painted with various colours.

Thunder-clouds sometimes gather and emit flashes of lightning without any explosion.—If any thing like a peal of thunder is heard, it cannot be readily ascertained whether it be not the crash of rocks in masses falling from the mountains. During the last thirty years only one slight shock of an earthquake has been felt. The Greenlanders know nothing of volcanoes, though they are found in Iceland. Indeed no traces whatever of sulphur have been seen in the country.

IV. Above the 66th deg. of N. lat. the sun never sets for sometime before and after midsummer, and at Godhaab, in lat. 64° it goes down about twenty minutes past ten, and rises again at fifty minutes past one, being only two hours and forty minutes under the horizon.* In June and July it is so light during the night, that one may transact all kinds of business, and even read or write the most diminutive hand without a candle. In the same months the mountain tops are continually gilded by the sunbeams. This is a great blessing both for the Greenlanders, who in the summer-time can hunt and fish throughout the whole night, and also for sailors, who would otherwise run greater risks from the ice. During the period in which the sun never sets, he ceases to dazzle a few hours after-noon, and is entirely shorn of his beams, appearing in clear weather, only like a full moon, which the eye may inspect with impunity.

The winter nights, on the contrary, are proportionally long, and in Disko-Bay, the sun never rises from the 30th of November till the 12th of January. The inhabitants then enjoy only a clear twilight, produced by the reflection of the sun's rays from the cold, dense atmosphere, and the icy summits of the mountains. In Greenland, consequently, it is never

* In the shortest days the moon never sets; on the contrary it is seldom seen in summer, and the stars are never visible at all from May till August.

so pitch dark as in more southern regions. The light of the moon and stars, shining through the clear, cold air, is so brightly reflected by the snow and ice, that common-sized writing may be read at all times of the night; and when there is no moon, her loss is more than compensated by the brilliant corruscations of the *Aurora Borealis*, which illuminate the heavens with a beautifully variegated light.* We shall not now attempt to investigate the causes of this wonderful phenomenon, but only remark, that not even the oldest inhabitants of Greenland have ever seen it rise either in the N. or N. West. It is indeed sometimes harbingered by a faint blue light in these quarters, but this is probably nothing more than the reflection of the sun's rays. The genuine Northern lights always spring up either in the East or S. East, and then spread themselves over the whole sky, often flashing from all corners of the firmament at once. I never heard of any remarkable consequences of these lights, except that when steady and motionless, they prognosticate mild weather; but when, as is often the case, they look red, are all in motion, and shoot in all directions with surprising velocity, a stormy season is at hand.†

Of late years, balls of fire have been seen in winter falling through the air. Without mentioning rainbows, shooting stars, and other common phenomena, it has been observed that *Parhelia* or mock-suns, and luminous circles round the moon, are much more frequent in Greenland than in Europe. They are caused by the frost-smoke, and are seen even when the atmosphere is apparently clear. On my voyage back from Greenland, I saw a rainbow which did not consist of the usual colours, but was quite white, with the exception of a stripe of pale grey in the middle. It appeared during squally weather with hail. Martens saw the same kind of rainbow in Spitzbergen. But I was most agreeably surprised and entertained, when on a clear, warm summer's day, the *Kookörnen*, a group of islands about three

* See Note IV.

† The observations made in temperate climates are just the reverse.

leagues from Godhaab, assumed quite a different aspect from what they generally wore. They appeared at first much magnified, as if seen through a telescope, so that the rocks and chasms filled with ice, might be plainly distinguished. After some time all the islets seemed connected together in the shape of a wood, or tall hawthorn fence; then the scene shifting once more, a new and pleasing display of ships in full sail with flying colours, mountain castles with ruined turrets, storks' nests, and numberless other objects rose to view, which after deluding the eye for a short time with their fanciful imagery, all either rose aloft, or receded in the distance, till they vanished out of sight. The atmosphere was all the time calm and clear, with the exception of a thin haze, such as accompanies very hot weather. This haze, (placed at a proper distance from the eye,) may possibly have acted as a convex lens, to magnify the objects situated beyond it. A gentle west-wind with a visible fog, generally puts an end to these *lusus naturæ*, about two hours after their commencement. *

V. The following observations of the weather from August 1761 to August 1762, may not be unacceptable to the curious. They will recollect that the weather was throughout very mild and changeable.

In August, warm sunshine, with mist and rain from the South. Towards the end of the month, hoar-frost, and ice on fresh water; snow and cold rain.

In the beginning of September, N. E. wind, and warm sunshine, with ice an inch thick in the shade. Afterwards south-wind, with an uncommon continuance of warm weather. The wind then changed to the S. W. with much rain. Lastly, a tempest from the S. and N.

* I have observed something of the same kind near Bern and Neufchatel, in the Glaciers, which lie towards the South. When they appear nearer, plainer, and larger than usual, the peasant reckons upon a speedy change of weather, which generally takes place on the following day. And the Tartars at the mouth of the river Jenisei in Siberia, consider it ominous of a storm, when the islands exceed their common apparent sizes. Gmelin's Voyage, Vol. iii. p. 129.

In October N. E. wind with snow, which lay a few days. Then a storm from the N. E. and frost. Finally, snow three inches thick, which remained on the ground, with stormy S. winds.

In the beginning of November, there was unusually keen frost from the N. E., so that ardent spirits and water near the fire were frozen. Vast quantities of ice were frozen fast in the bays. Yet the sun during the day melted all the snow which fell in the last month. Afterwards there was a S. W. storm and snow-dust. Then thaw-weather, rain, snow, and finally a S. storm.

In December, it snowed very much. Then followed as severe cold as can be recollected in Greenland; but it soon changed into fine, mild weather, with the wind at S. W.

January began with a hard frost, accompanied by high winds from the N. and N. E. which tore off many large pieces of ice from the upper part of the bay, and drove them out to sea. There were afterwards alternately snow and clear frost.

The beginning of February was like that of January. Then rain and smooth ice, with mild weather and little snow. This was succeeded by rain from the E. and S. The last days of the month were alternately frosty and rainy.

In March, the weather was throughout warmer and milder than is usual in Germany during this month, with South, E. and N. E. winds. A cold April was expected, and owing to the prevailing S. and E. winds much driving ice.

The beginning of April was very cold with a N. E. wind. Afterwards the weather became more mild with the wind in the S.; but towards the end of the month, the frost was again very severe and lasting, till it broke up with a warm E. wind.

In May, thaw-weather with intervals of frost, and much snow. Afterwards hot days and cold nights; and finally rain. The beginning of June was warm, and the earth was thawed to a considerable depth. The gardens were sown. But afterwards came snow with a tempestuous S. W. wind; succeeded by agreeable sum-

mer-weather, with the wind in the N. E. ; and lastly, much mist and rain from the S. W.

The first days of July were rainy ; then a long continuance of fine warm weather, and often great heat with S. and E. winds. Air generally calm.

It may here be noticed, that in this part of the world, calms are often very lasting. This is the more perceptible as we advance farther north. The winds in Greenland are as variable as elsewhere ; a smart breeze frequently blows between the islands, when out at sea there is no wind at all ; and the contrary. In summer fine weather is generally accompanied with land-winds.

Frequently in the severest winters, mild S. winds blow for a short time, bringing abundance of rain. This is particularly the case in Disko, and still farther north. The same has been remarked in Finland and Lapland, and the transient heat is a great relief both to men and animals in these frigid climes, as it produces a sufficiency of snow-water for their drink. However the melted snow freezes the more easily in the cold nights. In Disko, a calm frequently lasts for three months, but is generally followed by a violent tempest from the S. which tears up the ice on the water and the summits of mountains. It is highly probable, that under the pole there is scarcely any wind at all.*

* See Note V.

CHAPTER IV.

Rocks and Minerals.—I. *Larger and smaller Hills.*—II. *Various Kinds of Minerals*—*Asbestus*—*Weichstein.*—III. *Coals, Marcasites, Ores, and petrified Substances.*—IV. *Different Soils*—*Turf.*

I. THE mountains of this country cannot be made the subject of a strict and scientific analysis, as no mines have yet penetrated their recesses, nor any researches explored their natural cavities. We must therefore draw our conclusions from their external figure, and the dismembered fragments of rock which are precipitated from their summits. The hills are of very different elevations; their *highest* pinnacles do not, in my judgment, equal the mountains of Switzerland. Indeed it is an old observation, that the mountains near the equator are higher than those towards the Pole. But they are much steeper and more pointed than the Swiss Alps, and on that account covered with less snow, especially on the south side. They all appear to be composed of a hard rock of light grey colour, without stratification. They have however many spacious caverns or clefts filled with ice. The *secondary* hills which lie in long and broad ridges, are constantly covered with snow. Huge fragments of stone fall down from them at intervals, as well as from the steeper rocks, shivering in their descent into many smaller pieces, so that the foot of the mountain presents the appearance of a city in ruins. The structure and contents of the hills might be ascertained from these shattered masses, were access to them more practicable; but the excessive fatigue of toiling through them, immediately brings on a violent perspiration, even in the most intense cold; be-

sides that no one is safe a moment from a new fall of stones. The *smaller* hills or rocks have suffered still more from this decomposing process; many of them have mouldered away under the hand of time, and are completely pulverized by the action of a moist atmosphere. These latter rocks are for the most part of a dark grey and brown colour, and their fractures exhibit indications of different metals. The cliffs on the sea shore and the islands, are commonly composed of harder substances than the preceding, and, by the constant washing and beating of the waves, are either rendered as smooth and solid as marble, or hollowed out into long deep cavities.

Most of the rocks are full of fissures, more so than I have noticed in other alpine districts. These are however seldom wider than half a yard, and generally run in a perpendicular direction. They are filled with spat, quartz, garnets, selenite, and other minerals. Few only of the rocks lie in strata, and those are not horizontal but sloping.

II. The rocks are in general composed of the same hard granite which constitutes the highest peaks of the Alps. It is of a light grey colour, compacted of feldspar, mica and granular quartz, and contains beds of siliceous sandstone, of the same kind as the freestone used for building in other countries. Fine whetstones are found in it, of a red and yellow colour; they are sometimes called oil-stones. In a coarse black species of this stone, which emits twinkling rays, and is of a slaty structure, small cubic crystals of bright garnet are imbedded. The Greenlanders bring from the south a fine red grit with circular spots of white, which they use for a whetstone. The ruins of a church built of this kind of stone are still extant there, and the floor is paved with large slabs of it. It admits of a polish like that of coarse grained marble. Flints are as rare here as in Norway; all that are required must be brought from Europe. Nor did I see more than one pale agate.*

* See Note VI.

A coarse kind of calcareous marble is found by the sea-shore, of various hues; the reigning colours, however, are white and black, with intersecting veins. The strand is strewed with rolled pieces of red marble, diversified with veins of white, green, and other colours, which have acquired such a polish by the washing of the surge, that they are not much inferior to the best marbles of Italy.

The proper clay or roof-slate is quite unknown in this country, though sometimes large beds of a fine dark grey stone occur, which fall into square pieces by a blow, or by the attrition of the waves. They may perhaps be spat; they are generally to be met with in the clefts of the rocks, are of various hues, and frequently semi-transparent. The Greenlanders have brought us from the south as curiosities, large specimens of a white semi-transparent stone, which breaks like spat, and is so soft, that it may be cut with the knife or even bitten by the teeth; together with white alabaster, which however does not shine, nor take a polish, and falls, when cut, into a fine powder.

Several minerals are found which will withstand the fire, as *Mica* or *Glimmer*, and white, black, and grey isinglass stone, which does not however occur in plates large enough for windows, as in Russia.

I have not met with any real talc or serpentine. But in many places, particularly in Ball's River, are quarries of *Weichstein* or soft stone, (ollaris*,) which from its veins some call bastard marble. It lies in large strata between the rocks. Its rough shell generally consists of grey mica, and a glass-like sort of *Amiantus*. The common sort of *Weichstein* is opaque, and of an ash-grey or marble yellow colour.† There is a superior

* *Lebetum*, Lavetsch stone, the *Lapis Comensis* of Pliny. "Lapis qui cavatur tornaturque in Vasa coquendis cibis utilia, vel ad esculentorum usus, quod in Comensi Italiæ lapide viridi accidere scimus. Sed in Siphnis singulare, quod excalefactus oleo nigrescit, durescitque, natura mollissimus." Plin. Hist. Nat. L. XXIII. C. 22.

† A small porringer, which I have seen, made of Labrador *Weichstein*, perfectly answers this description. It is of a slate grey colour.

kind, green and transparent, which is often streaked with veins of red and yellow. The veins are in general not transparent. Specimens perfectly white are said to have been found, and white spotted with black. It is not composed of sand, but of the finest viscous clay, which pulverizes in grinding. It is so soft that it yields to friction or to the knife without resistance; but it is at the same time compact and heavy. It has not a slaty structure, and it is difficult to detach a specimen without crumbling it. This stone is both cut and turned with more facility than wood. It is soft and unctuous to the touch, like soap or talc, and when rubbed with oil, takes a beautiful marble polish. I have not observed that the Greenland Weichstein loses its polish or becomes porous when exposed to the air, and the action of the fire only hardens it. The natives make their kettles and lamps of it, and hold it in great estimation. Vessels made of this stone do not, like our iron and copper utensils, impart any taint to the food, so that they are exported in small parcels to Denmark, and are in great request there among opulent families. The best and most durable crucibles are those composed of this stone. For my own part, I do not hesitate to give it a decided preference for every useful purpose to the Lavetsch stone of Chiavenna near Lake Como, which has obtained such high repute throughout Italy.*

The *Amiantus*, *Asbestus*, or Cotton-stone, are frequent in several of the mountains.—Coarse, ash-coloured veins of these minerals occur in the Weichstein itself, with green, vitreous radii shooting transversely across. The proper *Asbestus* has the appearance of putrid wood, is of a light grey colour, with a greenish or reddish tinge,

* “ These Lavetsch stones are hewn out of the rock in semi-cylindrical masses. One end is smeared with pitch, and fastened to a board on a lathe turned by a water-wheel. It is first worked with straight tools, afterwards with tools increasing in curvature, so that five or six vessels may be made out of one piece. An iron ring is fixed to the rim of each to hang it over the fire. The former town of Plüts yearly gained 60,000 ducats from the sale of these vessels. Meat is sooner and better cooked in them than in metal, and preserves its natural taste.” *Scheuchzer’s Natural History of Switzerland*, P. I. 379.

and has long fibres, with joints or fractures at the distance of every two or three inches. The broken sections are hard and smooth, like whetstone, but on friction or a heavy blow, it falls into many thin white fibres. If this stone is bruised, and cleansed by repeated washings in warm water from the calcareous particles which gives it its stony consistence, then dried upon a sieve, and dressed with a clothier's comb like wool or flax, yarn and linen may be produced, which is incombustible, and is purified by the fire instead of by washing. In shrouds of this kind of linen, the ancients wrapt up and burnt or buried their dead. In Siberia and among the Pyrenees, purses and other trinkets are made from this stone. The Asbestos linen may be manufactured into paper. The purified fibres may also be employed as a wick for lamps. But it is not to be supposed that the Greenlanders have all this ingenuity. They merely use splinters of it dipped in oil, as matches or chips, to light their lamps and keep the wick in order.

The country abounds in several kinds of beautiful siliceous gems. They are both opaque and transparent, and of different colours. A beautiful yellow jasper, cut and polished, and a rough red specimen of the same stone with white transparent veins, have come into my possession.*

Quartz and crystals occur in considerable pieces. Yellow and dark-coloured crystals of topaz are found, which like the opal give a blue and yellow lustre, according as they are wrought.

The Greenland garnet is also to be ranked among the quartzose gems, since it is found in the highest clefts of the rocks, and breaks into unequal pieces. But it is of so bright and transparent a blood-red colour, sometimes inclining to violet, and so hard, that stone-cutters consider it as a kind of ruby. It is however of such a brittle nature, that pieces can seldom be cut larger than a small bean.

* A friend of the author's purchased two harpoons, the one headed with a broad plate of crystal, similar in shape to the sacrificial knife of the ancients; the other of jasper, slender and pointed.

I procured several specimens of bright hexagonal crystals of a steel colour, which were joined together and had smaller ones growing out of them. Also a white one with red-coloured rays. The Greenlanders likewise brought me a stone, whose broad laminæ resembled porcelain in thinness and transparency. Every two plates were glued together by a reddish cement, and they would strike fire.

There are pretty evident traces of minerals and metals concealed in the mountains; but it has as yet been impossible to make any accurate search. There were at one time a scientific physician, and a person well skilled in mining, in this country, but the nature of their discoveries, if they made any, has hitherto remained unknown. If metals should even be discovered, they could be of very little advantage in a country where wood is so scarce, and they would not repay the expense of exportation. Salt, nitre, alum, and vitriol, have not occurred to me. The Greenlanders however say that there is a green substance found on the banks of a spring in the south, which they use medicinally for an eruptive disorder, and for purifying their furs from any infectious matter.

III. But few sulphureous minerals are seen here. There is a sort of coal found at Disko, but it burns badly, and emits disagreeable fumes. Marcasites are met with in several places; they look like brass, and are so hard that they strike fire with steel. They commonly occur in flat squares cohering together; but they are sometimes met with in pyramidal crystals.

There is abundance of iron stone and ore. The rocks in some instances present a blue and green fracture, and probably contain copper. I have observed in a dark grey rock of a fine grain, shining excrescences of a brimstone colour. The gravel in the neighbourhood was reddish. Veins of sulphurated molybdenum sometimes run through the Weichstein, which are partly solid, and partly shale into thin plates.

The Greenlanders occasionally bring pieces of a metallic substance, which are very heavy and glittering.

Some have thought them to be real ore, but they have been assayed and proved to be nothing but coarse bell-metal. They are probably the fragments of the bells which the old Norwegians used in their churches.

I never myself discovered any petrifications, except one piece of indurated clay which was shaped like a flat button, but towards the end of my stay in Greenland, I was informed by the natives, that in a distant part of the country, several petrified fishes had been found. I was shewn a broken piece of a petrification that resembled a fish's tail. It was a greenish stone, with a hard iron coloured coating. This shell had a crust, which might be scraped off with the knife. It was covered with lines crossing each other at right angles, and with small lentile-shaped wens. Another specimen exactly resembled an egg in shape and colour. It had the same composition as the preceding, and was as hard and heavy as iron.

Pumice stone is very rare here, as the country is not volcanic. White, grey, and particularly black pieces of this stone are however found, which are probably carried hither by the sea from Iceland.

IV. The soils of this country afford little scope for description. They are in general extremely scanty and shallow. The country round Godhaab principally consists of clay, sand, or turf. The clay is pale blue, and very sandy and sterile. In other tracts a light grey marl prevails, which is intermixed with mica, and stands the fire. There is also found a very fine and light micaceous sand, greasy to the touch, and a fine white pearl sand filled with black and red crystals of garnet, and uncommonly hard. Most of the sand in the country is grey or brown and full of stones: when manured, it will support vegetation.

Turf is found in all the marshes, mixed with black mould, sand, and gravel, and is not good for firing. The proper turf is an aggregate of vegetable matter, as roots, withered mosses, grass, putrid wood, and also bones; and is found in low lands, on a bed of sand or on the solid rock. A kind of shell fish are sprinkled amongst

its layers, not met with any where else in the country, so that we may suppose they have been deposited by some former inundation of the sea. This turf-ground probably owes its formation to light earth and grass washed off by the rain from the adjacent mountains. The best sort grows on the highest ridges of the little desert islands and bare cliffs, where a multitude of birds make their roost in the night and deposit their eggs. Their ordure mixed with earth blown thither by the wind furnishes a soil for moss and grass, which augmented by feathers, muscles, and bones, easily discernible in the mass, form a tenacious covering of turf, two or three feet thick. This overspreads the summits of the rocks, and has buried a stone beacon erected by the sailors of former times. It is called *kupp-turf*. Owing to the tough roots it contains, it is difficult to cut through it, but it burns with a bright flame, and gives out a considerable heat.

CHAPTER V.

Vegetable Productions. — I. *General Appearance of Vegetation.* — II. *Remarkable Plants.* — III. *Grasses, Garden-herbs, and Mosses.* — IV. *Shrubby Plants.* — V. *Sea-weed.*

I. THE Greenlandic Flora does not belie the general face of nature in this polar region. It is, as might be expected, dwarfed and stunted, the last scattered sprinklings of a vegetation soon to die away in total sterility. The valleys in general produce nothing but mosses and sour moor-grass. A few herbs, bilberry bushes, and other shrubs vegetate on the low cliffs which are covered with thin patches of sand and earth, and on the desert islands, manured by the excrement of the fowls which resort thither. Every thing however is dwarfed by the dryness of the soil and the cold air. In the neighbourhood of Greenland houses and encampments alone, where the soil, however barren, has been dunged for years by the blood and blubber of seals, plants of every kind flower most copiously, and grow to a large height. Yet very few equal those of Europe in luxuriance, and the time of flowering is commonly a month later.

II. It may not be unacceptable to the reader, if we briefly notice a few of the indigenous plants of this country, many of which are not common elsewhere.* A considerable number no doubt have hitherto escaped observation, and the vegetable productions of the south coast in particular have hitherto been little explored.

Angelica archangelica grows in moist places in the narrow dales. It shoots up very abundantly in warm situations with a high and strong stalk. The Norwe-

* For a more complete list see Note VII.

gians call it *Quanne*, and as the Greenland appellation, *Quannek*, is almost exactly the same, it is supposed that they derived this and a few other words from the old Norwegian colonists. They consider the inner part of the root and stalk of this plant as a great delicacy. It has a much better flavour than that which grows in warmer countries, a circumstance common to all edible plants.

The Mountain Sorrel, *Rumex digynus*, with dark green leaves, resembling those of the scurvy-grass, grows here copiously. The flower-spike is two feet long, the whole plant rising three feet from the ground. It is found on fragments of rock and ruined buildings. The Greenlanders, who use but few herbs for eating, owing to their extreme aversion to all the products of manured land, seek for this with eagerness.

Alpine Snakeweed, *Polygonum viviparum*;—Very copious, but of dwarf growth. The Greenlanders are fond of the root, which is astringent and mealy.

Wild Rosemary, *Ledum palustre*, has a strong turpentine scent, and grows abundant in dry mossy places.

Basil Thyme, *Thymos Acinos*; strong scented; is gathered on sunny rocks, and may be used as a substitute for tea.

Rose root, *Rhodiola rosea*, has a granulated root with the fragrance of rose water, which it preserves when exsiccated. The root and the whole of the plant are eaten with relish by the natives. It covers the rocks and the kupp-turf in large patches. A root of this plant which I had kept for a year wrapt up in paper in a warm room, took root and grew when put into the ground.

But the most common vegetable of this country, is the *Cochlearia*, or Scurvy-grass, which is found in inconceivable abundance wherever blubber or manure of any kind has prepared a soil. The ruins of old buildings in particular are quite overgrown with it. The plant is an annual, but so productive, that twelve branches or more will shoot up from one seed. It sows itself in winter. The birds also which make their ap-

pearance in that season, probably assist in its dispersion. It shoots up in winter under the snow, and even the plants of the preceding year sprout anew, though very small. It is gathered in autumn, and preserved through the winter covered with snow; a soup is made of it which has an excellent relish, at least in this barren land, and is the best medicine for all diseases. It is eaten as a salad, and is very agreeable when fresh plucked, as it has not the tartness of the European herb, and is of an agreeable bitter-sweet. A plentiful supper of this salad interrupts sleep; a sign that it acts as a stimulant, and promotes the circulation of the blood. Whenever, owing to want of sufficient exercise in the winter, I was attacked by symptoms of scurvy, as listlessness, a pressure on the limbs, heat, giddiness, or an oppression of the breast, which are quickly followed by painful boils, I found a handful of scurvy-grass, with a draught of cold water, my best and speediest remedy. This plant seems intended as a kind boon to the inhabitants of the north, where it grows most plentifully, and might prove a catholicon for all the distempers of the Greenlanders, did not its habitat *in fimetis et stercoreatis*, present such an insuperable bar to their delicacy.

III. Grass is found not only on boggy, sandy, or turf land, where it is commonly very poor and diminutive, but also in clefts of rocks filled with earth, and particularly near human habitations, where it grows very luxuriantly. One species, (*Agrostis arundinacea*,) much resembles the reed, but has a more slender stalk, and the Greenlanders twist very neat baskets of it. Another kind, less common, (*Elymus arenarius*,) grows near buildings, on a bottom of sand and gravel, and between stones, with long broad leaves, and a stalk upwards of a yard long. Its spike resembles that of wheat, and is often six inches in length. The grains are like oats, but owing to the shortness of the summer, they seldom come to maturity. The Greenlanders make use of this grass to line their shoes and boots.

Several trials have been made to grow oats and barley. They send up as high a blade as in other countries,

but seldom come into ear, and are in the very warmest situations prevented from ripening by the night frosts.

The gardens cannot be very productive, as no seed can be sown till the middle of June. Even then the soil is frozen at a little depth below the surface, and in September the frost recommences. Every thing must then be taken out of the earth, and laid up to keep, except chives, which will endure the winter. Salad and cabbage will not bear transplanting, and remain very small. Radishes thrive as well as in Europe. The black radishes are small, and turnips seldom exceed a pigeon's egg in size, but they may be eaten with greens, and have an excellent taste. This is all that can be reared in the gardens, nor will they produce even this, unless they are screened from the north wind and the spray of the sea water.

The most plentiful production of this country is moss, which grows in such quantity, and of so many different kinds, that I once counted no less than twenty species round me, while I was sitting on a rock. One species (the *Sphagnum* or bog-moss,) is like a thick soft fur or fleece; the Greenlanders stop up the chinks of their houses with it, and use it as we do waste paper. Another kind has filaments a span long, which adhere together like some sorts of fungi. This serves them for tinder, and a wick to their lamps.

Amongst the Lichens is one quite white, which is the food of the rein-deer in winter, and might in case of necessity preserve the life of an hungry man. An Icelander assured me, that a dark brown kind of this lichen with broader shoots is eaten instead of bread, or boiled with milk like oatmeal. They call it Fialla Grass. It grows here likewise. Both species have at first an unpleasant taste, but when chewed and swallowed have a sweet flavour like rye.

A few species of Fungi occur, but all very diminutive.

IV. There are several varieties of low under-wood, where the rein-deer find pasture, and which the natives use for kindling fires. The *Azalea* is a beautiful creep-

ing shrub with a profusion of red flowers. Several berry-bearing shrubs also occur, as the bilberry and cranberry. The Crow or crake-berry, (*Empetrum nigrum*), is a low heath-like plant, with small oblong leaves, and flesh-coloured flowers which produce black juicy berries, not ungrateful to the palate. It grows here in abundance. Another plant, *Andromeda*, much resembling this, bears violet bell-shaped flowers without berries. The cloud-berry, (*Rubus Chamæmorus*), never comes to maturity. The leaf and fruit is much like the mulberry, only the berry is yellow. The stalk is a finger's length, and the flower has four white petals. This plant grows only in northern climates, and its berries are packed up in small vessels for exportation. They are a great delicacy, and an excellent remedy for the scurvy.

The Greenlanders eagerly collect all these fruits, particularly the crake-berries, which keep through the winter under the snow. They do not however set any value upon the Juniper-berry, which grows here far larger than in Europe, though the bush itself trails on the earth. Besides the shrubs already mentioned, several species of Willows find a nourishment, but are obliged by the cold to creep like broom along the ground. Nor do the birches, which are of a dwarf kind with small indented leaves, mount any higher. But in the fiordes, where warmth is stronger and more lasting, these trees and the elders which overhang the brooks, grow to the height of a man, and have a stem three or four inches thick. Their crookedness, however, which makes it impossible to bind them in faggots for loading, and the nature of the wood itself, being unadapted for combustion, render it, notwithstanding its abundance, of little service for fire-wood, and recourse must be had to turf, drift-wood, or coal imported from other countries.

According to the report of the Greenlanders, the southern part of the country produces trees of a much greater size than those found in the north. The wild Service-tree grows there in abundance, and brings its fruit to maturity. The Aspen poplar must likewise be a native of the south coast, as the sea frequently throws

branches of it ashore here. They also mention a kind of pulse which after our example they boil and eat; likewise a fruit which seems, from their description, to be a large species of plum, and they even compare it to an orange. But the country becomes colder and more sterile the farther we proceed northward, till at last nothing is met with but bare rocks.

V. We shall conclude our account of vegetables with the productions of the sea. Very few of these have come under human observation, but why may they not be as numerous as those of the land, and as useful, if our knowledge of them were less limited? It is long since the observation was first made, that the depths of ocean are as diversified as the upper land; that there also nature sports in an interchange of hill and valley and wide extended champaign. Islands and cliffs are but the emerging summits of mountains whose bases dive towards the central recesses of the earth. The higher and steeper the shore of any continent is, the deeper is the sea which washes it. The plummet which at one time brings up mud and slime, at another different kinds of sand, is a plain indication that the bottom of the sea is also composed of a variety of soils. Is there not then a high probability that those secret depths are the receptacle, not only of grass and seaweed, such as is sometimes rent by a tempest from its native rock and cast upon the strand, but of large trees, like those in which the lines of fishermen are often entangled, and bring up with them broken branches that have hitherto served only to grace the cabinets of naturalists, but are doubtless intended to answer some purpose of higher utility? Probably they are the food of innumerable sea monsters, which seldom or never make their appearance on the surface. I have observed that the smallest and most tender sea-weeds, which grow near the strand, are filled with a number of animalculæ which have eaten through them, and the larger species, which are ejected from a considerable depth in the sea, are bitten and bored through in various ways.

The sea-weed that lines the coasts of Greenland is principally of the *Fuci* tribe, and of a dark-green or brown colour. With its slender fibrous roots, which are intended rather to fix the plant than to nourish it, it cleaves so fast to rocks, stones, or muscles, that it is separated with difficulty and torn away only by heavy storms and the motion of the waves, which sometimes rolls along heavy stones. The smallest kinds grow nearest the shore and are from three or four inches to a foot long. I have sometimes enumerated twenty different sorts. The farther they penetrate into the sea the larger do the species become, and they are totally different from those found on the shore. In the smaller kinds the receptacles of the seeds, shaped like peas and beans, are distinctly to be seen, and are filled with small black grains. I could never, however, observe these grains sufficiently ripe for the propagation of the plant by seed. These algæ assume the appearance of oak leaves, of pea-straw, tufts of hair, peacock's feathers, with numberless other grotesque shapes.

Farther from the strand the grass-like *Confervas* are seen floating. These are twisted together and elongated by the motion of the waves till they are frequently as thick as a man's arm and several fathoms in length. The largest kind of algæ has a hollow stem of two or three fathoms long, tapering at the root, and one or two inches thick at the upper extremity; its leaf is likewise two or three fathoms long and nearly a yard broad. Another has a flat compact stem, which runs through the middle of the leaf. If these two kinds are dried in the shade, long thin crystals of fine salt collect on the one, and of sugar on the other. The latter is probably the *Alga saccharifera*, which, according to Bartholin, is eaten with butter by the Icelanders. Sheep eat it with avidity in winter, and the Greenlanders and Europeans themselves will relish it in times of scarcity. The Greenlanders commonly eat a tender red and green leaf for refreshment as a salad, which is a useful antidote to the scurvy.

I have seen but few either of the soft and porous, or of the solid corals, described by Pontoppidan*; but a pretty large tree of coral was sent from hence to Copenhagen, and they are probably not scarce in these seas.

* Natural History of Norway, pt 1. ch. 6.

BOOK II.—CHAP. I.

Land Animals, Land and Sea Fowls.—I. *Quadrupeds. Hares, Reindeer, Foxes, White Bears and Dogs.*—II. *European Animals, Insects.*—III. *Land-Birds, Singing-Birds, Eagles, Hawks, Owls, and Ravens.*—IV. *Different Varieties of Sea-Fowl.*—V. *First Class, with spoon-shaped bills.*—VI. *Second Class, with short wings.*—VII. *Third Class, with long wings, Mews, &c.*—VIII. *Nourishment of Sea Fowl, and their propagation.*

I. **T**HOUGH the general character of Greenland is barrenness, some species of animals find nourishment from its soil, and supply the inhabitants with food and clothing. Many of these are such as can exist only in northern climates, and frequent places which are quite uninhabitable for man.

Of edible game, hares and reindeer are the most numerous, though the latter have become more scarce of late. The hares are white both winter and summer, differing in this respect from those of Norway, which are white in winter, and grey in summer: they are tolerably large, with a coating of fat between the skin and flesh, live upon grass and white moss, but are held in no estimation by the Greenlanders.

The reindeer is the northern stag, and is found also in Spitsbergen, Siberia, Norway, Lapland, and the most northern tracts of America. It is impossible for them to exist in warmer countries, where they cannot breathe the clear mountain air, and browse the tender grass and moss of polar regions. It is well known that the Laplanders possess herds of reindeer, sometimes amounting to several hundred, or even a thousand head, which supply them with flesh, milk and cheese, drag sledges loaded with all their substance, and even serve instead of post-horses. Those of Greenland are wild and fleet, and their smell is so acute that they rarely suffer the hunter to steal upon them unawares, especially if the wind blow the scent towards them. The missionaries once

caught and brought up a young reindeer, and it grew, after some time, as tame as a child, but played the Greenlanders so many mischievous tricks, that they were forced to kill it. The largest are about the size of a small heifer; generally brown or grey, with white bellies. They are covered with very thick hair, about an inch in length. Their antlers, which they cast in the spring of every year, differ from those of the stag, in being smooth, and about three inches broad at top. While the new horns are young and tender, they are protected by a woolly covering, which the animal afterwards rubs off. In spring they also get a new coat of hair. The reindeer is then very lean, and its skin is thin, and little worth; but in autumn, their hide is thick, hairy, and lined with fat. This alternate increase and diminution of their flesh and hair, (as Anderson remarks of all polar animals,) enables them to bear both the heats of summer, and the intense cold of winter. They are very cleanly, delicate creatures, and their flesh is tender, and well flavoured. In summer they crop the fine tender grass in the valleys, and in winter pick the white moss growing in the clefts of rocks, from under the snow.

Baal's River was formerly the principal resort of reindeer, and the Greenlanders used to unite in a kind of general hunting match to kill them. The women and children surrounded a whole district, sticking up logs of wood to look like men, when they were defective in numbers; and then proceeding in a straight line, drove all the timid animals into a narrow space in the centre, where they were easily killed by the hunters. Another way was for the women to chase them in great numbers into a narrow bay, where they were pierced by the men in their kajaks, with harpoons and arrows. Since the introduction of powder and shot into Greenland, they have been thinned very much: yet many of the natives still spend their best summer months in hunting them, in order to procure a few skins for extraordinary occasions.

The farther we advance northward, the fewer reindeer are met with. Several are killed every year on

Disko island, which circumstance has given occasion to the fable, that a gigantic Greenlander severed this piece of land from Baal's River, and towed it out to sea by a rope tied to his kajak ; and farther, that he intended to have united it with the main land, but was prevented by a pregnant woman, who was tempted by curiosity to peep out of her tent. In proof of this absurdity, they show the hole in the rocks, through which he drew the rope.

The foxes of Greenland are small, and rather differently shaped from those of Europe. They bear a near resemblance to the rock foxes or pezzi of Siberia. Their head and feet are like those of a dog, and their cry is not unlike the barking of that animal. Most are of a blue-grey colour, though some are white, and they all have a very thick coat of hair in winter. Their fur never changes colour, only that of the blue fox, when about to be cast, becomes rather sallow, and is then good for nothing.

Their general food is birds and eggs, but when these are not to be had, they will eat cranberries, muscles, crabs, or other fishes thrown out upon land by the waves. No uncommon degree of cunning has been observed in their habits, except that they sometimes stir the water with their fore-feet, and suddenly seize and devour such fishes as are attracted by curiosity to the spot. This artifice has been imitated by the Greenland women with success. They generally have their dens among broken rocks, and are caught by the Greenlanders in various ways. One method is by means of a stone trap, shaped like a small house. Within it they place a piece of meat, and tie it with a cord to a large broad stone, fixed in such a manner, that when the fox seizes the meat, the stone falls down and closes up the mouth of the trap. They are also caught in nooses, composed of whale-bone, and laid over a hole in the snow, which is filled with herrings. While the fox is in the act of stealing the herrings, a Greenlander, who is concealed in a snow-house, pulls the noose, and he is taken. Sometimes pits are dug, and slightly covered

with sticks and earth, into which the fox falls, being attracted by the smell of some fish laid at top. When pressed by hunger, the Greenlanders prefer the flesh of foxes to that of hares.

The animals we have been describing are not at all mischievous, but, on the contrary, are very valuable on account of their fur. The only fierce and dangerous quadrupeds found in the country, are the white bears, which infest principally the northern parts of Greenland, Hudson's Bay, Siberia, and Spitsbergen. Their head tapers towards the snout, and their cry is like the barking of a dog. They are covered with long woolly hair, and are much larger than the black variety, being often found from four to six yards in length. Their flesh, which is white and tastes something like mutton, is much relished by the Greenlanders. From their fat, which is very abundant, good train oil is melted, and what grows on the tail is used as a drug. They traverse the fields of ice in quest of dead whales, or seals, and sometimes even attack the walruss, which, however, inflicts dreadful wounds with its long tusks, and often conquers in the battle. It is their custom to swim from one field of ice to another, and when closely pursued they dive under the water till no means are left of escaping, and then defend themselves with obstinate fierceness against all assailants, however numerous, often killing several before they are overcome. Their food is generally dead seals, birds, and eggs, but when hungry they will also eat men, and even disinter dead bodies and devour them. In winter they lie dormant in cavities of the rocks, or buried in the snow, till the warmth of the sun invites them to leave their retreat. The houses of the Greenlanders are then in great danger from these animals, which are attracted by the smell of the train oil to invade and plunder them. The former immediately set up the hue and cry against the robbers, surround them with their dogs, and kill them with their lances and harpoons, though frequently at the expense of many lives. Few are seen in the neighbourhood of Godhaab;

but several Greenlanders were lately torn in pieces by them, near the colony of South Bay.

Some Greenlanders pretend to have seen black bears, and their imaginations aided by fear, have exaggerated them into monsters six fathoms in length. But it is more usual among the natives to talk of a certain species of tiger, which they call *Amarok*. These animals, which, according to their description, are covered with white and black spots, and about the size of a calf, have never been seen by any European. They may possibly be a species of spotted bears, such as have been known to cross the ice between Greenland and Iceland.

The only domestic animals the Greenlanders possess are dogs, of a middling size, and very much resembling a wolf. Most of them are white, though some are covered with a thick coat of long black hair. They never bark, but often set up a dismal howl, and, owing to their extreme stupidity, are of little use in hunting, except to drive the bears into a decoy. The Greenlanders use them as we do horses, often harnessing eight or ten to a sledge. In this equipage they visit each other, and at Disko, where the bay freezes over, draw home their seals over the ice. Some of the natives in a scarcity of provisions will eat their dogs; and they use their skins as bed-covers and bordering for their dress.

II. In the year 1759, one of the missionaries brought over three sheep from Denmark to New Herrnhut. These multiplied so much, by producing two or three lambs at a birth, that the brethren, after yearly killing several, and sending a few to Lichtenfels as breeders, have been able to preserve ten over winter. It may be farther remarked, in proof of the nutritious nature of the grass in Greenland, that lambs, the autumn after birth, are as large as those a year old in Germany, and that more than twenty pounds of tallow, and seventy pounds of flesh, are often obtained from one ram. The flesh has very little lean, but the fat is not at all rancid, and may be eaten freely without detriment to the stomach. Their small flock of sheep has often afforded the brethren

an agreeable substitute for salt beef in a scarcity of reindeer's flesh, and butter.

The plain surrounding New Herrnhut would be abundant pasturage for a flock of two or three hundred; during the four summer months; but what precludes the possibility of keeping more than ten through the year, is the difficulty of procuring provender for the winter, which must be collected with great trouble from the ruins of Greenland houses, and brought from a great distance by water.

Oxen were formerly kept at Godhaab, but it was found too expensive and troublesome to provide them with food. Goats or swine might be easily maintained there, were not these animals so mischievous, as to commit depredations upon the provisions and tent-skins of the Greenlanders, which are frequently left in the open air.

Of the insect tribe and vermin, both small and large gnats are found; but the latter are by far the most numerous, and in a hazy summer's day are exceedingly troublesome, as their bite produces an immediate swelling of the part; they however only fly about for six weeks in summer. Round the Greenland houses, where there is never a want of half rotten flesh and bones, large swarms of flies are constantly seen. Small flies armed with stings are sometimes met with, and, very rarely, a species of humble bee, which collects honey from the flowers. I once saw a couple of yellow butterflies, but never any caterpillars. All kinds of earth worms abound, but with the exception of a small species of spider, no poisonous animals; no snakes, toads, frogs, rats or mice, which cannot endure the excessive cold, exist in Greenland.

III. Owing to the barrenness of the country there is no great number or variety of birds in Greenland. A species of partridge, called in Norway *Rypen*, (*Tetrus lagopus*,) are pretty numerous. They only frequent cold, alpine districts, and in Switzerland are called snow-hens. In summer they are grey, and in winter white. Some maintain that their feathers never fall off, and only change colour; but more accurate observers

have noticed that they cast them both in spring and autumn. The beak and the extremities of the neck-feathers remain always grey. In summer they frequent the valleys where cranberries and herbs grow most plentifully, but never fly far inland, as they seem fond of the cool sea-breezes. Another probable reason of their predilection for the coast, is that they are best able to procure food on the rocks near the shore, from which the snow is generally swept by the wind.

Much has been written concerning the peculiar instinct observable in the habits of these birds, displaying the Providence of God over his irrational creatures; but though we read the examples of it with pleasure, they must be confessed to be poorly attested, and to involve evident contradictions. It has been remarked that they lay up a store of berries for winter consumption, near their nests, which are built on the summits of the highest cliffs; and again, that on the approach of winter, after making a hearty meal, they bury themselves in the snow, and live during the cold weather on the contents of their crop. These observations are inconsistent, and however true they may be, taken separately, of other birds, neither of them applies to the Rypen, which may be seen throughout the whole winter flying in large flocks about the rocks, and seeking their daily sustenance. The goodness of Providence is however displayed otherwise in their behalf. It has been noticed that they never fly over a hedge on which nooses are laid, and consequently are caught from mere stupidity. If a man approaches, they erect their heads, instead of hiding among the rocks, and betray themselves by screaming; and when aimed at with a gun or stone, they stand quite still, staring at their enemy. Now, as some compensation for this natural helplessness, Providence has wisely ordained that in summer they should be grey, the colour of rocks, and in winter white like the snow, in order that birds of prey may not easily distinguish them from the ground on which they sit. Their toes differ from those of other land birds in not being entirely separated, and having at their extremi-

ties large excrescences covered with short feathers like wool. * This peculiar formation seems designed partly to enable them to withstand the effects of cold, to which they are much exposed, and partly that, when they fly over a broad sheet of water and fall in from weariness, they may be able to save themselves by swimming. I myself saw a young one which was caught by the Greenlanders, and fell into the water on its first flight, swimming like a water-hen. Yet these birds, seemingly of such an easy disposition, can never be tamed by confinement, but when caught refuse all nourishment, and generally fret themselves to death in the space of a few hours.

Of smaller birds there are snipes, which live chiefly on muscles and shell-fish left on the strand; they are good eating, but very diminutive. Several species of small singing birds visit Greenland in summer when the seeds of herbs, and especially of the scurvy grass are ripe. One kind resembles the sparrow, except in being somewhat larger, and having more beautiful plumage, with a finer voice. Others are like the linnet, with a tuft of red scarlet feathers on their heads, and sing very agreeably. The Norwegians call them *Irisk*. Both sorts may be tamed, and fed with groats, but seldom live out the winter, owing to the heat of the rooms in which they are kept. They are sometimes thrown on board vessels by a storm when sixty or seventy leagues from the shore. Another sort resembles the wagtail, and in Norway is called *Steensquette*. Other small singing birds, with grey backs and white bellies, have sometimes been seen among unfrequented rocks. They must be either the Fossefald of Pontoppidan, or the snow-bird. The Greenlanders say that they hide, during winter, in the clefts of rocks.

Of foreign birds, hens and pigeons have been imported; but their maintenance is found too expensive. Ducks might be more easily kept were it not for their swimming so far from the shore, and being consequently

* Hence the bird has its specific name of *hares-foot*.

frequently carried away by the waves in a storm. Of birds of prey, large dark brown eagles are found, which, when flying, measure eight feet between the tips of the wings. They prey both upon land and sea-fowl. Marking the spot where the latter dive, and hovering over it, they seize them at the moment of their rising. They even sometimes draw young seals out of the water with their talons. There are also grey and spotted falcons, and white owls; but they are not numerous, and only found among the mountains. On the other hand, ravens are very common, especially in the vicinity of Greenland houses, and often rob the inhabitants of their provisions; being so ravenous as to tear even their leathern boots. They are much larger than our ravens, and feed chiefly upon marine insects, muscles, star-fish, and the like. They break the muscles by carrying them to a great height in the air, and then letting them fall on the rocks, but, when very hungry, are known to swallow shell and all. Crow-berries also form a part of their diet. They are very difficult to shoot; but the Greenlanders take them in snares, and in a scarcity of whalebone use their feathers to make fishing lines.

Nothing is known of fleas and bugs, and it was remarked that a dog which happened to be on board the vessel I was in, and swarmed with such vermin *before*, got rid of them completely as soon as we came between Shetland and Iceland. The Greenlanders, however, are very much troubled with lice.

IV. But it is time to turn to the animate productions of the ocean, which from their number and variety, amply compensate for the poverty of the land.

Previous to enumerating in the first place the different species of sea-fowl, we may just remind our readers that almost all the feathered race destined by nature to seek their sustenance in the water, are web-footed, having their toes connected by a membrane. Their feet also are commonly situated far back in their bodies, and bent towards the tail, in a manner which makes their gait awkward on land, but enables them to swim with ease and velocity. All of them, and particularly those which

dive to a great depth in search of fishes, are clothed with a well compacted coat of strong feathers, embedded in thick soft down, which, together with a lining of fat under the skin, and abundance of blood, preserves their body warm, and facilitates their swimming. It has been remarked of some, that they always swim or fly against the wind, in order to prevent their feathers from being ruffled. Fowlers generally endeavour to shoot them from behind, as the shot cannot easily penetrate the thick feathers on their breast and sides. Some species have only three toes, and others a fourth, which is very short, but armed like the rest with a claw. Many species have very short wings, and on that account are more expert divers, and spend most of their lives in the water. Their bills are variously formed, some being broad and spoon-like, as in the duck species, others round and pointed like that of the willock. Again, others, as the mews, are prevented from diving by their length of wing, and must consequently seize their prey while flying; they are accordingly furnished with a sharp and somewhat crooked bill. In classifying the several species of sea-fowl, we shall be guided by the formation of the beak and wings, as more evident marks of distinction, than the number of the wing and tail feathers, and arrange them under the heads of ducks and mews, though several species might perhaps, from the different distinguishing features, be more properly reckoned to other genera.

V. To the birds of the duck-genus, which have comparatively short wings, and a broad spoon-shaped bill, belong,

1. Wild grey geese, more common in warm climates than in Greenland. They flock hither in the beginning of summer, probably from the shores of America, in order to hatch their young, and return back on the approach of winter.

2. Wild ducks which breed both on the sea-shore, and near fresh-water ponds. They may be subdivided into two distinct species, those with broad bills, (Greenland *Kerlutok*,) bearing an exact resemblance to tame ducks;

and secondly those with pointed beaks, and a tuft of feathers on their heads, (Greenland *Peksok*.) They generally bring forth their young near ponds of fresh water. There is also a third species called in Norway the Stock-ducks, or Bernacles (*Anas Bernicla*,) of an ash-grey colour with black breast. It was formerly the general opinion that these birds laid no eggs, nor propagated their kind in the usual way, but that they were engendered by the slime adhering to rotten drift wood. Some affirm that a muscle is produced from this slime, (*Lepas anatifera*,) containing a worm, which in time gets wings, falls into the sea, and there arrives at maturity. Many of the ancients were of this opinion; and a certain noted school of divinity gave out that bernacle fowls might be eaten in the lent season, without remorse of conscience, being produced by the sea. The falsehood of these assertions has been fully exposed, as several intelligent men have proved that the stock-duck or bernacle lays eggs, and hatches them like other birds, and that the *lepas anatifera*, (*angeltasche*) is only a kind of muscle or polypus.*

3. The sea-pheasant, also called by the Norwegians *Angeltasche*, must not be confounded with the above-mentioned insect, but is a fowl less than a duck, with a grey back, and white breast and belly.

4. A beautiful nondescript bird, entirely black, with the exception of a few white spots on the breast, and red streaks on its head. It is not known in Norway, and professor Egede has given it no name in his Greenland Lexicon.

5. The Eider-Fowl (*Anas Mollissima*), is the most beautiful and useful of the duck species. Its flesh is palatable, and eaten in a scarcity of other fresh meat; although like that of all sea-fowl, it has rather an oily and rancid taste. The skin also is profitable, as both Greenlanders and Europeans make soft warm drawers of it; and its eggs are collected and eaten in great numbers in June and July. But what causes this fowl

* See Note viii.

to be had in such request is the value of its down, which may be plucked off by handfuls, when the stronger feathers are removed. The best is found in the nests, which the mother plucks off her breast to make a soft bed for her young. It is indeed mixed with excrements, from which they separate it by means of a sieve. The filth, as the heavier substance, falls through, and the light down adheres to the wires. When its eggs are taken out of the nest, it will lay afresh three or four times running, always four at a brood, each time plucking fresh down from its breast. This device is often practised in Iceland, where great pains are taken to collect the down.

There are two sorts of Eider-ducks. The most common is called by the Greenlanders, *Mittek*. The female has yellow feathers edged with black, and at a distance looks grey. The male has a black breast and a white back with a violet coloured head, and a white neck. The other sort is called Kingalik, *i. e.* *Nasutus*, because it has a large orange-coloured excrescence between its nostrils. It differs from the *Mittek* in colour, the female being brownish, and the male chiefly black with white wings, and light coloured spots on the back. Both kinds are larger than a common duck. The first is most numerous. In summer, while they are breeding, but few are seen; but in winter, they leave the fiordes in large flocks to seek food on the islands, consisting principally of muscles; and in the evening again resort to the still creeks and bays. They never fly over land, but follow the windings of the water; and in a strong north wind take shelter under the rocks on the shore. At such times, they are shot in great numbers from the land, and taken up by Greenlanders in their kajaks. Those, however, which are not killed outright by the first shot, dive under the water, lay hold of the long sea-weed with their beaks, and seldom rise any more. *

* A Natural History of the Eider-Fowl has been published at Copenhagen, by Mr. Brunnich.

VI. Of the sea-fowl, with a round pointed beak, and still shorter wings than the foregoing, there is a greater variety regarding both size and shape. Their colours are generally different mixtures of black and white. To begin with the largest.

1. *Tuglek*, in colour like a starling, and about as large as a turkey, has a white breast and belly. The ground of the back is black, with white streaks; its neck is green, encircled with a white ring, and surmounted with a beak twenty-four inches in length, and one in thickness. The length of the bird from the head to the insertion of the tail, is two feet; and its breadth between the tips of the wings, which are very small compared with its bulk, about five feet. It has very large webbed feet, much bent towards the tail; and two exceedingly small hinder toes. The *Tuglek* is probably the *Langvie*, or *Storfuglen*, of Pontoppidan, concerning which he makes many pleasing remarks.

2. The Emmer, or Penguin, (Greenland *Esarokitsok*, the short winged,) is about the size of the former; but owing to the shortness of its wings, which are not above six inches in length, with a scanty covering of feathers, is quite unable to fly. The legs are situated so far back, and are so much bent, that it is difficult to conceive how it can stand. The Norwegians therefore maintain that this bird is never seen on land, except in the Christmas week, which they call the week of penguins; that it lays two eggs, not in a nest like other birds, but hatches them under its wings.

3. The Sharf, (Greenland *Okeitsok*, *i.e.* small tongued,) has scarcely any tongue, and no voice whatever: it very much resembles the penguin in every thing but the wings; and from its long beak and legs, might be aptly denominated the sea-stork. The appetite of this bird is ravenous, and an incredible quantity of fish is sometimes found in its maw: it often seizes them from twenty to thirty fathoms below the surface, and, like the stork, will cram down whole fishes of half a yard in length, and even flounders measuring no less in breadth. The only time for shooting it is while swallowing its

prey, as at other times it is very shy and vigilant, having large prominent eyes, encircled with red and yellow rings, and well adapted for an extensive view.

The three last mentioned fowls properly belong to the genus of *mergi*, of which Johnston* enumerates twelve species, and observing that some of them may be tamed, and employed in fishing.

4. The Lumm, diver, or loon, bears a near resemblance to the preceding, but has longer wings, and flies higher than any other bird of this genus. It has a dark grey head, light-coloured back, and a white belly, breeds near fresh-water ponds, and remains sitting on the eggs even when the nest is filled with water. The Lumm is called by some the summer-fowl, because they think that warm weather never properly sets in till it makes its appearance. Like wild geese and other sea fowl, which are seen only in summer, it must take up its winter quarters in milder climates. The Greenland name, *Karsaak*, is probably an imitation of its cry, which resembles that of a duck, and is considered ominous of rainy or fine weather, according as it is cut short, or joyfully lengthened out.

The Awk, (Greenland *Akpa*,) is about the size of a common duck, has a coal-black back, and white belly. They generally keep at a good distance from land, but in severe frosts flock in such multitudes to the shore that the water seems overspread with an immense black carpet. The Greenlanders then shoot them with arrows, or drive them in great numbers to land, where they are easily caught, being unable to escape either by running or flying. The flesh of these birds, which is more tender and better flavoured than that of any other sea-fowl, is the principal food of the Greenlanders; and near the mouth of Baal's River, in February and March, most of the natives make their under-dress of awk-skins.

6. The sea-pigeon, called by the Greenlanders *Serbak*, the bird of the stream, river-bird, because it goes in search of food in the strongest currents, is shaped nearly

* See Nat. Hist. of Birds, book iv. chap. 7.

like the awk, but is smaller. Its legs and bill are scarlet, and highly beautiful, but in winter, like the rest of the body, turn grey.

7. The Lund, or sea parroquet, has a pointed bill, somewhat curved, about an inch in breadth, and striped with blue and red; and very sharp talons. With these weapons it seizes and often conquers its enemy the raven, by drawing him under water. It also resembles the awk, but is not so large.

8. There is another variety of sea-parrot, which the Greenlanders call *kallingak*. It is entirely black, and about the size of a pigeon.

9. The *Akpalliaruk*, or sea-sparrow, has a bill like the former; and though it is only as large as a small fieldfare, exactly resembles the awk.

10. The smallest of this genus is the sea-snipe, which, like the land-snipe of Greenland, lives on small, white muscles; and may be called amphibious, as only two of its toes on each foot are connected by a membrane, and the third is separated, as in land birds. It is consequently at home both on land and water.

VII. Of the sea fowl with long wings and bills, the gull, or sea mew, (*Larus*), is the most common. This genus may again be subdivided into four different species. The Dutch call the first, which has a black back, and is as large as a duck, Burgo-master, and the others Counsellors. The other species are distinguished partly by their size, (for the smallest is only as large as a pigeon,) and partly by their colour, which varies between black, grey, blue, and white. They have a long slender beak, crooked at the point, with a knob to hold fast their prey. The nostrils, which are situated close to the head, are wide and elongated. Their wings are proportionably very long, with which they hover in the air, watching their prey, and as soon as they perceive a fish, dart down upon it with certain aim. They are by no means expert divers, and seldom swim on the water except to rest themselves; but generally fly about the rocks, waiting for fish to be cast on shore by the surge. They abound along almost every coast; and are fre

quently seen also on inland lakes, as in those of Switzerland. Johnston enumerates eight species of them, which confine themselves chiefly to rivers.*

2. There is a fifth sort of mews, called by the Greenlanders *Mallemukke*, (the stupid fly,) which are sodaring, that they will collect like a swarm of flies on the carcase of a whale, and suffer themselves to be killed, rather than scared away. The Norwegians call them *Havhest*, sea-horse. They seldom approach the land, but are exceedingly numerous about forty miles from shore, collecting round ships in order to catch any rotten flesh that may be thrown overboard. After having gorged too much, they vomit up the contents of their stomachs, and begin afresh. Anderson, in his account of Greenland,† gives a minute anatomical analysis of these fowls.

3. A sixth species, the dung-fowl, called by the Dutch, Strunt-Jager, (*Larus Parasiticus*,) because, if we may credit the accounts of sailors, they pursue the lesser species of gulls, till the latter drop their excrements, which they catch on the wing and swallow, in order to quench the thirst, occasioned by eating whales' blubber. Another device of these birds is, to frighten the gulls, which are more expert fishers than themselves, while devouring their prey. The poor birds immediately begin to scream, and consequently let fall their booty, which these lazy robbers immediately pick up. This trick has often afforded weather-bound sailors much amusement. Linnæus gives us a circumstantial description of the Strunt-Jager, under the name of Labben, *Larus rectricibus intermediis longissimis*.

4. The *Tattaret*, so called by the Greenlanders in imitation of its cry, is the smallest and most beautiful of all the gull genus. Its lower parts are white, and its back of a sky blue colour. It is a bird of passage, spending the winter in warmer countries, and visiting Greenland early in the spring. It most resembles

* Lough Neagh in Ireland is frequented by vast numbers of white gulls.

† Page 177 to 183.

the pigeon, having a short bent beak, with only three toes on each foot, and follows the shoals of small herrings. The Greenland boys are very expert in catching them, with a noose tied to a bundle of heath, and baited with small fish. They build their nests in groups on the tops of the steepest rocks, and if any one pass, all rise with a dreadful noise, as if to frighten him from their abode.

5. The silver-bird, *Sterna hirundo*, (Greenland *Imerko Teilak*, the diver,) is also a bird of passage, about the size of a swallow, which it resembles in having a long forked tail. Its colour is white, with the exception of a black spot on the head. Like a Calotte, it has a sharp beak, very long in proportion to the size of its body. Martens calls it, *Kirmoeve*, and gives us a neat plate of it in his description of Spitsbergen.

Several species of birds frequent both the north and south of Greenland, which are not seen in the latitude of Baal's River. Farther north, a sort of white Awks are found, much smaller than the black ones. Those Greenlanders who live nearest the pole relate that a species of small birds, which they call *Akpallit*, shaped like pigeons, come over the sea every year in such numbers, probably from America, that they quite pollute the fresh water with their excrements. Their tameness is such that they will enter the tents of the Greenlanders, who are afraid to touch them, imagining that a visit from one of these birds forbodes the death of a member of the family. The natives also speak of a species of penguins, so vicious that they will attack Greenlanders in their kajaks.

VIII. The different modes, in which such a multitudinous variety of water-fowl procure their proper nourishment, would be a most amusing research, even confining the inquiry to those, that have come under my observation. During my short stay in Greenland, I had neither time nor opportunity to examine into their various habits, but am led to conclude that those of the duck species are in a great measure disqualified for fishing by their broad blunt bills, which are adapted for a diet on muscles, sea-weed, and the insects it contains.

A muscle was once brought to me, found in an eider-fowl's maw, which was at least twice as large as its beak. It is because birds of this genus eat few fish and very little fat, that their flesh is not so oily and rancid as that of other sea-fowl. The formation of Awks and Willocks on the other hand, qualifies them in every way for catching fish, which they transfix with their pointed beaks, and then swallow entire. Both genera are furnished with short wings and necks, that they may not be impeded in diving; and it has been observed that some species descend more than twenty fathoms into the sea.

Mews or gulls, on the contrary, which have long necks and wings, can scarcely dive at all, but fly with greater swiftness, and can support themselves for a longer period in the air. They too live upon small fish, which they spy out on the wing near the surface, and seize with their sharp beaks; sometimes extending their wings in order to plunge their long necks deeper into the water. Some species can dive for a short time, others entrap the fishes by suddenly closing their wings upon them. However their principal food is dead whales and seals; and their beaks are not only pointed, but also furnished with protuberances, which enable them to cut and detach pieces of flesh with ease. I have never heard of any which like land-birds of prey, pursue and devour the lesser species of sea-fowl.

Concerning their manner of securing their eggs and young ones from the attacks of birds and beasts, Anderson gives us some useful information. Most of them deposit their eggs on the projections or clefts of the steepest rocks, inaccessible to either man or beast; and, as they breed in flocks, frequently join in making a valiant defence against birds of prey. They convey their young brood to a place of safety, sometimes by hiding them in the hollows of rocks, and at other times by carrying them on their backs to the sea.

However all species of sea-fowl do not manifest such caution, or the Greenlanders could get no eggs, as they do not possess the skill of the Norwegians in letting them-

selves down the sides of precipices by a rope. Many kinds merely secure their eggs from the foxes, by building their nests on small islands. The Eider-fowl lays its eggs on the bare ground ; so that the natives could formerly gather a boat-full of their eggs in a short time, sometimes finding it difficult to tread without crushing them.

The eggs of most sea-fowl are green. Some are yellow or grey with black or brown spots, and all of them are much larger in proportion to the size of the bird than those of land-birds. The shell and especially the interior skin is much tougher, and the yolk red, especially in the gull genus. Gulls' eggs have also a larger white than others.

In the comparative size of the eggs of sea-fowl is exhibited the compensating wisdom of Providence, which cares for their preservation against the effects of severe cold, though the birds frequently leave their nests for a considerable time. Most species lay but few, and many only two eggs ; and, according to the observations of the Norwegians, they are hatched in a short time, often in eight days. The redder the yolk of their eggs is, the more oily and disagreeable their taste ; and they can seldom be kept a month without rotting.

CHAPTER II.

Fishes.—I. *General remarks.*—II. *River Fish.*—III. *Sea Fish.* *Angmarset, Ulke, Cat-fish, Stone-biter and Holibut.*—IV. *Shark and Ray.*—V. *Testacea or Shell-fish.* *Crabs, Muscles, Sea-acorn, Sea-bug, and Whale-louse; Mollusca, Sepia or Cuttle-fish, Sea Urchin, Star-fish, and Medusa. Zoophytes.*

I. THE most numerous and valuable tribes of fishes frequent the Northern Ocean, their proper place of rendezvous. There the ice offers them a secure shelter from the pursuit of the whale, which, like a land animal, has need of constant respiration, and there they may safely propagate in infinite numbers. Hence it is that the northernmost countries, such as Iceland, Lapland, Norway, and the Orcades, are the seats of the most productive and richest fisheries, while along the southern coasts they become progressively more and more scanty, as is eminently the case with the herring. But if these fishes were to remain perpetually under the ice, the larger inhabitants of the deep, and man, the lord of the creation, would miss a valuable article of their food. It has, therefore, been wisely ordained that the smaller fishes, such as the herring tribe, which is incontestibly the most numerous, should be driven in vast shoals from their inaccessible retreats. Whether by want of sustenance for their immense numbers, or by a natural instinct for spawning in warmer countries, or for seeking the food of other climates, or by what other cause, is yet unknown. During their progress, they are chased by cod, mackarel, and other fishes of prey; and all these again are so hotly pursued by the whale and seal, that they fly for shelter into the shallowest bays, creeks, and sand-banks of the land. But even there they fall into the hands of the inhabitants of the coast, who not only use them for food, but find in them a most lucrative article of

commerce, which makes ample amends for the barrenness of their soil. The revenues which Holland and Norway derive from their herring and stock fisheries are truly prodigious. In Norway, a country which has not the most abundant stockfish or herring-fisheries, the city of Bergen alone frequently ships off 600 tons of salted cod and stockfish a-year, besides nearly twenty shiploads of cods' rows; and upwards of forty barrels of anchovies are often drawn in one net, and at one draught. What is still more astonishing, and would scarcely be believed, says Pontoppidan, bishop of Bergen*, did not a whole city attest it, between two and three hundred fishing-boats may be seen crowded together in a space of five miles, and 10,000 barrels of herrings caught at a single cast.

There seems reason to fear lest some species should become extinct under such a rapid consumption, particularly as we may suppose that they fall a prey in still greater quantities to the voracious animals of their own race. The whale devours herrings by hogsheads. According to Dr. N. Horrebow*, six hundred cods, with many herrings and birds, were found in the maw of a stranded whale by a vessel engaged in the cod fishery. But here the incomprehensible wisdom and foresight of God, for the preservation of all his creatures, is nobly displayed. The most ravenous animals are those which multiply the least, while the most helpless creatures, destined to be the food of many others, increase in proportion to their usefulness and the demand for them. Ten thousand eggs are said to have been counted in the row of one herring. From the observations which I have made on the Greenland capelins, these fishes do not deposit their spawn in the sea, but shoal together on the rocks several fathoms high, where they can lodge it on stones and sea-grass in safety from their enemies. To these it firmly adheres till the young fry is hatched by a moderate warmth of the sun and the

* Pontop. Nat. Hist. p. ii. ch. 6.

† Nat. Hist. of Iceland. ch. 54.

gentle washing of the waves. By this thronging into the bays, they fall immediately into the hands of man, and so heedlessly do they rush on, that every void is filled up by new multitudes the instant it is made. And as they have not all the same seasons for spawning, there is not a month in the year which does not present an overflowing abundance of these fishes. In what an admirable light does all this exhibit the bounty of the Creator towards his needy creatures,—a benevolence which seems to be the less felt and acknowledged, in proportion as it is great and astonishing.

The student of Ichthyology ought to spend several years, if not his whole life, on the shores of the North, as the best school for his science. In this station he would not only learn the external characters of the various genera, but make himself a thorough proficient in their natural properties, their means of sustenance, the circumstances of their shoaling, and the functions assigned to each species for the good of the whole.—This would open a wide field for an enquiring and reflecting mind. Ample subject for profound but pleasing meditation would occur during the survey of the dwellers of the deep, from the minutest animalcula discoverable by art, to the overgrown bulk of the whale, the almost fabulous dimensions of sea-monsters, and the marvellous properties of the Zoophytes, with their several natures and the end of their creation. The Natural History of Fishes would then be a feasible undertaking, and the occasional reflections and observations which, however, adorn our modern works of science with a far better grace than the accumulated figments and ridiculously erudite authorities of the ancients, would assume a more imposing tone of conviction. Still however the most powerful and penetrating spirit will never be able to dive so deeply into that manifold wisdom of God which is displayed in all the works of his hands, as to give a perfect system of natural history, even in its most obvious parts. But this imperfection, which will for ever limit human exertion, leaves the charm of perpetual novelty to the investigation of nature, and

gives room for perpetual accessions to that praise which the great Maker expects from all his creatures. *

No very full account of this part of the animal kingdom can be expected from one, whose short residence of a year in the north, presented few opportunities of accurate observation, and who could not visit all the best fishing stations.

As little can the greater part of the missionaries spare time from their more important avocations ; not to mention the distraction from their main object, which they would risk in an eager pursuit of these studies. Greenland itself is not so fruitful in a variety of fishes as other northern coasts in the same latitudes.

A vast store must necessarily be contained in the sea to supply the whales and seals with food, but this very circumstance prevents their being seen in so great abundance by man. Some species entirely withdraw themselves from places much frequented by seals, and others keep at a distance from land in deep water, where the seals, who must frequently draw in fresh air, cannot follow. The proper herring does not come so high as these latitudes. This, together with the want of shallows and sandbanks, perhaps also of different kinds of sea vegetables, may probably be the reason why several kinds of fishes, very abundant in Norway, are quite unknown in Greenland.

II. Here likewise no large rivers water the country, or at least they are rendered innavigable by the ice. The only river-fish, therefore, that is known, is the Salmon-trout, which is plentiful in brooks, and tolerably large and fat.

A few of the common salmon have, it is true, been seen in certain places, but they fall greatly short of

* This observation is not less true at the present day than when our author wrote. The teeming fecundity of nature is by no means diminished ; we may rather be led to imagine that in some branches of her kingdom a new creation is going on every day. When Linnæus published his *Species Plantarum*, he reckoned the number of vegetable species at 7500. At present the whole number of known plants is computed to exceed 50,000. The other departments of nature appear to be receiving additions in a similar proportion.

those of Norway and other countries in size. The Greenlanders catch these fishes under the stones with their hands, or strike them with a prong of bone or iron. At the season when the salmon ascend from the sea into the rivers, the natives build a wear of stones across the mouth of the stream at low water; over these the fish pass with the tide, and are left in the shallows by the ensuing ebb. The Europeans commonly take them with nets in the ponds, but a Greenlander with his kajak must always be present to guide the net between the stones.

III. The ordinary food of the Greenlanders is the *Angmarset*, or Greenland Salmon, *Salmo Grænländicus*. The Newfoundland men call these fishes Capelins*. They are about half a foot long; their backs, which are dark green, are broad and furnished with subtle cross bones; the abdomen is of a silver white; they are destitute of any perceptible scales; they throng into the fiordes in such multitudes that the sea has quite a black and bristly appearance. They are seen in March and April, when the tattaret, above described, betrays their arrival, but they do not spawn till May and June, at which time the Greenlanders lade out whole boat-loads, of them with hoop sieves strung with sinews: they dry them on the rocks in the open air, and store them up in leathern sacks, or cast-off clothes, for their winter provision.

2. The Red-fish, or Alpine Trout, (*Salmo alpinus*), derives its name from the red colour of its scales. This and the common salmon are the only scaly fishes known on this coast. Its fins are large and thorny, in other respects it resembles the carp. These fishes are fat and well tasted, but not often met with.

3. A few of the common species of herring are caught in the south, but these are probably no more than stragglers from the great shoal which drives from the Icy sea, by way of Iceland, to the shores of America. This

* Crantz, following Linnæus, who gave this fish the name of *Clupea villosa*, considers it as a small species of herring; but it seems evidently to belong to the salmon tribe.

wonderful host divides itself in the more southern part of its progress down the Atlantic, into two large squadrons, * one of which steers westward to America, the other eastward in sundry branches to the shores of Norway, Jutland, Ireland, Scotland, and especially the Shetland isles, where they yield the Dutch busses a rich booty. †

4. The most common food of the Greenlanders next to the Capelin, is the Lasher Bullhead, or *Ulke*, *Scorpius Cottus*, Lin. This fish may be found at any season of the year in all the inlets of the coast in deep water, and is caught most plentifully in winter, by poor women and children, with a line of whalebone or feathers thirty or forty fathoms long. A blue stone is fastened to the end of this line to sink it, and a white bone, or a glass bead, or a bit of red cloth, serves for a bait. The fish is commonly a foot long, and full of bones. The skin is quite smooth and variegated with yellow, green, red, and black spots, like a lizard's. It has a very large round head, wide mouth, and the dorsal fins in particular are large and prickly. Ugly as the outside of this fish appears, its flesh is well flavoured and wholesome, and makes excellent soup. Invalids may eat it with safety.

5. A considerable number of Dorse frequent these coasts, but they are mostly lean and diminutive. Anderson gives a correct account both of this and the *Kabbelau*, or Cod-fish, which is also caught here, though in no great abundance, and describes the manner in which they are salted and dried by the Icelanders and Norwegians. They are distinguished into rock-fish, hung-fish, flat-fish, round-fish, and red-fish, according to the different modes in which they are cured; but all these kinds are exported under the common name of stock-fish. A long slender fish like a herring is found

* The word herring, as Pennant observes, is derived from the German, *Heer*, a host.

† See Anderson's *Account of Iceland*, where several amusing, and instructive observations on this subject may be found, and the 77th number of *Der Arzt*, a German weekly paper of some celebrity.

the swallow of the cod, which is probably the same as the Sand-herring of Iceland.

6. In April and May the *Nepisets* or Sea-cats, *Cycloperus Lumpus*, or Lump-sucker, called by the Danes Rogen-Kall, from their immense row, visit the land to deposit their spawn, and are then struck in abundance with prongs, like salmon. At other times they lodge in the sea-grass in the open sea, and are never to be seen. This fish is about a foot long and extremely plump. It has not the proper skin of a fish, but a thick callous integument beset with sharp pointed tubercles; and through this the flesh appears of a red, or if the fish is very fat, of a greenish colour. Five longitudinal rows of horny protuberances traverse the back, belly, and sides. The head is broad, and with its large eyes resembles that of a cat or owl. On the breast, close to the head, it has a white fleshy spot, of the size of a crown piece, by which it adheres so fast to rocks or stones that it cannot be severed from them without difficulty. The flesh is white, but so soft and fat, that a person is soon surfeited with it. This is however remedied by curing the fish. The natives relish it as they do all fish fat. The row, which makes up the greatest part of the fish, they eat boiled like a millet pulp.

7. The Stone-biter, or Wolf-Fish, *Anarrhicas*, Lin. is an uncommon fish, two feet long. It is called by the natives Kigutulik, or *toothed*, because not only the jaws, but the whole mouth above and below is set with long, sharp teeth, which bear more resemblance to those of a dog than a fish. Whatever they seize upon they never quit their hold. Horrebow calls it *Lupus Marinus*; others the Sea Serpent. It has a round, mis-shapen head; the body like that of the eel is extenuated towards the tail, and is as grey and slippery. The fins extend in a line nearly the whole length of the back and belly. It lives upon muscles, sea urchins, and crabs. Its flesh resembling bacon, is seldom eaten by the Greenlanders, and never when fresh.

There is another kind of this fish which they never

use for food: it is quite slender like an eel, but the tail is furnished with long fins.

8. The common flounder is seen on these coasts, but seldom taken. But at certain seasons the Greenlanders catch great numbers of the Holibut, *Pleuronectes Hypoglossus*, with large fish-hooks, fastened to whale-bone or seal-gut thongs, from a hundred to a hundred and twenty fathoms in length; the largest are a yard and an half or two yards in length, about half as broad, and a full span thick; they weigh from a hundred to two hundred pounds and upwards. The Norwegian holibuts are said to be so large, that a single one when salted cannot be contained in a barrel: they have a smooth skin, white below, and speckled with dark grey on the back; the eyes are larger than those of an ox, and furnished with a kind of eye-lid; the mouth is not large, but has a double row of sharp teeth bent inwards. In the gullet are two pointed gills, besides those in the mouth. Close to the head two small pectoral fins are inserted; and two longitudinal fins descend from head to tail. The peculiarity of this genus is, that one side appears to represent the back, and the opposite side the abdomen. Both the eyes are always situated on one side of the head; some species having them on the right, others on the left side: they swim laterally with that side in which the eyes are seated uppermost. Their principal food is crabs, and on that account they generally reside in deep water. The clumsy figure of this fish, its flat shape, and small fins, would lead to the supposition that it must be a heavy swimmer, and always grovel at the bottom. But the fishermen have assured me, that as soon as it feels the hook, it springs to the surface swifter than they can draw up the line; and upon seeing its enemy, immediately darts aside with such velocity that the friction of the line lacerates their hands. It has coarse, lean flesh, but white and well tasted, and has a large quantity of delicate fat, especially under the fins: of this fat the inhabitants of the north make *Raf*, which is cured by smoke; and they cut the lean flesh into long slices

which they dry in the air and eat raw, and this they call *rekel*; the remainder is salted, and laid up for winter. The Greenlanders, however, cut the whole into small slips, and dry them in the sun.—The holibut seems to belong to that class of fishes which roves from place to place in quest of food; for at some places, Fisher-bay for instance, they are never seen at all. Near Godhaab they are caught in May, but commonly and in greatest quantities in July and August; yet not within the land, but always in the open sea. Farther to the north, they make their first appearance at Zukkertop in August and September. A small species of holibut, *Pleur. Cynoglossus*, is also found there only half the size of the common one.

IV. Two genera, the shark and the ray, approximate to land animals in one property, that of bringing forth their young alive; but their external and internal structures are the same as in other fishes, except that their solid parts consist of cartilage instead of bones. The shark, *Squalus*, may with propriety be styled the Sea-dog, from its voracity. The different species of this fish vary so excessively in magnitude, that while some measure only two feet, others are eight or ten fathoms in length, and weigh from ten hundred weight to two tons. An animal of this genus is said to have been found in the Mediterranean with a man in armour in its gullet.

A specimen of the *Squalus Carcharias*, or White Shark, which I had an opportunity of seeing, was between two and three fathoms in length, with two fins on the back, and six on the belly: the tail is unequally divided into two parts. Its colour is grey, though in the water it appears as white as silver. The skin is very rough, and used for polishing wood. In the head, which is two feet long, and shaped like a truncated cone, two large nostrils underneath, immediately attract notice. The mouth, which is a foot wide, is not situated at the anterior extremity of the head, but a full span on the under side of it, in a transverse direction. This circumstance is a great clog to the rapacity of this animal, for while he turns himself upon his back to seize his prey,

he affords it time to escape. Five or six rows of small pointed teeth are ranged in the upper jaw : the nether jaw contains two rows of fifty-two large teeth, rather hooked, and extremely sharp ; half of them bend one way, and half another, so that they resemble a double-toothed saw, and the Greenlanders formerly used them instead of that instrument. The eyes are larger than those of an ox ; behind them are situated the ears, but without auricles. This fish, excepting the teeth, has not the smallest appearance of bones : the chine and skull are nothing but a soft gristle which yields to the nail, nor has it any joints, but large cavities filled with liquid fat. Two sorts of flesh are found in it ; the one of the usual kind, white, but so soft that it may be dissolved like soap by rubbing between the hands, and reduced to a kind of froth ; the other like the flesh of land animals is red, and runs along the sides. The inner cuticle is very tough, and the thickness of a finger. In Norway and Iceland the flesh is cut into rashers, and dried in the air ; but the Greenlanders do not much esteem it, and only eat it when it is dry and half putrid.

The natives made such despatch in the dissection of their prize, that I could only catch a glimpse of the entrails. The liver lies in two long lobes, a span broad, through the whole length of the belly, and consists almost entirely of train oil ; there is said to be enough of it, in general, to fill two barrels. This animal commonly produces four young ones at a time. When hauled upon the deck of a ship, it deals out such violent blows with its tail as to endanger those near it, and makes it prudent to despatch it immediately. The pieces which have been cut asunder, retain life for several hours ; and if they are trodden upon even three or four days after, some motion is perceptible. The angling line must be an iron chain, otherwise they would bite it through. The Greenlanders strike them with an harpoon.

The voracious animal will eagerly fasten upon a dead whale to suck out the fat, and the whalers make use of

this opportunity to cut out the liver, which they do by means of a crooked knife fastened to a pole. The fish has also a great appetite for human flesh, and will follow a ship for several days in expectation of a dead body being thrown out. It frequently engulphs at one bite, the arm or leg of an unfortunate swimmer.

The Saw-fish, *Squalus Pristis*, has at the end of his snout a thin flat horn, two feet long, and three or four fingers broad, armed on both sides with teeth like a comb. It grows to the length of twenty feet. This fish is the most redoubted enemy of the whale, who is mortally afraid of his attacks. Several of the species join to surround him on all sides, and easily kill him. They eat nothing but the tongue, leaving the rest a prey to other fishes and to sea fowl.

The Ray, (*Takkalikksak*,) *Raja clavata*, Lin. is caught only in the south. This fish in its conformation resembles the holibut, is a yard and a half long, and upwards of a yard broad. It has also a slender tail, a yard in length, with two small fins underneath, the only ones on the whole fish. The back is grey, and covered with many sharp spines; the belly white and smooth. The mouth, as in the shark, is situated three or four inches below the snout, and above it are the eyes, which it has the power of turning inwards, so as to see through the aperture of the mouth whatever is going on below it.

The chine which is about a foot broad, is nothing but a cartilage, and is winged with cartilaginous fins, half a yard long, strengthened by many joints, and completely covered with flesh, so as to be scarcely distinguishable from the rest of the body. It strikes these up and down in swimming as a bird does its wings. The flesh is said to have no bad taste. Like the shark, it is viviparous.

Besides these, a kind of fish is reported to have been found in the south, which, like the tortoise, is covered with a thick shell, and has a tail and claws. Another remarkable fish, *Macrouros rupestris*, has a large head, a rough scaly body attenuated into a long slender tail, and extremely large eyes. The whole length is

three feet. The Greenlanders call it *Ingminniset*, because it makes a growling noise when it dives into the water.

V. The bloodless fishes may be classed in two divisions, such as are provided with shells, hard or soft, and such as are quite naked and flabby.

1. Round Pouch Crabs, (*Pagurus*,) are plentiful here; they are shaped like spiders, with eight long legs and two pincer claws. The eyes, which are as solid and transparent as horn, are extremely prominent. Instead of teeth they have two broad white bones, with which they cut their food in pieces. They are destitute of a tail. The flesh has somewhat of a putrid taste, whence it is supposed that they live principally upon the carrion of seals and birds. None of the common craw-fish or lobster are found here.

The sea-weed is filled with abundance of small shrimps, which, having grown to their full size, retire from the land into greater depths, where they furnish a repast to the seals.

Blue muscles are found between the rocks in great numbers, where the sea-weed abounds, and are tolerably large and good eating. Small pearls are occasionally met with in this species.

The genuine oyster does not occur, but there are two species of inedible oyster-muscles, one of which is striped with deep longitudinal furrows, and vesiculated; the other is smooth and marbled, yet so that transverse channels may be seen.

Some Harp-muscles, (*Pectines*,) are also found, whose flesh is white and agreeable to the palate; long oval muscles, truncated at one end, of the size of a duck egg; a white species of shell-fish, in shape like a horse-bean; also Razor-shells (*Solen*) so called from their figure; limpets, (*Patellæ*,) an univalve shell fish, beautifully marbled, which adheres to the rocks, and might, from its antennæ, be classed among the snail tribe; and lastly, a totally blue muscle, the size of a coffee bean, with reticulated stripes. Pieces of a large shell-fish are sometimes picked up among the rocks, which according

to the description of the Greenlanders, should seem to be the pearl muscle, but I never saw them myself.

A multitude of periwinkles (*Helix*) of various colours are found here, but very small, no bigger than a pea. They stick to cliffs by the sea-side, and have an envelope in which they shut themselves up when they fall into the water, or are in any way annoyed. A small long spiral shell, (*Turbo*), is sometimes found, though rarely.

The sea-acorn, (*Lepas Balanus*), is however most plentiful. These creatures glue themselves so tenaciously to rocks, sea-weed, muscles, crabs, or the whale itself, that they will suffer themselves to be pulled to pieces rather than quit their hold. The shell is white and shining, and longitudinally striated. It is commonly the size of a walnut, and open above, but is furnished with two moveable valves, which the animal closes at pleasure, and through which it sucks in the sea-water, its sole nourishment. When it basks in the sun out of the water, it puts forth two curved horns plumed with innumerable feathers. These creatures also settle in great quantities on the keel of a ship, whence some, who never saw them in their own country, have imagined that the wood-worm, which is so destructive to ship timber, proceeds from these shells.

I have observed on an old blue muscle, besides the sea-acorn, a number of small snails, from the size of a mustard seed to a lentil, and shaped like *Cornu Ammonis*. The magnifying glass discovered that the scurf which discoloured the muscle was likewise an infinity of minute snails, some of which had fastened also on the ammonitæ.

Of the production of these muscles, which attach themselves so firmly to all substances that a heavy stone may be lifted up by them, it is not easy to give a satisfactory account. A substance resembling sand is said to be seen in spring and autumn floating on the surface of the water, which settles at length on the rocks, and this is supposed to be the spawn of the muscles.

The sea-bug, *Chiton*, has seven shells streaked with yel-

low, and a foot appended to each. The tail is articulated with six smaller scales, and covers two diminutive pair of pincers. The head is like that of a beetle. This insect, which is no bigger than a finger-joint, torments the whale and other fishes almost to madness, so that they will leap out of the water in their fury.

The Whale-Louse, which I have not seen, is of triangular form, has six scales, and falcated feet, by which, with the assistance of four horns projecting from the mouth, it bites so deeply into the skin of the whale, and tears out such large pieces, particularly from beneath the fins, and from the lips, that the integument has the appearance of a wasp-eaten apple.

Several small testaceous insects resembling worms or grubs are also not uncommon. I found one shaped like a caterpillar, and scarcely as large as the finger nail, which sticks to the rocks, and with its eight marbled shell makes a beautiful figure.

Many other kinds still more singular probably lurk in the deep. Some anglers drew up one shaped like a wisp of straw, or a caterpillar, with innumerable legs; at another time, one which resembled an ox's heart.

2. Of the Mollusca, or flabby, shell-less insects, I met only with the *Sepia*, cuttle, or ink-fish, and this I soon threw down again, disgusted with its ugliness. It is about a span long and two inches thick. The body looks like a leathern purse, into which the animal has probably the power of drawing in and concealing his monstrous head, the most wonderful part of the fish. Besides two huge eyes, it is furnished with a snout like the beak of a bird, close to which are eight incurved antennæ, the two middlemost three inches long, the others only half so long, and all set with small globular teeth. Like the body, these horns consist of a slimy semi-transparent substance of an ash-grey colour. A jet-black fluid shines through the belly. This is given it as a means of defence against its voracious enemies the fishes. When hotly pursued by them, it ejects this liquor, which makes the water so muddy, that all vision is totally interrupted. This juice burns like fire

on a man's hand. Owing to its glutinous substance, the creature seems to have the power of assuming different shapes.

I myself observed in the spring, numbers of these animals left by the tide on a muddy strand, to all appearance the young brood of the Sepia, which assumed at one time a circular, at another an elongated figure. On plunging into the water, they lanced out their horns, and fins might be distinguished close to the head, with a long tail, which had a very vivid motion. All these were immediately drawn in as soon as the animal touched land.

The Sea Urchin, *Echinus marinus*, is armed at all points with sharp spines. The star-fish, *Asterias*, is also found here, sometimes with five, sometimes with six spikes or rays. Both these genera have the mouth on the under side, and the vent above: they are covered beneath with more than a thousand small antennæ.*

A white slime, sometimes round, sometimes oblong, sometimes of a serpentine form, is often seen floating on the sea. This has received the name of the *whale's food*, and it is believed that this and some small medullous worms constitute the whole nourishment of the proper Greenlandic whale. The Sea Nettle, *Medusa aurita*, so called because of its caustic and venomous nature, is much the same kind of substance, but larger, like a small plate. It did not come under my observation. These viscid substances are living creatures, which derive their aliment from the sea, and transform themselves into a variety of shapes. One of the kind which I examined more narrowly, was as large as a shilling in the water, white and transparent. When taken into the hand, it flowed into a thin jelly, and eight bright red streaks appeared diverging from a centre; on being lifted up by this point, it assumed the form of a hollow octagonal cap, with its eight seams lined with red.

* For a farther account of these wonderful animals, See *Pontop. Nat. Hist. of Norway*. Vol. ii. ch. 7.

Amongst the *Zoophytes*, which grow like plants from some stone or sea-weed, while they imbibe nutriment like animals, I have seen an extremely tender myrtle or fir-shaped plant, with numerous interwoven branches. Another species which I found among a heap of barnacles, resembled a fir-apple, half an inch long, one animal growing out of another like the leaves of the Indian fig: both were of a snowy white, and might have been taken for mere plants, if the bowels had not appeared on their being crushed.

In stormy weather the sea casts up a kind of nest entangled in the sea-weed, of the bigness of an apple. It is composed of a number of light, yellow, and semi-transparent insects, which resemble strings of beads, or the grains of Indian corn, or maize.

Thus a regular gradation is observed in all the works of nature. There are vegetables, such as the sensitive plant, which appear to possess life. Again, we find living creatures, like the zoophytes, which are apparently as inanimate as vegetables.

From the lowest step in the scale of creation, each creature approaches progressively nearer to perfection, till the highest falls not very far short of man.* This gradation may plainly be traced in the productions of the ocean, from the zoophytes and shell-fish which have no power of changing their place, to those whose character of fish merges into that of a land animal.

* *Professor Sultzer*, of Berlin, has many curious thoughts upon this subject in a piece, the title of which has slipped my memory.

CHAPTER III.

Cetaceous order of Animals. — I. *Difference between these animals and fishes.* — II. *Number and variety of Whales. Greenland whale and North-caper.* — III. *Fin-fish, Jupiter-fish, Hump-backed whale and Knotted-fish.* — IV. *Narwhal.* — V. *Cachalot.* — VI. *White-fish, Grampus, Dolphin, and Sword-fish.*

I. WE next come to speak of the cetaceous order of animals, which having their interior conformation similar to that of quadrupeds, should be carefully distinguished from the fish tribe. Being furnished with lungs, they have need of respiration, and consequently cannot remain long under water. They are viviparous and suckle their young like land animals. Their fins are not cartilaginous as in fishes, but are composed of bones, sinews, and flesh, covered with fat and skin; and the tail, which is of similar materials, strong and tendinous, is not vertical but lies horizontally on the water. Over their flesh, which is red and full of blood, there is a layer of fat, from three inches to a yard in thickness, covered with a tough, thick skin, and in some species with a hairy cuticle. This fat not only serves to facilitate their swimming, but is requisite to maintain their vital warmth, while traversing the watery element in the frigid zone.

II. The different kinds of whales dispersed through the ocean are so numerous that no author has hitherto given a specific arrangement of them all. Some have enumerated twenty-four species in the North Sea only. According to Pontoppidan their number, especially near the shore of Norway, has been so great that the sea between Stavanger and Drontheim appeared like a large town, with smoking chimnies, from the breath expelled from the lungs of more than a thousand whales. In our arrangement and description of them we shall be guided chiefly by the judicious and luminous treatise of Anderson.

1. The principal among those which have a smooth back, and horny lamellæ, or whalebone, instead of teeth, is the large Greenland whale, *Balæna Mysticetus*, to catch which so many ships are yearly fitted out.* This species is at present only found from fifty to eighty feet in length, though formerly, before it became an article of commerce, and had time to reach its full growth, it has been seen considerably more than two hundred feet long.† Its shape is remarkably uncouth, as the head constitutes the third part of its body. It has no dorsal fins, and only two lateral ones, situated near the head, and from five to eight feet long; with these it rows forward its huge bulk with surprising velocity. The tail is from three to four fathoms broad, curved upwards at each extremity, and is the whale's defensive weapon with which he can dash the stoutest boat to pieces at a single stroke. He is however naturally timid, flies at the least noise, and never molests any one till attacked. The skin is smooth, black on the back, and white beneath; but in several places, particularly on the fins and tail, it is often marbled with various colours. On the head there is a protuberance perforated by two apertures, like nostrils, through which the fish breathes, and, especially when wounded, spouts water with a rushing noise like the sound of a tempest, which may be heard at a league's distance. Between the nostrils and the fins are situated the eyes, which are no larger than those of oxen, and furnished with lids. It has no auricles; but when the head is stripped of the upper cuticle, two small apertures appear just behind the eyes, out of which sailors extract a bone, called the whale's trumpet, said to be beneficial in cases of deafness. In the place of teeth, the above-mentioned lamellæ, vulgarly called whiskers, are appended to the upper jaw, generally about three hundred and eighty

* See Marten's *Voyage to Spitsbergen*, and Zorgdrager's *Greenland Fishery*.

† *Pliny*, as is well known, estimates their length at nine hundred and sixty feet.

on each side. Of these seven hundred, only five hundred are of the proper dimensions for use. Some fishes that are quite full grown, may have a thousand or more pieces of whalebone of different sizes. They are disposed in a regular series, like organ-pipes, the smallest on each side, and the largest, about two fathoms long, in the middle, and are sheathed in a cavity of the lower jaw. A thick covering of long hair like horse-hair prevents them from wounding the tongue, and also the slimy food,* which the animal sucks in with abundance of water, from flowing out again. The tongue consists entirely of transparent spongy blubber, and is sufficient alone to fill seven large barrels. The whale generally produces only one at a birth, but sometimes two, hiding them, when pursued, under its fins. Under the skin, which is about an inch thick, and covered with a thin integument like parchment, lies the blubber from six to twelve inches in diameter, and near the under lip about two feet. The fat of a full grown whale is sufficient to fill two or three hundred barrels. Their flesh is very coarse, but is said to taste like beef. The Greenlanders devour it with avidity, especially that of the tail, which is most tender, and filled with sinews. These are used by the natives for thread. The Icelanders also eat the tail after having soaked it in their *syre* or sour whey. Horrebow remarks, that only the flesh of such whales as have teeth, and live on other fish, is rancid and unpalatable. Their bones are hard, exceedingly porous, and full of train.

It might be imagined that a creature of such enormous bulk would consume vast numbers of smaller fishes; but as we observed before, its swallow will not admit any thing large, being only four inches across; and as far as we know, the principal food upon which it thrives and fattens is the slimy substance called *Whales' food*. It sucks in this aliment through the whalebone, ejecting the water at its nostrils. Whales' food is most abundant in the neighbourhood of Spitzbergen,

* *Sepiæ* and other marine molluscæ.

Nova Zembla and Greenland, and is sometimes so plentiful there, that the water near the surface is quite thick with it, like that of ponds filled with frogs' spawn. The whales accordingly never wander far from these seas. The numerous vessels of various nations engaged in catching them, sometimes bring home the blubber of from one to two thousand whales, not to mention those which though wounded, escape, so that their number is perceptibly decreasing. A species of whale called by Zorgdrager, the island whale, was formerly very common, but has of late entirely disappeared, in all probability induced by the throng of vessels to retire nearer the pole.

2. The North-caper,* so called from the most northern promontory of Europe, near which is its chief resort. They outwardly resemble the Greenland whale, but are not so large, have less and worse blubber, shorter whalebone, and a more capacious swallow. Their food consists chiefly of herrings, which they collect by a sweep of the tail, and then engulph by hogsheads with their monstrous jaws. The North-capers follow the shoals of smaller fishes, but seldom venture further south than Iceland, Norway or Shetland, for fear of being stranded on the shallows.

3. The Fin-fish, *Balæna Physalus*, is rounder, longer, and less bulky than the Greenland whale, but more agile, fierce, and dangerous, in striking with its tail. Fishers accordingly seldom meddle with it, as its whalebone is short and knotty, and the blubber scanty and of a bad quality. The Greenlanders on the contrary prize it most, on account of the abundance of its flesh, which they say has a pleasant taste.

3. The Jupiter-fish or pikeheaded whale, *Balæna boops*. The Spanish whalers call it Gubartas from an excrescence near the tail. It tapers more both towards the head and tail, than the great Mysticete. The skin of its belly is plaited into numerous longitudinal wrinkles, of which the internal surfaces are white.

* Probably the *Balæna musculus*.

To this whale, large quantities of the sea insects, vulgarly called bernacles, are said to adhere.

5. The Hunch or Hump-backed whale, instead of a fin has a tubercle on its back, like a depressed cone, the size of a man's head.

6. The Knotted fish, *Balaena gibbosa*, has many protuberances on its back, and comes nearest to the Greenland whale both in shape and quantity of blubber, but its whalebone is whitish and of little value.

Near the Bermuda islands, whales are caught which the English call cubs, from the numerous wens on their heads. They are longer than the Greenland whale, tapering towards the tail. Their blubber is scanty and indifferent.

7. The Narwhal, *Monodon Monoceros*, is generally about twenty feet long, has a smooth black skin, with a pointed head and a narrow mouth. From the left side of its upper lip projects a round, straight, and spirally wreathed horn, which is about ten feet in length, and as thick as a man's arm, composed of white solid bone, like ivory. On the right side of the snout a lesser horn, about a span long, lies imbedded in flesh; this may perhaps increase, and supply the place of the larger when it has been accidentally broken off.* These horns are probably used by the Narwhal, as defensive weapons, and instruments to tear the sea-weed, which it feeds upon, from the bottom, or to bore the ice in order to take breath. Formerly they were sold at an exorbitant price as invaluable curiosities, and relics of unicorns, but since the commencement of the Greenland fishery, they are known to be so common there, that the natives of the country use them as rafters for their houses. Some Narwhals have been caught which had two horns of equal length, but such are very rare.

The Narwhal has two nostrils in the bones of the skull, which unite in one external aperture. They have good blubber, swim rapidly, though furnished with only

* It is related that the broken horn of a Narwhal was found sticking in the side of a vessel, which had just before received a vehement shock, as if she had struck on a rock.

two fins, and can only be struck when they are crowded together, and impeded by the collision of their horns. Sailors imagine them to be harbingers of the Greenland whale.*

8. The Cachalot or Spermaceti Whale, *Physeter Macrocephalus*. There are several varieties of this species, some black, others of a dark green colour; some have their teeth blunt, others sharp and falcated. They also vary in bulk, and are from fifty to one hundred feet in length. The head is disproportionately large, constituting nearly one half of the animal, and is not attenuated towards the mouth, but quite blunt, presenting almost a flat surface at its extremity. Its top is broad, like the lid of a boiler, but the sides converge towards the under-jaw, in the shape of a musket stock, or an inverted shoe-last. The spiracle is differently situated from those of other whales, being between the eyes. It has a small pointed tongue, and a less mouth than the Greenland whale, but an enormous swallow, sufficiently capacious to engulph an ox. A cachalot, when wounded by a ball, disgorged in its anguish, a shark four feet in length, and several bones a fathom long were found in its maw. Its upper lip is rounded and much larger than the under. It has from thirty to fifty teeth in the lower jaw, six inches long and as thick as a man's arm, with cavities in the upper for their reception. Some blunt teeth have in rare instances been found also in the upper jaw. On its back, there is a callous tubercle, and by the side of each eye a fin, near which the fish is easily wounded. The skin on the rest of its body is tough and impervious. Its blubber is about half a yard thick, and that of a full grown cachalot is sufficient to fill two hundred barrels.

The monstrous head of this whale is the principal store-house of the healing spermaceti. It is in some covered with a strong bony lid, in others with a thick tough skin. This useful drug is the brain, which is contained in twenty or thirty cells, and in its natural

* See Note ix.

receptacle is as clear as oil; but after being taken out, it concretes into a substance resembling sour milk. Small vesicles are interspersed throughout the blubber, filled with the same fluid; indeed it circulates through the whole body, by means of an artery as big as a man's leg, and branching out in numberless ramifications. The spermaceti obtained from one cachalot will sometimes fill twenty, nay even fifty barrels.*

Of the Dolphin genus, which have teeth both in the upper and under jaw may be noticed:

9. The White Fish†, so called from its light colour, is only three fathoms in length, but bears a near resemblance to the Greenland whale, except in having a longer head, and the side fins larger in proportion to its bulk. It has one spiracle situated in the neck, which divides at a small depth into two oval passages, each from two to three inches in diameter. The skin is white, about an inch thick, and somewhat wrinkled. Its blubber, which lies about six inches in depth, will fill four barrels. Its flesh is red like beef and of a similar taste. The chief resort of white fish is near Disko, and at Godhaab they are caught in great numbers by the Greenlanders. Whale-fishers do not think it worth while to pursue them. Though I had no opportunity of examining one entire, as the Greenlanders cut them up previous to bringing any on shore, I however ascertained the falsehood of the notion, that they have no teeth in the upper jaw. In the under jaw, I counted twelve blunt teeth, in one side of the upper eight, and in the other nine. Those in the under jaw are locked into the upper ones, which are curved and excavated, with the exception of the three farthest back on each side, which have no corresponding teeth below, and are pointed.

10. The Grampus, or Orc, *Delphinus Orca*, has a blunt snout, is from fifteen to twenty feet long, black above and

* Anderson gives a more minute account of these remarkable animals, several of which were stranded in the mouth of the Elbe, and several near the shores of Holland.

† Possibly a variety of the *Delphinus Leucas*.

white beneath. In other respects it resembles the whale. It is probably this species which the Icelanders call spring-whales from their leaping.

11. The Porpoise, *Delphinus phocaena*, is like the grampus, except in having a more pointed snout, resembling that of a hog. The dorsal fin is bent towards the tail like a crescent. The flesh is relished, not only by the Greenlanders, but also by many European fishers. These animals, on the approach of a storm, are seen to frisk and gambol round ships, as if striving in a race. Indeed it has been observed of many species of fishes, that when a tempest lours they collect in large numbers near the surface of the water, probably from an instinctive dread of being cast on rocks or sand-banks by the raging billows. During an eclipse of the sun or moon their motions generally betray unusual anxiety and perturbation.

12. The Dolphin, *Delphinus Delphis*, also called tumbler from its leaping and flouncing in the water, differs from the porpoise in being of a more slender shape, and having a sharper snout. Both species are called by the Greenlanders and Norwegians *Nisa*. It must be observed that the Dolphin of the Southern ocean is another variety.

13. The Sword-fish,* Greenland, *Tikagulik*, derives its name from the dorsal fin, which is about two yards long, runs to a point, and is bent towards the tail. It is however more like a blunt arrow than a sword. It is about seven fathoms long, and has very sharp teeth. These fishes collect in great numbers round the large Greenland whale, tear huge pieces of flesh from his body, and never desist till they have killed him. From this practice they have been called whale-killers. They are so strong that they will drag off in their teeth the carcase of a whale, though several boats are towing it in a contrary direction. The Norwegians call them Fatcleavers. There is another variety of sword-fish which the Greenlanders call *Ardhuit*. These are only five fa-

* Probably a species of *Delphinus Orca*.

thoms long. The seals, among whom they commit dreadful ravages, fly their approach. They are so expert in seizing these animals with their teeth and fins, that an ardluit has sometimes been seen loaded with five seals at once, one in its mouth, two under the fins, and another on its back. The Greenlanders catch them like whales, and are very fond of their flesh.

CHAPTER IV.

Seals. — I. *Of Seals in general.* — II. *Five particular species of seals.* — III. *Walrus.* — IV. *The places frequented by seals, and their peregrinations.* — V. *Seals indispensibly necessary for the Greenlanders.* — VI. *Manner of catching them used by Sailors.* — VII. *Dutch Whale Fishery.* — VIII. *Greenlanders' Whale Fishery.* — IX. *Sea Monsters*

I. It remains to give some information concerning the different varieties of those four-footed amphibious animals, called seals, or *phocæ*. They all have a strong, tough, hairy skin like land animals; but the hair is very short and has the appearance of being rubbed with oil. The fore legs are short, stand downwards, and act as oars; the hinder ones, which are situated nearly in a line with the body, on each side of a short tail, serve both for steering and accelerating their motion. They have five toes on their feet, each consisting of four joints, and terminating in a sharp claw, with which the animal clings to ice and rocks. The hinder-feet are palmated, having the toes connected by a membrane, which the seal extends when swimming. Their proper element is the water, and their nourishment all kinds of fishes. They are fond of basking or sleeping in the sunshine on the ice or shore, snore very loud, and being very sound sleepers, are at such times easily surprised and killed.

Their gait is lame, but they can nevertheless make such good use of their fore-feet, and take such leaps with the hind ones, that a man cannot easily overtake them. The head is pretty much like that of a dog with cropped ears. In some species it is rounder, in others more pointed. Their cry is somewhat similar to that of a

wild boar, and their young ones make a piping noise like the mewling of a cat. The mouth is armed with sharp teeth, and the lips furnished with a strong beard like bristles. They have two nostrils, and rise to the surface every quarter of an hour to take breath; large fiery eyes, with lids and eye-brows, and two small apertures for ears, without any external projection. Their body tapers towards the head and tail, a formation which facilitates their progress through the water. At first sight they most resemble a mole. Their blubber is from three to four inches thick; and the flesh, which is tender and greasy, eats pretty much like that of a wild boar. It is not so oily and rancid as the generality of sea-fowl, and would be eaten by most Europeans with a greater relish, were they not disgusted by the name. Some species of these animals are met with almost in every part of the ocean. A Dane once assured me, that he had seen seals on the shores of Jutland, which had instead of hind legs a fish's tail with fins. This exactly corresponds with Pontoppidan's description of them in his Natural History. Anderson* informs us, that seals have been found in the fresh water-lake Baikal, in Tartary, which is sixty degrees from the ocean. They had probably found their way down the river Jenissei, and gradually became accustomed to live without the salt water. The seal that was caught in the Elbe near Magdeburg, is still fresh in remembrance.

II. Five species are taken by the Greenlanders, which, as to the form of their bodies, are nearly alike; but differ in size, in the quality of their hair, and in the shape of their heads.

1. Kassigiak, the Pied Seal, *Phocabicolor*, is a long seal with a thick head. Its colour is a ground of black, freckled with white spots. Seals of this species are caught in greatest numbers at Baal's River, throughout the whole year. The skins of their young ones afford both Greenlanders and Europeans their best cloathing; and if black on the back, look almost as rich as velvet.

They are exported in great numbers, and worn as waistcoats. The older the animal is, the larger are its spots. Some skins resemble those of panthers, and are used as horse cloths. A full grown seal of this species is about two yards and a quarter in length.

2. The Harp Seal, *Phoca Groenlandica*, (Attarsoak,) has a more pointed head, a thicker body, more and better blubber than the former, and when full grown, measures four yards in length. It is then generally of a light grey colour, and has a black mark on its back like a double crescent, with the horns directed towards each other. There is also a blackish variety without any mark. All seals change colour yearly, while growing; but the alteration is most conspicuous in this species. The Greenlanders distinguish the various stages of its growth by different names. They call the fœtus *iblau*, which is quite white and woolly. In the first year it is named Ittarak, and is of a cream colour: in the second Atteitsiak, grey: in the third Aglektok, coloured: in the fourth Milektok, spotted: and in the fifth, when it is full grown, and gets its distinguishing mark, Attarsoak. Their skin is stiff and strong, and is used to cover trunks. The Greenlanders curry the hair off in dressing the skin, leaving a little fat inside that they may dress it the thicker, and then cover their boats with it. The undressed hides are used for tent skins; and when they have nothing else, for clothes. This seal yields the most and best blubber, from which train oil is melted not much thicker, nor more fetid, than stale olive oil.

3. The Rough Seal, *Phoca hispida*, (Neitsek,) does not differ much from the former, except that its colour is browner, inclining to a pale white. Its hair does not lie smooth, but is rough and bristly like that of swine. Men's clothes are made of its skin, the hair being generally turned inside.

4. The Hooded Seal, *Phoca cristata*, is called by the Greenlanders *Neitsersoak*, or great Neitsek, but in reality differs very much from the last mentioned species. Besides its superiority in size, it has under its hair a short thick set

coat of black wool, which gives the skin a beautiful grey colour. The forehead is furnished with a thick folded skin, which the animal can draw over its eyes like a cap, to protect them from stones or sand, driven about by the surf in a storm.

5. The Great Seal, *Phoca barbata*, Utsuk, is the largest species of seal, and about four ells long, with blackish hair, and a thick skin, out of which the Greenlanders cut thongs half an inch thick, for their seal fishery.

III. The Walrus, or Sea-Horse, *Rosmarus*, may be classed among the Seals, which it resembles in the form of its body. From its head, which is not pointed like a seal's, but broad, blunt, and armed with two long tusks, it might aptly be denominated the sea-elephant. This species is only caught in the south.

The whole animal may be about nine yards long, and the same in circumference round the breast.* It weighs about 1000 pounds. The skin is about half an inch in thickness, much shrivelled, especially on the neck, where it is very gristly, and twice as thick as on the rest of the body. The Greenlanders like to eat it raw. The fat is white, solid like bacon, about six inches thick; but the train which it affords is neither so good, nor so abundant as that produced by seal's blubber, owing to its tough vesicles. Both fore and hind feet are longer and more clumsy than those of the seal. The toes have joints about six inches in length, but are not armed with sharp claws. Its mouth is so small that a man can with difficulty thrust his fist into it, and the under lip, which is of a triangular shape, hangs down between the two tusks. On both the lips, and on each side of the nose, there is a stripe of spongy skin, about a hand's breadth, stuck full of monstrous bristles, like treble twisted cord, as thick as straws, pellucid, and about six inches in length. These give the animal a grim but majestic aspect. The snout is not prominent: the eyes, which

* Our description of this creature is taken from the cursory inspection of one, while the Greenlanders were cutting it up.

have no lids, and are not larger than those of an ox, I could not at first discern. A Greenland boy seeing my perplexity, pressed the skin, and they sprung forth to view immediately. I afterwards found that I could press them in and out about an inch, and concluded that the animal was enabled to draw its eyes into a safe receptacle, to protect them from the violence of storms. The ears are situated in the neck; their apertures which are in the back part of the skull, without any external projection, are scarcely perceivable. It has no cutting teeth, but nine broad concave grinders, four in the upper, and five in the under jaw. It cannot therefore catch and chew fishes like the seal, for the two long tusks bending downwards over its mouth would rather impede than assist it in fishing. These tusks are exceedingly compact, of a finer grain than ivory, and very white, except in the middle, where they are of a brownish colour, like polished maple. The extremities inserted in the skull, are somewhat hollow, rather compressed, and, in most animals, full of notches. It is a rare case that both tusks are found perfectly whole and sound. The right tusk is about an inch longer than the left. Its entire length is about twenty-seven inches, of which seven lie within the skull. The circumference at the bottom is about eight inches. Close to the head the tusks are separated by about four inches, but diverge to the distance of ten, and are somewhat bent at the points. Each tooth weighs about seven pounds, and the whole cranium preserved in the Brethren's Museum at Niesky about twenty-four pounds.

The use the walrus makes of his tusks is, probably, partly to detach the muscles and sea-weed which it lives upon, from the rocks, partly to lay hold of rocks and ice masses in order to drag along his huge unmanageable bulk, and partly to defend himself against the white bear and the sword-fish.

Martens conjectures that it lives chiefly on sea-weed, because its excrements resemble horse dung. The same author is also of opinion that flesh forms a part of its food, from its seizing the skin of a whale which was

thrown overboard, and tossing it up and down in the water. On the contrary, the Greenlanders say that it seizes birds in play with its tusks, draws them under water and throws them up again, but never eats them.

Few walruses are seen in Davis's Strait, but more near Spitsbergen, Nova Zembla, and between Waygat and the river Obe. Tusks have been found on the shores of Kamtschatka much heavier than any met with in the Greenland seas, and weighing from twenty to forty pounds.* They were formerly killed in great numbers with harpoons while sleeping on the land, principally for the sake of their teeth, from which many useful and ornamental articles are manufactured. But since they have learned to know man as their most dangerous enemy, they have become very shy, and are said to place a watch, and faithfully assist each other. When wounded, they dive under the water, and sometimes overturn the boat or bore it through with their tusks.

IV. But to return to the seals. Few are found near Spitsbergen, and most on the shores of East Greenland. Martens remarks that whales and seals are seldom found in great numbers together, because the latter consume all the nourishment. Johnston relates of them the singular circumstance, that in warm climates they commit depredations upon vineyards and orchards near the shore; also that they may be caught, tamed, accustomed to live on land, and even to receive food from the hand of their master.*

In Davis's Strait, the pied and harp species are most abundant. The former are met with all the year round, though not always in equal numbers. They cannot easily be caught by single Greenlanders, except when young and helpless, on account of their vigilance, but must be surrounded and killed by several in company. The rough and great seals, (*Neitsek* and *Utsuk*,) emigrate twice a year out of these parts. Their first recess takes place in July, and their return in September. It

* See Gmelin's *Voyage to Siberia*, vol. iii. p. 164.

† See Charlevoix *Voyage de l'Amérique*. Let. VIII.

is probable that they go to other countries in quest of food, as they do not set out in a body, and come back very fat. The second emigration is in March, to cast their young, with whom they return in the beginning of June; but in very poor condition. For the last expedition they seem to have a fixed time, like birds of passage, and make choice of a route that is free from ice, frequently serving as guides to ships near Spitsbergen. After setting out from the south, their progress northward seems to be in direct proportion to the time; the first twenty days they are known uniformly to advance eighty or one hundred leagues. It may be calculated with tolerable precision what day they will arrive at Fredericshaab, Godhaab, or any other settlement along the coast, but the place to which they retire is unknown. It is certainly not America, as they do not steer their course westward but northward, and are never seen in the open sea at this season. Nor do they stay in the north to tend their young among the uninhabited and peaceful rocks, for they are always seen returning from the south. They must therefore either find their way through some narrow strait, as the Ice-fiorde in Disko-Bay, or Sir Thomas Smith's Sound, lat. 78° , or else through some unknown ocean under the pole, to East Greenland, and then round Staatenhuk back to the west coast.*

V. No race of animals is so indispensably necessary to any other nation as are seals to the Greenlanders. The sea is their patrimony, and the seal-fishery their only harvest. The flesh of seals is their chief and favourite repast, and the skin of these animals furnishes them not only with clothing, but with materials for constructing their boats and houses. The blubber is not only an article of food, but also supplies them with oil for lamps, which they use for lighting and warming their dwellings, as well as the purposes of cookery: for were wood ever so abundant, the formation of their houses would preclude its being used for firing. They also soften their dried fish by soaking them in the train, and finally

* Horrebow remarks, that those species of seal which emigrate periodically from Greenland, are seen in December on the north coast of Iceland, and leave it again in March.

barter it for all kinds of necessaries. Of the entrails they make their windows, curtains for their tents, and part of the bladders tied to their harpoons. The maw is manufactured into bottles to hold train oil. Formerly, before iron was imported, all sorts of weapons and utensils were made of their bones; and not even the blood is wasted, but boiled with other ingredients, and eaten as soup. No one can pass for an accomplished Greenlander who is not skilled in catching seals. All their thoughts, exercises, and education, from childhood to manhood, are concentrated in this difficult and dangerous occupation.

VI. Sailors frequently kill them while sleeping in herds upon the ice. The common method is to set up a shout, when the seals, awaking and stretching out their necks, are stunned by a blow on the nose. Before they recover from the first stroke, the men hasten round again and dispatch them. In this way, many vessels that are unsuccessful in the pursuit of whales get a good freight of seal's blubber and skins, which when tanned make valuable leather. It is said, that the Icelanders can catch from sixty to two hundred in a day, in nets; but this method has never been practised in Greenland. They are very tenacious of life, and frequently turn round to bite those who are flaying them. Many vessels, called *Robbenschlæger*, are annually sent to Spitsbergen to catch them.

VII. The following brief account of the process in catching Whales, is taken by word of mouth from a missionary, who was detained on board a Dutch vessel, during the fishery, near Disko. Whales are taken in Disko Bay about April. When they are not to be met with there, the vessels follow them all along the American coast to their haunts in Hudson's Bay, and towards the end of summer into the south sea.* The chief fishery near Spitsbergen, is in May and June, after which the whales retire farther east. As soon as a whale is either seen or heard, a shallop, with six hands on board, immediately makes up to him, taking

* See Ellis, p. 349.

care to approach his side near the head. Five or six boats are always in readiness for this purpose. When the fish rises to take breath, and, as is generally the case, remains a short time on the surface, the boat rows up to his side, and the harpooner pierces him somewhere near the fin. They then row back with all possible speed, before the whale can feel the thrust, and upset or crush the boat by a blow of his tail. The harpoon is a triangular barbed piece of steel about a foot long, and fastened to a shaft. As soon the fish perceives the pain, it darts down to the bottom: the rope, which is about half an inch thick, a hundred fathoms long, and made of fresh hemp, then flies off with such rapidity, that if it by any means get entangled, it must either snap in an instant, or upset the boat. Nine rolls of rope lie in the bottom of each shallop. One man is stationed to attend to the line lest it should get ravelled; and another to pour water on the place where it rubs on the boat's side, in order to prevent it from firing by the excessive friction. If he is not mortally wounded, he may flounce about in the deep for an hour, and drag after him several thousand fathoms of line; for as soon as he is struck, the other boats hasten to the spot with a fresh supply. The velocity of his motion equals the flight of an eagle, and the boats make after him with all possible despatch. Should he retire under the drift-ice they follow him; but when he dives under a large field, there is only one alternative, either to draw out the harpoon by main force, or to cut the line. If he comes up a second time, they strike him with several more harpoons, and then despatch him with lances. As soon as he is dead, he rises to the surface, with his belly upwards.

Meanwhile, the ship uses all possible speed to join the boats which have the whale in tow. As soon as he comes up, they cut two deep slits in the blubber, through which they pass a cable, and tie him to the ship's side. The first thing to be done is to row a shallop into his jaws, and cut out carefully, with long crooked knives, the whalebone bangers from the gums. They only take five hundred of the largest, which are worth as much as

all the blubber. After having taken out the tongue, they cut off the fat from the body with long knives, in large quadrangular pieces, beginning both at the head and tail at once, and haul it upon deck with pullies. It is there cut into smaller pieces, and stowed in the steerage still the fishery is over. The tail and fins are cut off whole, and reserved for making glue.

Forty or fifty men mutually assisting each other, will strip a whale of its blubber in four hours. As the body of fat progressively diminishes, the ropes are removed towards the middle, and the fish turns round of itself. When the last ring of blubber is cut off, the carcase loses its buoyancy, and is committed to the deep with a joyful huzza from the whole crew. After a few days it bursts, rises to the surface, and affords a plentiful repast to sea-fowl and white bears. If the cutting up of the whale is deferred on account of the turbulent weather, or to catch more fishes, it swells gradually with a humming noise, and at last bursts with a vehement explosion, ejecting from its entrails a filthy scarlet fluid which has an abominable stench.

When the fishery is over, they retire into a harbour or to a large area of ice, in order to gain more room for cutting up the blubber. After having taken it all out of the hold, they strip off the skin, which is thrown into the sea, and afterwards gathered up and eaten by the Greenlanders. They cut the blubber into small oblong pieces, lower it down into the hold in leather bags, and fill one vessel after the other. While the latter work is going forward, the deck swims with train above shoe-top; this is laded up or caught in pails at the gutters, and poured into the casks. What leaks out of the barrels is the finest, and is called clear train, and that which is melted out of the bulk of the blubber, brown train.* The dregs are comparatively very trifling,

* Concerning the Etymology of this word, which is nearly the same in Russian, Icelandic, Norwegian, and German, and all languages derived from them; nay even in Greek, Hebrew, and Arabic, *Anderson* makes some curious remarks. See his account of Iceland, p. 99.

and one hundred barrels of blubber will generally yield ninety-six of oil.

VIII. Of the whale-fishery of the Greenlanders, it is to be observed that the proper whale and Narwhal, are only caught in the north ; the Cachalot and smaller species in the south also. Their method of taking the Greenland whale is as follows : all the natives who engage in the pursuit put on their best clothes ; for, according to a saying of their sorcerers, if any one of the company wore a dirty dress, especially one contaminated by a dead body, the whale would fly their approach, and even though killed would sink to the bottom. The women are forced to accompany the expedition, partly in order to row, partly to mend the men's clothes and boats should they get torn or damaged. They assail the whale courageously in their boats and kajaks, darting numerous harpoons into his body. The large seal-skin bladders, tied to these weapons prevent him from sinking deep in the water. As soon as he is tired out they despatch him with short lances. The men then creep into their fishing dress, which is composed of seal-skin, and has shoes, stockings, gloves and cap, all in one piece. Thus equipped they jump upon the whale, or even stand in the water by his side, buoyed up by their swollen dress. They cut off the blubber with their uncouth knives, and though provided with such poor instruments, are very expert in extracting the whalebone from the jaws. The former operation is a scene of the utmost confusion. Men, women, and children, armed with pointed knives, tumble over each others backs, every one striving to be present at the sport, and to have a share in the spoil. It is a matter of wonder to a spectator, how they avoid wounding each other more frequently. However, the scuffle seldom ends without bloodshed. The smaller species of whales, they catch like seals, or drive them into bays, till they run aground.

IX. As to the non-descript sea-monsters so often talked of, few creditable persons have had ocular evidence of their existence. But what to think of the following

relation given by such a worthy man as Mr. Paul Egede,* it is difficult to decide. It is concerning a prodigy, which he saw on his second voyage to Greenland in the year 1734, in the latitude of Godhaab, and which, from his description, might be called a sea-dragon. "On the sixth of July," says he, "a frightful sea-monster made its appearance, which raised itself so high above the surface of the water, that it overtopped our main sail. It had a long pointed snout, through which it respired like a whale, and instead of fins, large broad paws, resembling wings. The skin appeared to be scaly and very much wrinkled. Its lower extremities were those of a serpent; for when it plunged into the deep, it threw its tail a ship's length out of the water. From what we saw of it, we calculate that it might be about as thick as our vessel, and twice her length. In the same evening, we had squally weather, and the next day a storm." This reminds us of the enormous Sea-serpent, which credible persons tell us is seen in the Norwegian seas in July and August. They seldom make their appearance, and never, except in a perfect calm. Their length is estimated at a hundred fathoms, and their thickness at about two yards. Their convolutions, which are from twenty to a hundred, look like large hogsheads floating on the surface of the water. The northern poet, Peter Dass, has a simile, in which he compares them to a hundred heaps of manure, laid in order on a field, and gives them the epithets of Behemoth and Leviathan. The head is said to resemble that of a horse, and the neck to be furnished with a long white mane.

Both Mr. Hans Egede and Thormodor Torfæust speak of the *Merman*, which has a head enveloped in a skin, resembling a monk's hood, and a nose, mouth, and eyes, like a man. It is generally believed, that one of these creatures, three fathoms in length, was found dead on the shores of Norway. The same authors

* See his account of Greenland, p. 6.

† See Description of Greenland, p. 85, and *Historia Norvegiæ* and *Greenlandiæ*.

maintain the existence of the mermaid, which has black lank hair, a woman's breast, long arms, hands with webbed fingers, and a fish's tail. From these descriptions we are led to conjecture that the depths of ocean, as well as the deserts of the land, contain animals which, in the structure of their bodies, ape the human form.

But the most formidable and surprising of all sea-monsters, real or fabulous, is the far famed Norwegian *Kraken*, or *Hafgufa*, which no one professes to have seen entire. When fishermen, in a place known to be of eighty or a hundred fathoms, find only twenty or thirty fathoms water, and moreover perceive an unusual quantity of fishes, which this creature is said to allure by certain pleasant exhalations from its body; they conclude that they are over a kraken. If after securing a good draught of fishes, the soundings gradually diminish, they argue from thence that the monster is rising, and take to speedy flight: presently, to the amazement of all spectators, large ridges like rocks are seen to rise above the water, covering an area of about a square mile, and stuck full of long lucid spikes which thicken as they rise, and look like an assemblage of little masts: when, as they suppose, the monster has glutted his invisible jaws, no doubt proportionably enormous, with a sufficient quantity of fishes, it dives down with a dreadful commotion of the water. Could any dependance be placed upon the authenticity of these relations, it would lead us to class the monster among polypi, with antennæ or sensitive horns like the star-fish, *Stella arborescens*, or Pliny's *Ozaena*. Indeed many suppose them to be the young of the kraken.*

* The compiler of the Natural History of Norway, after carefully investigating the authenticity of the above description, attempts to prove the probable existence of the Kraken, *a priori et posteriore*. His remarks are at any rate sufficiently entertaining.—See Note X.

BOOK III.—CHAP. I.

Figure and manner of life of the Greenlanders.—I. *Description of their persons.*—II. *Natural disposition.*—III. *Costume.*—IV. *Houses and tents with their furniture.*—V. *Diet and cookery.*—VI. *Various kinds of darts for hunting and fishing.*—VII. *Great and small boats. Management of the kajak.*—VIII. *Seal catching by the harpoon and bladder, the clapper hunt, and on the ice.*

I. THE Greenlanders vaguely term themselves *Innuït*, men, or natives. The Icelanders, who many centuries ago discovered and colonized the country together with the neighbouring coasts of America, bestowed upon them the contemptuous appellation of *Skrællings*, expressive of their dwarfish and imbecile appearance.* Their stature is indeed extremely low, rarely exceeding five feet at the highest, and they appear to possess little vigour of body, though their limbs are well-proportioned. The face is commonly broad and flat, with high cheek bones, but full round cheeks. The eyes are small and black, without fire. The nose is puny and not very prominent, though it cannot be called flat. The mouth is generally small and round, with the under lip rather thicker than ordinary. The colour of the body is dark grey; the face brown, in many instances of a reddish hue. This darkness of complexion is probably not natural to them, since their children are born as fair as European infants, but may be induced by their unclean-

* It is a common observation, that man and all other animals grow less the nearer they approach to the pole, though the elk, the white bear, and the rein-deer, form an important exception. This degeneracy is ascribed to the cold inclement air, and the foggy atmosphere which reigns in northern climates. Ellis, to whom we owe the most detailed account of the Esquimaux in Hudson's Bay, a people coinciding in almost every respect with our Greenlanders, observes that large trees are found at the southern extremity of the bay, but in lat. 51°. nothing but brushwood is to be seen, and the human stature becomes more diminutive. In lat. 67°. no men reside.

ly habits, their continual traffic in blubber, their sitting in the smoke of their dirty lamps, and their total neglect of washing. The burning heats of summer, which in this climate suddenly take place of a cold, raw atmosphere, may indeed contribute in no inconsiderable degree to the national and hereditary swarthinness. But the principal cause seems to be the large use they make of train in their cookery, which renders their blood so thick and heated, that the oily effluvia exhales with their perspiration, and their hands feel as clammy as blubber itself. A few individuals are seen with a whiter skin and red cheeks, and a still greater number have a visage less approaching to rotundity, who might pass undistinguished in Europe, especially among the inhabitants of certain Swiss mountains. There are Greenlanders of European fathers, but educated in the Greenland manner, who differ from the rest only in a few of their features, and not at all in colour. On the other hand, I have seen the children of an European by a half Greenland mother, who were not inferior to any whites in fairness of complexion.

They have universally long, coal-black, strong hair, with but few appearances of a beard which they are careful to eradicate. The hands and feet are small and tender, but the head and the rest of the body are large. They have a swelling breast and broad shoulders, particularly the women, who are accustomed from childhood to carry heavy burdens. Their whole body inclines to obesity and is loaded with fat. Owing to this habit they can bear an intense degree of cold with very slight clothing, and with the head and neck entirely bare. They generally sit in their houses with their upper parts naked, and their bodies emit so hot a steam that an European cannot long endure it. In their winter assemblies for public worship, they exhale so much warm vapour, that it very soon becomes difficult for the missionaries to draw breath.

They are extremely nimble-footed, and are likewise very expert in the use of their arms. Few cripples are seen amongst them ; and instances of any natural defor-

mity are still more rare. Nor are they deficient in general agility, and strength of body, though they betray extreme awkwardness whenever they attempt to exert their powers in labours to which they are not accustomed. But in their own exercises they surpass us. A man, who has eaten nothing but sea-weed for three days, can manage his kajak in the heaviest surf, and their women will carry a whole rein-deer eight or ten miles, and bear loads of wood or stones upon their backs, of nearly double the weight, which an European can lift.

II. The popular character is of so complex a nature, that it is difficult to give a clear definition of it. The natives appear to be in general of a sanguine disposition, with a mixture of the phlegmatic. Yet individuals occur amongst them, as amongst all other nations, who are exceptions to the general standard, and instances of persons of a fiery, or a melancholy turn, are not unfrequent. They are not very lively, at least they do not indulge in any sallies of mirth, but they are good-humoured, friendly, and sociable. Unconcerned for the future, they have no eagerness to amass wealth, and are liberal in giving. No peculiar haughtiness of spirit can be ascribed to them, but owing to their ignorance, they have a large share of vulgar national pride. They are far superior in their own estimation to the Europeans, who supply an inexhaustible subject of raillery for their social parties. They cannot, indeed, avoid perceiving the pre-eminence of the strangers, in mental power, and mechanical ingenuity; but they know not how to value these gifts, and their own inimitable dexterity in seal-catching, the main business of their lives, and the only pursuit which is indispensibly necessary to them, supplies sufficient food to their over-weening self-conceit. In fact, they are not so dull and stupid, as the generality of savages, for in their own occupations, they display considerable ingenuity and invention. Nor yet are they that sensible and polished people which some have reported them to be. Their whole stock of ingenuity is exerted in the employments necessary to their existence, and whatever is not inseparably connected

with those employments, forms no subject of their reflection. We may therefore describe their character as consisting of simplicity without stupidity, and good sense uncultivated by the exercise of reason.*

The Greenlanders consider themselves as the only civilized nation in the world, since many improprieties, which they observe too frequently in the conduct of Europeans, seldom or never occur amongst them. Their usual remark, therefore, on seeing a foreigner of gentle and modest manners is: "He is almost as well-bred as we;" or, "He begins to be a man," that is, a Greenlander. They are patient of injuries, and will concede their manifest rights rather than engage in dispute; but when pushed to extremity, they entrench themselves in a brutal desperation and an utter disregard of life.

They are not inclined to laziness, but are always actively employed. They are however extremely changeable, and if they meet with unexpected difficulties in any project, they soon throw it aside. In summer, they sleep five or six hours, and in winter eight, but after hard labour, and a night spent in watching, they sleep the whole day long. In the morning, while they survey from some eminence the appearances of the sky and ocean, and forecast in silence the toils and dangers of the day, they are commonly thoughtful and dejected.

* The description which *Gmelin* gives of the Tungusians, seems likewise well adapted to the Greenlanders. "They are honest," he says, "though not from principle, but from their ignorance of all pursuits, except hunting. They are commonly represented as a stupid race, because they are easily over-reached. But at this rate every man may be called stupid, who is not particularly skilful in things which he has had no opportunity of learning. The standard of a nation's intellect must be sought for in its own pursuits and institutions. Can we wonder then if the Tungusian has not exercised his faculties in occupations totally strange to him? In his own line of life, he is as skilful as the traders who cheat him are ignorant." *Part II., page 216.*

That the Greenlanders are not deficient in natural understanding and active imitative powers, is evident from this, that the children of the baptized readily learn to read and to write a neat hand. One of our Greenlanders is the common gunsmith, and another fills the place of barber to the Europeans.

But when they have no toils to undergo, or after returning successful from the chase, they are cheerful, talkative, and social.

They are so skilful in disguising their passions, that from their external conduct, we might judge them to be a set of Stoics. They appear to meet misfortunes with the greatest composure, and they are not easily irritated, or, at least, they can easily suppress their anger. But in this case they are dumb and sullen, and do not forget to revenge themselves the first opportunity.

III. A Greenlander's wardrobe is a pattern of simplicity and uniformity. It is entirely made up of the skins of rein-deer, seals, and birds. These are sewn together with the sinews of whales and rein-deer, which are split into very thin strings, and twisted two or more into one thread by the hand. Formerly, the natives supplied the place of needles by the most slender bones of birds and fishes, and their knives were made of stone. They now use the finest steel needles, and it is impossible not to admire the neatness of their work. Our furriers acknowledge that they are unable to equal them.

The outer garment is sewed together all round in the manner of a peasant's frock, and is drawn over the head like a shirt. It is not open in front, but fitted close round the neck, and furnished with a hood, which in cold and wet weather serves for a covering to the head. The man's coat reaches only half way down the thigh, and though it does not lie very tight, admits no cold air, being closed before. Their shirts are the skins of fowls, with the feathers turned inwards, or sometimes rein-deer skins. Over these the wealthiest females wear a fine haired rein-deer pelt. The upper garment is in general made of seal-skins: the rough side is worn outwards, and the seams and borders are lined for ornament with narrow stripes of red leather or white dog-skin. But of late, the most opulent of the natives have begun to wear cloth, striped linen, or cotton, though cut in the Greenland manner. Their breeches are of seal's skin or fine rein-deer pelts, and very short both above

and below. The skin of the foetus of the seal supplies them with stockings, and their shoes are made of smooth, black, dressed seal's leather, tied above by a thong passed under the sole. The soles project two inches before and behind, curving upwards, and are very artfully folded, but they have no heels. Their boots are made in the same manner. The richer Greenlanders have also woollen stockings, breeches, and caps. In this sea-expeditions, a *tuelik*, or great coat of polished black seal's skin, is thrown over their dress to keep out the water. Occasionally also, they wear underneath a shirt made of the intestines of some animal, for their better protection from the cold and damp.

The apparel of the females differs little from that of the men. Their outer garments have higher shoulders and hoods, and instead of being cut straight at the bottom, they are narrowed off from the thigh, before and behind, into a long pointed flao, which reaches below the knee, and is bordered with red cotton.

They likewise wear breeches with short drawers under them. They prefer shoes and boots of white or red leather, and the seam, which is in front, is neatly figured. Mothers and nurses wear an *amaut*, that is, a frock wide enough in the back to hold a child. To this the infant is consigned soon after birth, and rolls about in it quite naked, ignorant of any other cradle or swaddling clothes. To prevent it from slipping through, they fasten the garment round the waist by a girdle. Their common dress drips with grease, and swarms with lice, which they catch as expertly as any beggar, and crush between their teeth. But they keep their holiday clothes very neat.

The men wear their hair short, and either turned aside on the forehead, or shorn as far as the crown, that it may not incommode them in their work. The women consider it as disgraceful to cut off their hair; it is done only in deep mourning, or on a resolution never to marry. They wreath their locks into a doublet ringlet on the crown of the head, consisting of a larger and a smaller tuft, which they bind with a gay-coloured ribbon, tricked

out perhaps with the additional ornament of glass beads. They wear these beads likewise in their ears, round their neck and arms, and on the border of their clothes and shoes. They have begun, since their intercourse with Europeans, to make various alterations in their dress. The rich bind a slip of coloured linen or silk round the forehead, but they are careful not to hide the tuft of hair which they esteem their greatest ornament. No one, however, is a finished beauty, till the skin of her cheeks, chin, hands, and feet, has been threaded by a string smeared with soot, which when drawn out leaves a black mark.

The mother performs this painful operation on her daughter in childhood, fearful that she will else attract no husband. This custom obtains among the Indians of North America, and various Tartar tribes, where both sexes practise it; the one to heighten their charms, the other to inspire terror. Our baptized Greenlanders have long ago renounced this practice, as a foolish vanity, and an allurements to sin.

IV. The Greenlanders live in houses in winter, and in tents during the summer.

The houses are twelve feet in breadth, and from eight to twenty-four yards long, according to the number of inhabitants. They are just high enough to allow a man to stand upright. They are not built under ground, as is generally supposed, but on an eminence, and if possible on a steep rock, that the snow-water may run off the better. The walls are constructed of huge stones, six feet broad, with layers of soil and turf between. On these walls they lay the beam, the length of the house. If one is not long enough, they splice together two, three, or perhaps four, with leathern thongs, and supports them by posts. They throw spars and smaller timber across, cover them with brushwood and sods, and strew fine earth over the whole. This roof stands as long as the frost continues, but in summer it is washed in by the rain, and must be repaired, together with the walls, in autumn.

As they derive their support from the sea, they never

build at any distance from it, and the entrance of their houses fronts the shore. Their habitations have neither doors nor chimnies. In place of both there is, before the front of the house, an arched entrance of earth and stones, five or six yards long ; but so low, particularly at each extremity, that it is necessary not merely to stoop, but almost to creep in the passage. This long avenue excellently keeps out the wind and rain ; and the thick air, for there is no smoke, finds egress through it. The walls are hung on the inside with old tent and boat skins, fastened by nails of seal bones, in order to keep out the moisture ; and the roof is covered on the outside with the same materials.

Half the area, from the middle of the house to the back wall, is occupied by a raised floor or platform of boards, covered with skins, at the height of a foot from the ground. This platform is divided into several compartments resembling horses' stalls, by skins stretching from the pillars which support the roof to the wall. From three to ten families live in one house, and each family occupies such a partition. They sleep on the platform wrapped in pelts, and sit there in the day time. The men sit in front in the ordinary way, and the women are commonly seated behind them with their legs crossed in the Turkish manner. The husband is employed in cutting out his hunting and fishing implements, while his wife tends her cookery or sewing. In the front wall are several windows upwards of two feet square, netted of the intestines of seals and the integuments of halibuts' maws, and of so artful and compact a texture, that they exclude the wind and snow, while they admit a sufficiency of light. A bench runs along under the windows, the whole length of the house, for strangers to sit and sleep on.

Near each pillar there is a fire-place. A block of wood laid on a hearth of flat stones supports a low three legged stool. On this stands the lamp hewn out of weichstein, a foot in diameter, and crescent shaped, with an oval bowl of wood under it, to receive the oil that runs over. In this lamp, filled with the train of seals,

filaments of moss are placed instead of cotton, which burn with so bright a flame, that the house is not only illuminated but warmed by its several lamps. Over the lamp an oblong weichstein kettle, an utensil of prime importance, is suspended by four strings from the roof. It is a foot in diameter, and every kind of food is cooked in it. Still higher is a wooden rack, on which they spread out their wet clothes and boots to dry.

There are as many fire-places in a house as there are families, and more than one lamp is frequently burning day and night in each, so that their houses are kept of a temperate and equable warmth. No steam or smoke is perceivable, and they are perfectly secure from accidents by fire. The smell from so many train lamps, and such large quantities of fish and flesh boiling over them, but particularly the fumes of urine vessels standing in the house with skins steeping in them for dressing, are extremely offensive to unaccustomed nostrils, though habit soon renders the effluvia bearable. In other respects their housekeeping must excite our admiration, whether we consider the contrivance with which all their necessities are crowded into so small a compass, their contentedness in a poverty which appears to them the height of abundance, or the wonderful order and quietness with which they move in their contracted circle.

Adjoining to their dwellings stand their little store-houses, built of stones in the form of a baker's oven, containing their stock of flesh-meat, blubber, and dried herrings. But what they catch during the winter is buried in the snow, and the train is preserved in seal skins. Close by, their boats hang suspended on long poles, with the hunting apparatus under them.

In September, the building of houses or repairing of those whose roofs have fallen in during the summer, occupies the women, for the men do not engage in any domestic labour, excepting wood-work. They move into their houses after Michaelmas; and in March, April, or May, as soon as the snow disappears, and the rumbling roofs threaten to fall in upon them, they joy-

fully flit into tents. In the erection of these tents they have a quadrangular area with small flagstones, round which they fix from ten to forty poles, which culminate to a point above, resting upon a framework of the height of a man. Over these ribs they hang a double covering of seal-skins, lined by the more wealthy with reindeer pelts, the fur side inwards. The lower margin of this curtain is kept down to the ground by heavy stones, and the interstices stuffed with moss, to prevent the tent's being upset by the wind. A curtain, neatly woven of seal's gut, hangs before the entrance, bordered by a hem of red or blue cloth, and embroidered with white. The cold air cannot penetrate this hanging, though it admits a powerful gleam of light. The tent-skins project considerably on all sides of the entrance, making a kind of porch, where the inmates deposit their provisions and their offensive utensils.

During their residence in tents they usually boil their food over a wood fire in the open air, using for this purpose kettles of brass. The housewife, who in summer displays all her finery, arranges her furniture in the corner of the tent, screening them from dust by a curtain of white leather, embroidered with various devices. On the outside of these curtains, she hangs her looking-glasses, ribbons, and pin-cushions. Each family has its separate tent, though they frequently lodge their relations, or one or two poor families, so that the number of inhabitants often amounts to twenty. The beds and fire-places are the same as in the winter-houses, but every thing is much more neat and cleanly, affording a comfortable retreat even to an European.

V. The products of the earth are insufficient to support life: we have already noticed the few shrubs, plants, and algæ, which supply occasional refreshment rather than solid food. The choicest dish of the Greenlanders is the flesh of the reindeer. But as those animals are now become extremely scarce, and several of them are soon consumed by a hunting party, they are indebted to the sea for their permanent sustenance

seals, fish, and sea-fowl. Hares and partridges are in no great estimation as delicacies.

They do not eat their meat raw, according to an erroneous notion of certain writers, still less their fish. They have indeed a superstitious custom, on every capture, of cutting out a piece of the raw flesh, and drinking the warm blood. And the woman who skins the seal, gives a couple of pieces of the fat to each of the female spectators.* The head and legs of the seal are preserved under the grass in summer, and in winter a whole seal is frequently buried in the snow. The flesh, half frozen, half putrid, in which state the Greenlanders term it *Mikiak*, is eaten with the keenest appetite. The ribs are dried in the air and laid up in store. The remaining parts of the seal, as well as birds and small fishes, are eaten well boiled or stewed with a small quantity of sea-water. On the capture of a seal, the wound is immediately stopped up to preserve the blood, which is rolled into balls like force-meat. The intestines of small animals are eaten without any farther preparation than that of pressing out the contents between the fingers. They set a great value on what they find in the reindeer's maw; making it into a dish which they call *Nerukak*, the *eatable*, and send presents of it to their friends. The entrails of the *Rypen*, mixed with fresh rain and berries, compose another mess which they consider as a consummate delicacy. Their preserves for winter are composed of fresh, rotten, and half-hatched eggs, crake-berries, and angelica, thrown together into a sack of seal-skin filled up with train. They likewise suck out the fat from the skins of sea-fowls, and in dressing seal-skins they scrape off the grease which

* An European assured me that he had frequently followed the example of the Greenlanders in the chase, and assuaged his hunger by eating a piece of raw reindeer's flesh; nor did he find it very hard of digestion, but it satisfied his appetite much less than boiled meat. The Abyssinians are also accustomed to eat much raw meat, and can digest it in their hot climate. The reason therefore why we eat our meat cooked, should seem to be that it tastes better, and yields a better nourishment.

could not well be separated in the skinning, to make a kind of pancake.

The assertion that they drink train oil is unfounded; they principally use it to supply their lamps, and as an article of barter. It is not however unusual with them to eat pieces of blubber with their dried herrings, or to fry their fish in it, chewing it thoroughly in their mouth, before they put it into the kettle. Their common beverage is water, which is kept in the house in a large copper cauldron, or a neat tub of their own workmanship, ornamented with rings and facets of bone, and furnished with a copper ladle. They daily replenish this reservoir with fresh water, and put pieces of ice or snow in it to keep it cool.

Their habitual dirtiness extends to the preparation of their victuals. A kettle is seldom washed, except the dogs chance to lick it clean. They keep their weichstein vessels however in good order. The cooked meat is served up in wooden dishes, after the soup has been drank off with ladles. The raw flesh is laid on the ground, or an old skin, but very little cleaner. They use no knives and forks at their meals: they tear fowls in pieces with their fingers, and will fasten with their teeth on a whole piece of fish or flesh-meat without any ceremony. At the end of the repast, they take a knife and scrape the grease, with whatever perspiration has exuded from their faces, into their mouths. When they intend to treat an European with particular politeness, previous to offering him a piece of meat, they lick off the blood and filth, which it has contracted in the kettle. If the gift be declined, it is considered as a gross insult, and an affront done to their hospitality.

Their eating hours are regulated by the calls of hunger; but their chief meal is in the evening, when the men return with their booty from the sea. Those who have been successful, invite the rest of the party to the feast, or send them a share to their own houses. The men sit down first to table by themselves, but the females do not forget their own interest on these occasions. And as every article of provision passes through

their hands, they frequently take advantage of the absence of their husbands to regale themselves and a party of friends at their cost. It is their greatest joy in these stolen banquets to see the children gorge their fill, and roll upon the bench, in order to make themselves capable of receiving more.

They are altogether careless of the morrow. When they have a plentiful stock on hand, there is no end of banquetting and visiting; and they conclude their entertainments with a dance, in expectation, that the sea will every day be equally bountiful. But on the retreat of the seals in spring, from March to May, or during a season of stormy weather or severe frost, they are not unfrequently obliged to fast several days, or to support life by muscles and sea-weed, or even old tent-skins and shoe-leather, if they have only train left to seethe them. Notwithstanding these resources, many perish of hunger.

In case their fire goes out, they rekindle it by means of a stick, which they whirl swiftly round by a string, in the hollow of another piece of wood.

Foreign provisions are extremely welcome to them, particularly bread, pease, groats, and stockfish, to procure which, some would part with every thing they possess. They have however the greatest aversion to swine, being disgusted by the coarse feeding of this animal. Formerly, they abhorred spirituous liquors, denominating them the *Waters of Madness*; but since their closer acquaintance with Europeans, they would willingly purchase them, were the means in their power. They sometimes counterfeit sickness, in order to obtain a dram, for brandy frequently saves their lives after a surfeit. They love to smoke tobacco, but are unable to buy much. They dry the fresh leaves on a hot plate, and pound it to dust in a mortar, and are so accustomed to this snuff from infancy, that it would be difficult for them to give it up; indeed, on account of their running eyes, it would not be adviseable.

VI. The implements which the Greenlanders make use of for killing their game, though simple, are ex-

tremely ingenious, and better adapted to their purpose than our more expensive instruments.

For the chase they formerly used bows made of young fir, six feet long, and strengthened by the bones or tendons of animals. The string consisted of sinews; the arrow was wood tipped with a bony barb, and shafted with raven feathers. These bows have disappeared since the introduction of fowling-pieces.

Five different weapons are used for water-game.

1. The *Erneinek* or Harpoon-dart, with a bladder appended. The length of the shaft is six feet; the breadth an inch and a half. The upper part admits a moveable joint of bone, headed by the harpoon half a span long, which is likewise of bone, barbed, and pointed with iron. At the butt-end of the shaft are two pieces of whalebone, a span long, shaped like a weaver's shuttle, to carry it more steady in its flight. To these is fixed the rest or casting-board, two feet long, and notched on both sides to procure a firm hold for the thumb and forefinger. A string hangs from the harpoon about eight fathoms long, which, after passing through a ring of bone in the middle of the shaft, lies in coils in the fore-part of the kajak, and is finally fastened to a bladder or a blown seal-skin pouch behind the Greenlander, in the other end of the vessel. The construction of this dart manifests exquisite contrivance, but it is not easily described. If the weapon were of one entire piece, it would immediately be snapped in two by the wounded animal. The harpoon therefore is made to fly out of the shaft, which is left floating on the surface, while the seal plunges with the harpoon under water. The handle, after imparting a violent impulse to the shaft, remains behind in the hand of the thrower.

2. *Angovigak*, the great Lance, nearly two yards long. This is furnished with the same moveable joint and iron head as the preceding, but without barbs, that it may be immediately drawn out of the wound.

3. The *Kapot*, or small Lance, has a long sword-like point fastened to it.

These three darts are used by the Greenlanders in capturing seals with a bladder. The following one is used only in the clapper-hunt.

4. The *Aglikak*, or Missile Dart, is two yards in length. It has a round iron spike a foot long, with two indentures instead of barbs, which likewise leaves the tip of the shaft when thrown, but remains suspended by a string to the middle of it. A large bladder is fastened towards the butt-end to impede the retreat of the seal, which receives many of these darts in the clapper-hunt. A hollow tube of bone is fixed to the neck of the bladder with a stopper, to inflate it at pleasure.

5. For fowling they use the Bird-dart, *Nuguit*. It is six feet long, and has a blunt spike with only one barb, fixed in the wood. Since however sea-fowl easily avoid the point of the weapon by the rapidity of their movements, three or four jagged ribs of bone branch out from the shaft, one of which generally intercepts the bird. A handle is frequently used for throwing this and the preceding weapon.

VII. The same inelaborate but successful contrivance, is shown in the mechanism of their boats. They are of two kinds, the greater and smaller.

The great or women's boat, *Umiak*, is commonly from six to eight or nine fathoms long, from four to five feet broad, and three deep. It is narrowed to a point at each extremity, with a flat bottom. It is made of slender laths, about three fingers broad, fastened down by whalebone, and covered with tanned seal-skin. Two ribs run along the sides parallel to the keel, meeting together at the head and stern. Across these three beams, thin spars are mortised in. Short posts are then fitted to the ribs to support the gunwale; and as they are liable to be forced outwards by the pressure of the transverse benches for the rowers, of which there are ten or twelve, they are hooped in on the outside by two gunwale ribs. The timbers are not fastened by iron nails, which would soon rust and fret holes in the skin coating, but by wooden pins or whalebone. The Greenlanders perform his work without line or square,

taking the proportions by his eye, which he does with great accuracy. The only tools which he employs for this and every other kind of work, are a small saw, a chisel, which when fastened on a wooden handle serves for a hatchet, a small gimlet, and a sharp-pointed pocket knife. As soon as the skeleton of the boat is completed, the woman covers it with thick seals' leather, still soft from the dressing, and calks the interstices with old fat, so that these boats are much less leaky than wooden ones, the seams swelling in the water. They require however a new coating almost every year.

They are rowed by the women, commonly by four at a time, while one manages the helm. It would be scandalous for a man to interfere, except he were warranted to snatch the oars by a case of extreme danger.

The oars are short with a broad palm like a shovel, and they are confined to their places on the gunwale by leathern grooves. At the head of the boat, they spread a sail of gutskins sewed together, two yards high and three broad. Rich Greenlanders make their sails of fine white linen striped with red. But they can only sail with the wind, and even then cannot keep up with an European boat. They have however this advantage, that they can make way with their oars much faster in contrary winds or a calm. In these boats they undertake voyages of from four to eight hundred miles north and south along the coast, with their tents and all their goods, besides a complement of ten or twenty persons. The men however keep them company in kajaks, breaking the force of the waves when they run high, and, in case of necessity, holding the sides of the boat in equilibrium with their hands. They commonly sail thirty miles a day. In their nightly encampments on the shore, they unload their boat, turn it upside down, and cover it with stones, to secure it from the violence of the wind. If the state of the coast prevents their progress by sea, six or eight of them carry the vessel on their heads overland to a more navigable water. Europeans have also built boats after this model and find

them on many occasions more serviceable than their own heavy shallops.

The small man's boat, or *Kajak*, * is six yards long, and shaped like a weaver's shuttle. The middle is not a foot and a half broad, and scarcely a foot in depth. It is constructed of long laths with cross hoops, secured by whalebone, and is cased in seal-skin leather. Both the ends of the boat are capped with bone, on account of the friction to which they are exposed amongst the rocks. In the middle of the leathern covering of the kajak is a round hole with a ring of wood or bone. In this the Greenlander squats down upon a soft fur, the hoop or margin reaching up to his hips, and tucks his water-pelt or great coat so tightly round him, that no water can penetrate into the boat. This water-coat is also fastened close round his neck and arms, by bone buttons. The harpoon-dart is strapped to the kajak at his side. Before him lies the line rolled up, and behind him the bladder. He grasps with both hands the middle of his *Pautik*, or oar, which is made of solid deal plated with metal at the ends, and with bone along the sides, and strikes the water quickly and evenly, beating time. Thus equipped, he sets out to hunt seals or sea-fowl, with spirits as elate as the commander of the largest man-of-war.

A Greenlander in his kajak is indeed an object of wonder and delight, and his sable sea dress, shining with rows of white bone buttons, gives him a splendid appearance. He rows with extreme celerity in this boat, and when charged with letters from one colony to another, will perform fifteen or sixteen leagues in a day. He dreads no storm : as long as a ship can carry its top-sail, he braves the mountainous billows, darting over them like a bird, and even when completely buried in the waves, he soon re-appears skimming along the surface. If a breaker threatens to upset him, he supports himself in an erect position by his oar, or if he is actually upset, he restores himself to his balance by one

* Pronounce Kiyak.

swing of his paddle. But if he loses the oar, it is certain death, unless speedy succour be at hand.

Some Europeans have by dint of application attained sufficient command of the kajak for a calm-weather voyage; but they seldom venture to fish in it, and are totally helpless in dangerous situations. The Greenlanders possess in the management of this vessel, a dexterity peculiar to themselves, which excites a fearful interest in the spectator, as the exercise is connected with so much danger that their utmost art cannot always save them from perishing in the pursuit of their sustenance. It will not therefore be improper to notice a few of the manœuvres by which young Greenlanders are trained to this extraordinary skill. I have observed ten different exercises; there are probably several others which have escaped my notice.

1. The rower lies alternately with both sides of his body on the water, preserving his balance by his pautik, to prevent a total upset, and again recovers his proper position.

2. He overturns himself entirely, so that his head hangs perpendicularly downwards, and by a swing of the pautik on either side, regains the erect posture. In these accidents, which are the most common, and frequently occur in a stormy sea, the Greenlander is supposed to have the free use of his oar. But in seal-catching the pautik may easily be entangled among the straps and cordage, or even entirely lost. It is needful then to prepare likewise against these casualties.

3. They accordingly run one end of the pautik among the cross straps of the kajak, upset it, and work themselves up again by a quick motion with the other end.

4. They take hold of one end with their mouths, moving the other with their hand, so as to raise themselves.

5. They hold the pautik with both hands across the nape of the neck, or

6. They hold it fast behind the back, upset, and

move it in that position with both hands, till they rise and regain their balance.

7. They lay it over the shoulder, and working it by one hand before, and the other behind, emerge from the water.

These manœuvres regard the entanglement of the *pautik*. Cases, however, occur, where it is altogether lost, which is the greatest misfortune that can befall a *kajak* rower.

8. Another exercise, therefore, is to hold the *pautik* under the bottom of the *kajak* with both hands, with their face leaning downwards on the upper covering; having thus fixed themselves, they invert the boat, and rise aloft again by moving the oar, which now lies on the surface of the water, from beneath.

9. They leave hold of the oar, and pull it down from the surface, when overset and under water.

10. If the oar is lost past recovery, they attempt to jerk themselves upwards by striking the water with the handboard of the harpoon, or a knife, or even the palm of the hand; but this experiment rarely succeeds.

The youthful rivals must also exercise their agility among sunken cliffs and dashing surges, now driven between a double wave upon the rocks, now whirled completely round, or buried in the foam. In this rough school, initiated into these perilous gymnastics, they learn to bid defiance to the heaviest tempest, and to conduct their barks to land through the rage of contending elements.

When overset at sea and destitute of all resource, they usually creep out of their *kajaks*, and call for assistance to any one who is in sight. If no help arrives, they lash themselves to their boats, that their bodies may be found and buried.

Every Greenlander is not capable of learning all these different arts, and there are many expert seal-catchers who cannot easily recover themselves when overset. Many persons are on this account cast away in the seal-fishery.

VIII. There are three methods of taking the seal; either singly with the bladder, or in company, by the clapper hunt, or in the winter on the ice. Of late years, shooting them with a gun has been sometimes practised.

The customary method is that in which the harpoon and bladder are employed. The Greenlander seated in his kajak with all his accoutrements, no sooner perceives a seal than he approaches, if possible, to leeward of him, with the sun on his back, lest he should be seen or scented by the animal. Concealing himself behind a wave, he darts swiftly but softly forward, till he arrives within the distance of five or six fathoms, taking care meanwhile, that the harpoon, string, and bladder, lie in proper order. He then takes the paddle in his left hand, and seizing the harpoon in his right, lances it by the casting board at the seal. If the harpoon sinks deeper than the barbs, it immediately disengages itself from the bone joint, and that again from the shaft, while the string is wound from its roller in the kajak. The Greenlander, the moment he has struck the seal, which dives down with the velocity of an arrow, throws the bladder after him into the water. He then picks up the floating shaft, and restores it to its groove in the kajak. The bladder, which displaces a body of water of more than a hundred pounds weight, is frequently dragged down by the seal; but the animal is so wearied by this encumbrance, that he is obliged to re-appear on the surface in about a quarter of an hour to draw breath. The Greenlander, on perceiving the bladder, rows up to it, and as soon as the seal makes his appearance, wounds him with the great barbless lance; and this he repeats as often the animal emerges above water, till it is quite exhausted. He then despatches it with the small lance, and ties it to the left side of the kajak, after inflating the cavity under the skin, that the body may float more lightly after him.

This exercise is extremely perilous, and exposes the Greenlander to the greatest danger of his life; from which it probably derives its name of *Kamarok*, the extinction. For if the string, in its rapid evolution; be-

comes entangled in the kajak, or if it winds itself round the oar, the hand, or even the neck, as it sometimes does in windy weather ; or if the seal suddenly glance from one side of the kajak to the other ; the inevitable consequence is, that the kajak is overturned by the string and dragged under water. The Greenlander has now occasion for all his address to extricate himself, and recover his balance several times successively ; for the string continues to whirl him round till it is quite disengaged. Even when he supposes all danger to be over, and approaches too near to the dying seal, it may still bite him in the face and hands ; and a seal with young, instead of retreating, often flies furiously upon the hunter, and tears a hole in the kajak so as to sink it.

This solitary method of seal-catching only succeeds with the stupid attarsoak. Several in company pursue the cautious kassigiak and the attarsoit, in what is called the Clapper-hunt, surrounding and killing them in great numbers at certain seasons. In autumn these animals generally shoal together in the creeks, particularly into *Nepiset Sound* in Baal's River, a narrow firth upwards of four miles in length. There the Greenlanders cut off their retreat, and drive them under water by shouting, clapping, and throwing stones. The seals not being able to remain long without respiration, are soon exhausted, and at last continue so long on the surface that they may be conveniently surrounded and killed by the *Aglikak*, or missile dart. This hunt also affords the Greenlanders ample scope for displaying their address. Their manœuvres are not unlike those of a body of husars. When the seal emerges, they all rush upon him like falcons with deafening cries, and on the animal's diving, which he is quickly compelled to do, the whole party retire in an instant to their posts, watching to see at what spot he will rise next. This is generally half a mile from the former place. If the seal has the range of a sheet of water four or five miles square, he will keep the huntsmen in play for two hours before he is totally exhausted. Should he retire to the land in his distress, he is assailed with sticks and stones by the women and

children, while the men strike him in the rear. This is a very lucrative as well as lively diversion to the Greenlanders. A single man sometimes receives nine or ten seals for his share in a day.

The third method of seal-catching, on the ice, is principally practised in Disko, where the firths are frozen over in winter. They are taken in several ways. The Greenlander posts himself near a breathing hole which the seal has made, sitting upon a stool, with his feet resting on another lower one, to prevent the effects of the cold. When a seal comes and puts its nose to the hole, he immediately strikes it with his harpoon; then enlarging the opening, he draws out his prize and kills it outright. At other times he lies upon his belly on a kind of sledge, near one of the holes at which the seals come forth to bask in the sun. A smaller aperture is made not far from the large one, into which another Greenlander puts a harpoon with a very long shaft. He that lies on the ice, watches at the great hole till he perceives a seal coming towards the harpoon. He then makes a signal to his companion, who forcibly drives down his harpoon into the seal.

When the hunter descries a seal basking near his hole on the ice, he crawls towards it on his belly, wagging his head and imitating its peculiar grunt. The incautious animal, mistaking him for one of its companions, suffers him to approach near enough to throw his lance.

Again, where the current has made a large opening in the ice in spring, the Greenlanders, planting themselves round it, wait till the seals approach in droves to the brink for air, and kill them with their harpoons. Many of these creatures likewise meet with their death while sleeping and snoring in the sun. *

* See Note XI.

CHAPTER II.

Conduct of the Greenlanders in their domestic Concerns. — I. Their Behaviour to each other while single. — II. Marriages, Polygamy, and Divorces. — III. Birth, Naming, and Education of their Children. — IV. Occupations of the young People of both Sexes. — V. Hardships of the Women and old People. — VI. Method of dressing Leather. — VII. Distribution of Labour. — VIII. Uncleanly, yet in some Respects orderly Housekeeping.

THE following brief account of the manners and customs of the Greenlanders, as far as they regard domestic economy, is taken partly from personal observation; partly from the relations of others; and partly from books printed on the subject. Our remarks must of course be understood to refer only to such savages as have had little or no intercourse with Europeans, and have not adopted any of their manners.

I. The Greenlanders lead outwardly a pretty orderly life, and it rarely occurs that any thing unbecoming is perceived in their conversation or intercourse with each other. Concerning their secret practices we shall have occasion to make a few remarks in another place. The women are seldom guilty of incontinence, with the exception of young widows, and those divorced from their husbands. Such frequently push their fortune by selling their illegitimate offspring to the childless, or by adoptions into other families, but seldom marry a second time. Single persons of both sexes have rarely any connection; and a maid would take it as an affront were a young fellow to offer her a pinch of snuff in company.

II. A man seldom thinks of marrying till he is twenty years of age. About that time of life he generally pitches upon a woman nearly of his own age, and informs his parents or nearest relations upon whom he has fixed his choice. The dowry of the bride, which consists in nothing more than her clothes, knife, lamp, and at most a stone-kettle, is not so much regarded as her

cleverness in sewing and managing household affairs. She, on the other hand, looks chiefly to his skill as a hunter. The parents are not long about giving their consent, for they leave their children, and especially their sons, free to follow their own inclination in every thing. Two old women are immediately dispatched to negotiate matters with the parents of the bride. They at first say nothing of the marriage contract, but speak highly in praise of the bridegroom and his family. The damsel directly falls into the greatest apparent consternation, and runs out of doors tearing her bunch of hair; for single women always affect the utmost bashfulness and aversion to any proposal of marriage, lest they should lose their reputation for modesty, though their destined husbands be previously well assured of their acquiescence. However their reluctance is not always dissembled, but often really produces surprising effects. Some females when a husband is proposed to them, will fall into a swoon, elope to a desert place, or cut off their hair, which among the Greenlanders is esteemed a mark of the deepest despondency. In the latter case they are seldom troubled with farther addresses. This horror of matrimony may possibly originate in the frequent examples of divorced wives and overbearing concubines.

During their daughter's bashful fit, the parents tacitly comply with the proposal, without any express approbation. The women then go in search of the refractory maid, and drag her forcibly into her suitor's house, where she sits for several days quite disconsolate, with dishevelled hair, and refuses nourishment. When friendly exhortations are unavailing, she is compelled by force and even blows to receive her husband. Should she elope, she is brought back and treated more harshly than before.

Some parents, however, provide a settlement for their children, or betroth them in childhood, confirming the contract by mutual pledges. The parties then cohabit as soon as they please, without any ceremony. Sometimes a married Greenlander will drag another wife home by force, whom he finds alone or at a dance. In

the latter case he must provide himself with seconds, lest a scuffle should ensue, which however seldom happens.

First cousins or strangers adopted into one family and educated together, seldom intermarry. On the other hand examples occur, though they are rare, of a Greenlanders marrying two sisters, or a mother and her daughter. Such conduct draws down general odium upon the parties concerned.

Polygamy is not common among them, as scarce one out of twenty has two wives. Those who marry several are not despised, but merely regarded as clever providers; and since it is esteemed a disgrace to have no children, and especially no son to support their declining age, such childless Greenlanders as are competent to maintain several, will seldom restrict themselves to one. They indeed, in such a case, expose themselves to the criticism of their neighbours, whether their motive was genuine zeal for the welfare of their family, or only a lascivious disposition. Those men who marry three or four wives, or women who cohabit with several husbands, are subjected to universal censure. Many women conceive a disgust for polygamy, especially since they have heard that it is prohibited in christian countries; others encourage their husbands to it, or else purchase the conjurations of an Angekok to obtain issue.

Their connubial intercourse is conducted with tolerable decorum. If any infidelity occurs in the wife, the injured husband does not seek present punishment, but smothers his resentment, till he has an opportunity of revenging himself in a similar way. The disagreement indeed seldom passes over without contumelious expressions on both sides, and frequently costs the wife a black eye, which is rather surprising, as the Greenlanders are not at all quarrelsome or addicted to blows. The marriage contract is not so irrevocable, that the husband may not divorce his wife, especially if she has no children. Little ceremony is used on the occasion. He only gives her a sour look, marches out of doors, and

absents himself for a few days. She immediately takes the hint, packs up her effects, and withdraws to her relations, demeaning herself in future as discreetly as possible, in order to chagrin him, and bring scandal upon his conduct.

Sometimes a wife absconds, because she cannot put up with the behaviour of her associates in housekeeping. This mostly arises from the husband's mother exercising an undue superiority, and treating his wife as little better than her maid. It rarely happens that a separation takes place when they have children, and especially sons, who are their greatest treasure, and best security against future want. Should a divorce take place, the children always follow their mother, and, even after her decease, can never be prevailed upon to assist their father in his old age. Instances have occurred in which either husband or wife, and especially the former, has fled into the wilderness, lived many years in the cleft of a rock, upon the uncertain produce of the chase, and shunned the society of man till death. No one will venture alone near the residence of such a recluse, considering their lives in danger within his reach. Separations most frequently take place between young couples, who had not duly weighed the consequences of marriage. The older they grow, the more lovingly they treat each other.

When a Greenlander's only wife dies, he adorns his person, house, and children, as well as his means will allow. Particularly his kajāk and darts, which are his principal valuables, must be in the best repair, in order to attract the notice of the females. He however absents himself from all parties of pleasure, and never marries again before the lapse of a year, though he may have young children, and no one to care for them. If he happens to have a concubine, she immediately occupies the place of the deceased, after joining in the lamentation of the surviving relatives, and leading the funeral dance; her countenance suffused with a flood of crocodile tears, all the while betraying her inward joyfulness of heart. She extols the virtues of the dead, caresses her children

more than her own, and laments over their loss; but meanwhile so artfully suggests improvements in the household management, that a stranger has reason to be surprised at the insinuating address of this otherwise unpolished people.

III. The Greenland women are not very prolific. Their children seldom exceed three or four in number, and are born, on an average, one every two or three years. When told of the fecundity of the Europeans, they compare them contemptuously to their dogs. Twins, monstrous births, and miscarriages are very rare. In general the mother goes on with her usual occupations, till a few hours before her accouchement, and resumes them immediately after the child is born. The parents or midwife give it a name, taken from some animal, utensil, part of the body, or deceased relations. They prefer that of its grand-parents, whose memory they thereby wish to perpetuate. But if the latter died or were killed early in life, they avoid all mention of their names, in order not to renew the pain occasioned by their death. Nay, if a child has been called after a person, since deceased, they compassionately change the name for another. It also frequently happens that a Greenlander gets so many appellations from various ridiculous or shameful occurrences, that he hardly knows which to adopt, being determined on all occasions to choose the most honorable.

The fondness of the Greenlanders for their children is great. The mother carries them while walking, and doing all sorts of work, upon her back, and suckles them three or four years, having no other nourishment delicate enough for an infant. Many children die when they are forced to make room for others at the breast, being unable to digest the coarse food substituted for milk. Should a child be deprived of its mother in early infancy, it must inevitably follow her to the grave.

Their children grow up without any chastisement either by words or blows. Indeed severe punishment is not so necessary with Greenland children, who are

very quiet, sheepish, and not at all mischievously inclined. Besides, their disposition is such, that in case they cannot be prevailed upon to do any thing by entreaties or arguments, they would rather suffer themselves to be beaten to death than compelled to it. Whether this be their natural temper, or the effect of an unrestrained will, it is difficult to decide.

The interval between their second and fifth year in general forms an exception to the above remarks. They are then very restless, crying, scratching, and striking all that comes in their way; but should a mother suffer her patience to be exhausted and strike her child, especially if it be a son, who from his birth is regarded as the future lord of the house, she would ensure her husband's resentment. The nearer their children arrive at years of maturity, the more quiet and tractable they become. Very little of duplicity, self-will, or other gross failings, is observable in their conduct. They follow their parents willingly, because it suits their inclinations, but expect kind treatment in return, and if required to perform something against their will, answer calmly: "I will not do it." Ingratitude in up-grown children towards their old decrepid parents, is scarcely ever exemplified among them. Indeed their character seems in most respects to form an exact opposite to that of children born in civilized countries, whose inward depravity becomes more and more developed as they advance in years.

IV. As soon as a boy gets the full use of his limbs, his father puts a small bow and arrows into his hands, and makes him practise shooting or throwing stones at a mark on the sea-shore. He also gives him a knife to cut toys for his amusement. When his son is ten years old, he furnishes him with a kajak, that he may exercise himself in company with other boys in rowing, recovering his position when overset, and catching birds or fishes. In his fifteenth year he must attend his father in the seal fishery. Of the first seal which he catches, an entertainment is given to the neighbours and inmates of the family, during which the young adventurer re-

lates how he accomplished his exploit. The guests express their surprise at his dexterity, and praise the flesh as peculiarly excellent; and the females afterwards begin to choose a wife for him. Those who are unable to catch seals are held in the greatest contempt, and must live like the women upon ulks which they catch on the ice, muscles, and dried herrings. Many instances occur of those who are absolutely unable to attain the * art. When a young man is twenty years of age he must be able to manufacture his own kajak and fishing tackle, and to equip himself with every thing necessary for a Greenlander. Some years after he marries, but fixes his residence near that of his parents during their lifetime, employing his mother as housekeeper.

The girls do nothing till they are fourteen, but sing, dance, and romp about, except perhaps caring for a child, or fetching water. They are then employed in sewing, cooking, and dressing leather. When they acquire sufficient strength they must learn to row in a woman's boat, and help to build houses.

V. All up-grown women among the Greenlanders spend a life of slavery. While they remain with their parents they are well off; but from twenty years of age till death, their life is one series of anxieties, wretchedness, and toil. When their father dies, they inherit nothing, and must serve in other families, where they indeed do not lack a sufficiency of food, but are badly off for decent clothing. For want of this, especially if they are not handsome, or clever at their work, they must remain single. They never can make choice of a husband; and should any one marry them, they live for the first year, especially if without children, in continual dread of a divorce. If this takes place, they must enter into service again, and are often forced to barter their chastity in exchange for the necessaries of life. Even if a wife remains with her husband, she

* I once saw a stout young Greenlander in Kangek, who had never learned to manage a kajak, his mother having prevented him from going out to sea, lest he might share the fate of her husband and eldest son, who were drowned. He waited on the rest like a servant.

must serve as his mother's maid, and often put up with a blow in her face, besides perhaps being forced to pay her court to several other mistresses. When he dies she has no other jointure than what she brought with her, and must serve more submissively in another family on account of her children, than a single maid who can go away when she pleases. But if a widow happens to have up-grown sons, her situation is often preferable to that of a married woman, because she has their domestic concerns entirely at her disposal. Very old women generally pass for witches, and sometimes have no objection to this reputation, as it is attended with present profit: but most of them come to a lamentable end, as, upon the least suspicion of having bewitched some one, they are stoned, precipitated into the ocean, or stabbed and cut to pieces; and should they even escape this suspicion, if they become burdensome, they are often either buried alive, or compelled to throw themselves into the sea. The pretended motive of their relatives for such glaring impiety is compassion, but their real one is avarice.

In spite of all their cares, toils, and vexation, the women commonly arrive at a greater age than the men, who, by spending most of their time at sea, in snow and rain, in the severest winter, as well as during the heat of summer, and by alternate fasting and* gluttony, are so debilitated that they seldom attain the age of fifty. Besides, as many perish in the waves, the population of Greenland contains a greater proportion of females. The women frequently live eighty years and upwards. At this age those among them who are not condemned for witchcraft, uniformly become instruments of mischief, betaking themselves to lying, slandering, or match-making, to gain a livelihood; and above all, instil their ridiculous superstitions into the minds of young persons, thereby preventing them from a rational inquiry into the truths of Christianity.

* The Greenlanders generally pine themselves during the day, but gormandize so much the more at night.

VI. The method the Greenlanders make use of in dressing leather for their clothes, boots, and shoes, which is the chief employment of the women, is briefly as follows. For their hairy seal-skin dress, *kapitek*, they scrape the skin thin, soak it twenty-four hours in the urine-tub (*kor-bik*) to extract the oil, and then stretch it with pegs on the grass to dry. In the subsequent operation of dressing, it is sprinkled with urine, smoothed with a pumice stone, and softened by friction between the hands. The sole-leather is steeped several days in the urine-tub. They then scrape off the loosened hair with a knife or pull it out with their teeth, and lay the skin to dry. The leather called *erisek*, of which they manufacture the legs of boots, and the upper leather of shoes, is prepared nearly in the same way as the *kapitek*, but is scraped thinner. Of this they also make their great coats, which the men draw over their usual dress when they go a fishing. It is indeed soon soaked through and through by the salt-water and rain, but keeps the under-dress dry, and is often worn by European sailors. The smooth black skins (*erugak*) worn on shore, besides undergoing the abovementioned preparation, receive an additional rubbing, which renders them more pliable, but at the same time unfit to keep out water, or for the manufacture of shoes and boots.

To cover their boats, they choose the strongest and thickest seal-skins. They leave a quantity of blubber on the inside, roll them up, and either sit upon them several weeks, or lay them under some grass in the sun, till the hair becomes loose. Then after being softened by lying a few days in salt-water, they are ready for covering women's boats and kajaks. In doing this they draw the borders of the skin together with their teeth, and then sew them up, afterwards daubing the seams with old seals' blubber instead of pitch, to prevent their leaking. Great caution must be used not to injure the surface of the leather, because if this is in the least damaged, the salt water soon corrodes it into holes. Pieces of waste leather they scrape thin, and lay them on the snow, or hang them up to bleach, sometimes color-

ing them with fir-bark, which they strip off branches driven near the shore by the waves. This operation is performed with the teeth. The skins of birds are first detached from the head, and then drawn over the body. After scraping off the fat with a muscle shell, they hang them about by way of a collation to guests of respectability, to chew between meals. They are afterwards soaked in the urine-tub, dried, and eaten. The skin on the backs of sea-fowl is manufactured into a thin, light under-dress, and that which covers their bellies into warm winter clothing. Of the skin of the neck, they make fine dresses for extraordinary occasions, turning the feathers outside.

VII. The different offices of husband and wife are far more clearly distinguished among them, than among Europeans. Each knows his own business, and never interferes in the other's affairs. The man makes his hunting and fishing implements, and the frame work of the boats, and his wife covers them with leather. He hunts and fishes, but having brought his booty to land troubles himself no further about it; for it would be a stigma on his character, if he so much as drew a seal out of the water. The women perform the offices of butchers, cooks, tanners, sempstresses, masons, and shoe-makers, furnished only with a crooked knife in the shape of a crescent, several large and small needles, a thimble, and their own teeth, with which they stretch the leather in tanning or currying. With the exception of the woodwork they build the houses and tents, and though they have to carry stones, almost heavy enough to break their backs, the men look on with the greatest insensibility, not stirring a finger to assist them. As some compensation for these toils, they have the entire management of the produce of the chase, excepting the blubber, which is sold by the husband; and in the absence of the latter they may feast without restraint. When all their provision is consumed, they will fast quite patiently, or eat the remnants of old shoes, and only the necessities of their children seem to afflict them.

When a married pair have no up-grown children, they frequently adopt one or more orphan boys and girls, or a widow, to assist in hunting or housekeeping, and to supply the future wants of the family. Though used as servants they suffer no compulsion. The boy is regarded as the future master of the house, and the girl is left to her own option, either to stay in the family, or to seek another situation. A master never inflicts blows upon his servant, and to strike a maid would be deemed a great reproach.

VIII. In the dirtiness and disorder of their housekeeping, the Greenlanders, at first sight, seem to resemble a society of gipsies. It is almost sickening to view their hands and faces smeared with grease, their food cooked and eaten so disgustingly, and their filthy clothes swarming with vermin. Yet an attentive observer will perceive an appearance of order and good management in some branches of their domestic economy, which though it may not counterbalance their uncleanness, could scarcely be surpassed by Europeans in their circumstances; and their habitations with all their filthiness, have often afforded foreigners a welcome refuge from the fury of the tempest. Ten families frequently live in a house not much above ten fathoms long, and two broad, yet their confined dwellings and scanty furniture, are always in good order. As to the hunting and fishing accoutrements, the man is always repairing or improving them.

Such articles of dress as are not in daily use they lay by in leathern sacks, shaped nearly like a chest, and neatly embroidered with various devices. Their water-vessels are made partly of wood, ornamented with bone, partly of copper; and are kept so clean that an European would feel no disgust at drinking out of them, were the water not fetched in foetid leathern buckets. Greenlanders are seldom seen easing themselves. They choose a sequestered spot, and are so delicate in this point that they will not eat any vegetables, not even the valuable scurvy grass, because they grow most abundantly in places frequented for this purpose. Their quiet, sociable

disposition is highly praiseworthy. There is less noise and confusion in a Greenland house inhabited by ten couples, with numerous children of different ages, than in a single European one, where only two relations reside with their families. When a Greenlander considers himself injured by his neighbour, he retires without any reprisals into another house. They assist each other willingly, and in some respects live in common, without any one becoming dependant or idle. Whoever returns in the evening after a successful fishing excursion, especially if it be in winter, when seals are scarce and difficult to catch, shares his provision with all the poor widows in the house, besides inviting several neighbours to his table. But no one, be he ever so poor and hungry, will beg for any thing to eat. Indeed the prevailing hospitality both towards friends and strangers, makes it perfectly needless, and is the more necessary and laudable, as they may sometime scour the bays for a circuit of several miles, without meeting with a single seal.

CHAPTER III.

Social Habits. — I. *Ordinary Intercourse with each other.* — II. *Visits and Feasts.* — III. *Traffic amongst themselves and with Europeans.* — IV. *Sun-feast. Diversions and athletic Exercises. Singing-combats.* — V. *Established Usages in defect of civil Polity.*

I. THEIR deportment in the social intercourse of every-day life is discreet, cautious, friendly, mannerly and modest. They are, however, perfect strangers to false shame, jealous reserve, or affectation, though they have the art of dissembling their wishes and inclinations. Their concern is not to shine among their equals, but to avoid rendering themselves ridiculous, and tarnishing their good name. If true politeness may be allowed to exist without artificial phrases, unmeaning compliments, and strange or ridiculous grimaces, the Greenlanders are a polite people. Salutations and marks of respect are indeed incomprehensible to them. They laugh to see an European standing bare-headed before his superior, or a servant submitting to ill-usage from his master. The children and domestics, however, show due reverence to age, and all behave respectfully to one another.

In company they are loquacious, and fond of ironical remarks. A satirical manner is more effectual in debating with them, than the most solid arguments or remonstrances, delivered in a grave, austere tone. If they are hard pressed in a dispute, they become head-strong and obstinate. They are anxious to please, or rather not to displease each other, and carefully avoid whatever might excite uneasiness. This principle seems to run through all their actions. No one interrupts another in the course of conversation; nor do they willingly contradict each other, much less give way to clamorous brawling. If an affront is offered, the injured party does not attempt to retaliate either by violence or abusive

language ; their differences therefore seldom proceed to open quarrels, and their language does not furnish one single word expressive of abuse or execration. They laugh at what they think laughable, but most heartily when an European is the subject ; yet their mirth is not rude or noisy. They are not ashamed of things which are not in themselves unnatural and indecent, nor will they bear to be reprimanded for them. They are however so complaisant as to forbear these rudenesses in the presence of Europeans, as soon as they understand that their company will otherwise be disagreeable.

II. In their visits, they carry with them a small present of eatables or peltry. If they are respectable and agreeable guests, they are welcomed with singing. All hands are employed in drawing on shore and unloading their boats, and every one is eager to have the guests in his own house. They meanwhile are silent, and wait till the invitations are repeated. On their entrance, their upper garments are taken off and laid upon the rack to dry. They are then accommodated with dry clothes and a soft skin for a cushion. The most honourable seat is the bench, which the Europeans generally decline. The men and women sit separate. The men converse very gravely on the subject of the weather and hunting ; the women, after howling in concert for their deceased relatives, amuse themselves with stories. The snuff-horn, which is made of the antlers of the deer, elegantly mounted with tin or copper, is liberally handed round the circle ; and they snuff up the contents with their nostrils, without any intermediate conveyance.

The entertainment is in the meantime laid out, to which the whole family, and occasionally some neighbours, are invited. The visitors seem to be vastly indifferent about what passes, and require much pressing to begin, lest they should appear poor or greedy. Three or four dishes are the customary compliment, but a large feast consist of more. A merchant, at a banquet to which he was invited, with several respectable Greenlanders, counted the following dishes : Dried herrings ;

dried seals' flesh ; the same boiled ; half raw or putrid seals' flesh, called *mikiak* ; boiled awks ; part of a whale's tail in a half putrid state, which was considered as the principal dish ; dried salmon ; dried rein-deer venison ; preserves of crowberries, mixed with the chyle from the paw of the rein-deer ; and lastly, the same enriched with train-oil.

The table talk is kept up for several hours without any other topic than the seal-hunt. Their stories are indeed sufficiently lengthy, but they are told with such animation, that the hearers feel no inclination to yawn. If the harpooning of a seal for instance is described, they particularize time and place with the utmost minuteness, point out every movement made by themselves or the seal, imitate with the left hand all the windings and doublings of the animal, and with the right the motions of their kajak, their manner of holding the dart, taking aim, and finally piercing their mark ; and all this with such truth and nature, that it is impossible to withhold admiration. The children who derive the chief profit from these narrations listen with deep attention ; but they say nothing, except in reply to a question, and then their answer is short and modest.

If Europeans are in company, their accounts of their own country are received with pleasure. Relations of this kind, however, to be intelligible to them, must be illustrated by comparisons. For example : " A city or country has so many inhabitants, that such a certain number of whales will scarcely supply them with food for a day. They eat no whales in that country, but bread, which grows out of the ground like grass, and the flesh of animals which have horns ; and they are carried about upon the backs of great and strong beasts, or drawn upon a wooden frame."

The auditors now call bread, *grass* ; oxen, *reindeer* ; and horses, *great dogs*. They wonder at every thing, and express a desire to dwell in so fine and fertile a country ; but this inclination vanishes when they are told that thunder is frequent, and no seals are found there. They likewise listen with willingness to dis-

course about God and religion as long as no application is made to themselves, and their superstitious fables and customs allowed to pass uncensured.

When the feast is concluded, the strangers are hospitably directed to a sleeping place apart, and supplied with new pelts; but they sit up out of politeness, till the master of the house has retired to rest.

III. Their trading negotiations are very simply and concisely conducted. They make mutual exchange with each other for what they need: and as they have a childish fondness for novelty and variety, this bartering is carried on in some cases to an indefinite extent, and to the no small detriment of their domestic economy. The most useful article is bartered for a worthless trifle which chances to strike their eye, and a valuable bargain is rejected, if the offered commodity does not exactly please them.

They have no disposition to over-reach each other, still less to steal, which is considered as excessively disgraceful; but if they can contrive to cheat or rob an European, they boast of it, and plume themselves on their superior cunning.

Their commerce is partly amongst themselves, and partly with factors and sailors. Amongst themselves they hold a kind of fair. Every large concourse of Greenlanders, at a dance, or the winter festival of the sun, is frequented by persons who expose their wares to view, and make known what commodoties they want in exchange. Any one disposed to purchase, brings the goods in request, and the bargain is complete. The principal trade is in vessels of Weichstein, which is not to be met with in every place. And since the Southlanders have no whales, while the inhabitants of the north coast are in want of wood, numerous companies of Greenlanders make every summer, a voyage of from five hundred to one thousand miles out of the south, or even from the east coast, to Disko, in new kajaks and large boats. They barter their lading of wood for the horns of the narwhal, teeth, bones, and the sinews of

the whale, which they in part sell again during their return homewards.

They are so habituated to these migrations, which are well suited to their love of change, that if the motive of commerce were wanting, they could not bear to remain in one place. They take with them their whole family and substance, as several years elapse before their return. When arrested in their course by winter, they repair, if possible, to the neighbourhood of a colony, build a house, and arrange plans for their livelihood. The land and sea are open to them, and as some of these roving families occasionally settle along the coast, they every where find useful friends and acquaintances.

To the factors, the Greenlanders carry fox and seal-skins, but particularly blubber, for the sake of which, the traffic was properly set on foot. In exchange they receive no money; that is of no value whatever amongst them, and it is quite indifferent whether they have a piece of gold or a penny, glass beads or diamonds hanging round their neck. They esteem things of this kind merely because they shine, and instances are known of their giving a guinea or a Spanish dollar, stolen from seamen, for a few ounces of gunpowder or a bit of tobacco. Iron is in far more request, for they find it useful. They receive therefore from the factors according to a fixed price, iron heads for their darts, knives, saws, chisels, and needles; also striped linen and cotton, kersey-stuffs, woollen stockings and caps, handkerchiefs, boards, boxes, wooden and pewter plates, and copper kettles; with looking-glasses, combs, ribbons, and various trinkets for the children. Fowling-pieces and ammunition are eagerly purchased, though they in general are a source of detriment rather than profit, to their domestic affairs. Tobacco, which they use only in snuff, is their small coin. They expect a piece of tobacco for every service: with this drug they pay their shoemakers and tailors; they proffer, for a small quantity of it, a handful of eider-down, a parcel of eggs,

birds, a plate of fish, and the like ; and for this many a poor, miserable, spendthrift barter the clothes from his back, and starves with his children, rather than part with the luxury ; this article in fine, like spirituous liquors among other nations, is a fertile source of indigence and misery.

IV. The dancing assemblies and the feast of the sun, are not religious ceremonies, as amongst other heathens but solely for diversion. The Greenlanders celebrate the sun-feast at the winter solstice on the 22d of December, as a rejoicing for the return of the sun and good weather for hunting. They crowd together to it in large parties from the whole country, entertain each other with their best cheer, and when they have eaten to satiety, for intoxication is impossible, the only beverage being water, they rise up to sport and dance.

Their only musical instrument is the drum, which consists of a hoop of wood or whalebone two fingers broad, of a rather oval form, a foot and a half in diameter, covered on one side only with a fine skin, or the integument of a whale's tongue, and furnished with a small handle. The performer holds it in the left hand and strikes it with a small stick on the under surface leaping up at each stroke, though he does not change his ground. This is accompanied with many wonderful motions of the head and whole body, and performed in common musical time, so that two strokes fall in every crotchet. He sings of the seal-hunt and their exploits in the chase, chants the deeds of their ancestors, and testifies his joy for the retrogression of the sun. The spectators do not sit in silence, but accompany each verse of his song with a reiterated chorus of *Amna Ajah, Ajah-ah-ah !* so that the first bar falls fourth, and the next is begun a note higher, and so on. The musician sings four cantos in every act ; the two first commonly consist of the constant theme *Amna Ajah* ; the others are a recitative, where a short strophe without rhyme alternates with the chorus of *Amna*

Ajah. Taken together it forms a complete *Can-tata*, e. gr.

The welcome sun returns again.

Amna ajah, ajah, ah-hu!

And brings us weather fine and fair.

Amma ajah, ajah, ah-hu!

The singer well knows hows to express the different passions by the soft or animated notes of the drum and the motions of his body, which is naked down to the hips. An act lasts a full quarter of an hour. When one performer is tired and bathed in perspiration, another steps into the circle. This they prolong the whole night through, and after sleeping the next day and again gorging their stomachs, they renew the sports in the evening. These revels are kept up for several nights, till all their provisions are consumed, or till they become too exhausted to articulate any longer. He who can make the drollest contortions of his body passes for the master-singer.

They likewise play at ball by moonlight. In this game, they separate into two parties. The ball is thrown from one to another of the same side, who endeavour to keep it to themselves, while it is the aim of the other party to wrest it from them. They also set up a goal, and exercise their agility at foot-ball.

They have several ways of trying their strength. Two competitors, for instance, strike each other with the fist on the naked back, and he who holds out longest is declared conqueror. The successful champion swaggers about, challenging others to the contest, till he likewise is drubbed to satiety. Again, they sit down and link their legs and arms together, and he that can out-pull the other is victor. Or they vary this contest, by hooking together their fingers, and then pulling. Sometimes they tie a cord to the beam of a house, suspend themselves to it by foot and arm, and throw themselves into many artful postures like rope-dancers.

Young people are fond of turning round a board upon an axle, with an index fixed to it, something like an

EO table, and he to whom the finger points, when its rotatory motion has ceased, wins the stake.

The children, and especially the girls, amuse themselves by joining hands, forming a ring, and striking up a skipping dance, accompanying it with their voices. Such dancing-meetings are also held at other seasons of the year, when their store-houses are full, and little can be done at sea.

The most remarkable circumstance is, that they even decide their quarrels by a match of singing and dancing, which they call the *Singing-Combat*. If a Greenlander thinks himself aggrieved by another, he discovers no symptom of revengeful designs, anger, or vexation, but he composes a satirical poem, which he recites with singing and dancing, in the presence of his domestics, and particularly the female part of his family, till they know it by rote. He then in the face of the whole country, challenges his antagonist to a satirical duel. The latter appears at the appointed place, and both parties enter the lists. The complainant begins to sing his satire dancing to the beat of the drum, and cheered by the echoing *Amna ajah* of his partisans, who join in every line, while he repeats so many ludicrous stories of which his adversary is the subject, that the auditors cannot forbear laughing. When he has finished, the respondent steps forth, and retorts the accusation, amidst the plaudits of his party, by a similar string of lampoons. The accuser renews the assault, and is again rebuffed; and this continues till one of the competitors is weary. He who has the last word wins the trial, and obtains thenceforward a reputable name. An opportunity is here offered of telling very plain and cutting truths, but there must be no mixture of rudeness or passion. The assembled spectators decide the victory, and the parties are in future the best friends.

This contest is seldom attended by any disorderly conduct, except that a man who is well seconded sometimes carries off a woman whom he wishes to marry. It serves a higher purpose than mere diversion. It is an excellent opportunity for putting immorality to the

blush, and cherishing virtuous principles; for reminding debtors of the duty of repayment; for branding falsehood and detraction with infamy; for punishing fraud and injustice; and, most of all, for overwhelming adultery with its merited contempt. Nothing so effectually restrains a Greenlander from vice, as the dread of public disgrace. And this pleasant way of revenge even prevents many from wreaking their malice in acts of violence or bloodshed. Still it is easy to see that the whole affair depends upon volubility of tongue; and the most celebrated satirists and moral philosophers of the Greenlanders, are generally the most profligate in their lives.

V. The drum-dances of the Greenlanders are then their Olympic Games, their Areopagus, their rostrum, their theatre, their fair, and their Forum. Here they cite each other to appear and decide their differences, without risking their lives in the duel, or wounding each other's honour by the envenomed pen. We cannot blame their method of disgracing malevolence, punishing guilt, and obtaining redress of wrongs, as long as they are savages without religion, and destitute of the very shadow of civil polity. They live as we may suppose the immediate descendants of Noah to have lived, before they learned to envy their fellow-mortals, and to rob each other of honour, property, freedom, and life. A father governs his family to the best of his ability, has no command beyond it, nor will he submit to the authority of any one. Thus also several families living together in the same house, do not in any way interfere with each other. They merely agree to repair the house in common, and to move in and out together, as many lamps are requisite to heat it properly. The men however generally defer to the superior wisdom of some senior father of a family, who is best skilled in the appearances of the weather, and in seal-catching. He occupies the north end of the house, and watches over its good order and cleanliness. If any one refuses to follow his counsels, no compulsion or punishment is employed; but the next winter all unanimously decline living under

the same roof with such a refractory person, and his faults are told him in a satire, if he is thought of sufficient consequence to deserve this chastisement.

Children remain with their parents as long as they live, even after marriage, and relations in general are solicitous to keep together, that they may have the benefit of mutual assistance in time of necessity. In their voyages the whole number of kajaks in company put themselves under the guidance of some considerable man, who is best acquainted with the way, but are at liberty to separate from him whenever they please. In short, no one desires to usurp authority over his neighbour, to prescribe laws to him, to call him to account for his actions, or to exact taxes for the public exigences. They have no superfluous wealth, and no opportunity of growing rich: their natural disposition is averse to any kind of compulsion, and the whole extent of the country is free to all.

They have however some useful traditional customs by which they regulate their conduct instead of laws; but these are very partially observed, since there is no punishment to enforce the execution, with the single exception of the satirical dance.

I will only mention in conclusion a few of their usages taken from Dalager. * Every one has liberty to choose his own place of abode; but if he finds a spot already occupied, he does not land till he has announced his intention, and intimation is given that his society will be welcome. The chace and fishery, the only riches of this country, are the common birth-right of all. No one can complain of a trespass, if an entire stranger comes to a rich fishing place, or even a salmon-weir built with much labour, on condition he does not spoil it or drive away the fishes. Should the stranger disturb the prior occupant, he will rather go away and starve than engage in a quarrel. Stranded wood or the wreck of a ship is the property of the finder, but he must haul it on shore,

* "Account of the Customs and Manners of the Greenlanders."

and lay a stone upon it, in token that it is appropriated ; if this is done no other Greenlander will meddle with it.

If a seal escapes with the javelin sticking in it, and is afterwards killed by another, it belongs to him who threw the first dart. If however it has been struck with the harpoon and bladder, and the line breaks, he loses his right. If two hunters strike the seal at the same time, they divide it. The same rules are observed with regard to fowls. Again, if any one finds a dead seal with the harpoon in it, he keeps the seal, but restores the harpoon to the owner. On the capture of a walrus, or other large sea animal, the harpooner claims the head and tail : of the rest of the carcass any one may cut as much as he can carry off. When a whale is taken, the very spectators have an equal right to it with the harpooners. On these occasions dreadful confusion ensues : several hundred men mount at once upon the animal, and eagerly fall to cutting it with their sharp knives ; many are frequently wounded in the scuffle, but they bear no grudge on this account.

If several hunters shoot a reindeer at once, it is adjudged to him whose arrow has lodged the nearest to the heart, but the rest receive a share of the flesh. If one wounds it before another, he gains the booty, though the second cast the mortal dart. Since the use of muskets, no one knowing his own ball, many disputes arise in the chase which are not easily decided. If a man makes a fox-trap and neglects it for some time, another may set it and claim the captured animal.

A person lending his boat or tools, cannot demand reparation if they receive an accidental injury, except they were used without his knowledge. On this account they lend reluctantly. Any one who makes a purchase which does not suit him, may return it, and take back his equivalent. The purchaser can also take a thing on credit if he has not the means of payment at hand. If he dies without discharging the debt, the creditor must not afflict the disconsolate mourners by the remembrance of the deceased, but after some interval he may reclaim the article bartered, provided it is not lost in the

scramble which usually succeeds the funeral. This lenient system goes so far, that if a person loses or breaks an article taken upon credit, he is not held to his agreement.

These customs, which by their long standing have acquired the force of laws, appear somewhat strange to those who are accustomed to a different code, and are extremely perplexing to the factors. The Greenlanders themselves are sensible of the insufficiency and iniquity of many of these provisions, but are deterred from altering them by the dread of ill-report ; and their grand argument against all objections is : “ This is now the custom.”

CHAPTER IV.

Morality of the Greenlanders. — I. Their national character, disposition, &c. — II. Their sobriety, moderation, and abstinence from certain vices. — III. Some reasons for their refraining from these vices. — IV. The superficial and selfish nature of their morality. — V. Their dissimulation, want of feeling, and other vices. — VI. Confusion in their inheritances, and cruelty towards deserted widows and orphans. VII. Their blood-thirsty and revengeful spirit, procedure with witches. — VIII. Concluding remarks.

1. WE proceed to make a few observations upon Greenland morals, in as far as morality can exist among a people, who have no religion or government, and who virtually live without God in the world. A correct notion of their national character is not easily attained. It has been drawn by some from the bright, and by others from the dark side, so that various contradictory reports have been spread upon the subject. Upon a superficial examination numerous pleasing qualities are discerned, which might put many nominal Christians to the blush, and which might easily impose upon those who have had no time or opportunity to search them to the bottom, and explore the labyrinth of their character through all its secret windings and recesses. Many undoubtedly have gone to the other extreme, and will not allow them even specious virtues, setting them down among the most barbarous and wicked nations upon earth. My observations would lead me to side with their admirers, as I had little opportunity to examine into their vicious practices; but by blending the accounts of both parties in as far as they are substantiated by evidence, we shall endeavour as much as possible to give a correct statement concerning the moral habits of this singular race.

If we take the term *savage* to imply a brutal, unsocial and cruel disposition, the Greenlanders are not en-

titled to the appellation. They are not untractable, wild, or barbarous; but a mild, quiet, and good-natured people. They live in a state of natural liberty without government, but in societies in some measure realizing the dreams of modern republicans. These societies which consist of several families in one house, or of several houses on an island, are not kept together by fixed laws, and an executive power to enforce them, but by a certain order mutually understood and spontaneously agreed to. They have in this way subsisted, probably for several centuries, with more quietness than the far-famed Athens or Sparta. The Greenlanders may, comparatively speaking, be called a happy people. Each follows the bent of his inclination, yet seldom injures his neighbour, except from motives of private revenge. Authority to punish the infringement of justice, is therefore not so indispensable among them as in civilized nations, where it is one of the greatest blessings of Heaven. Their lives, so hard and penurious in our eyes, are abundantly blessed with contentment. Had they any diet more costly than seals, they would no longer be able to pursue their present simple, uniform course of life, or find reason to pity Europeans for the multiplication of their desires. It is their poverty also which secures the permanency of their freedom. They have no treasures, like the Mexicans, to allure the hands of robbers, and have consequently to fear no wars, violence, or oppression, sleeping more peacefully in their lowly huts, than the great in their sumptuous palaces.

II. Several species of vice, so prevalent in civilized countries that no laws or penalties can stem the torrent, are scarcely ever observed among the Greenlanders. They are never heard to curse, swear, scold, or use abusive language, and with the exception of certain nicknames, bearing a significant allusion to some ridiculous or shameful occurrence, there is not one reproachful epithet in their language. No bawling, noisy laughter, contradiction, brawling disputes, or slandering occurs in their assemblies. Though they are sometimes

very jocose, like to relate an unbecoming action with humorous contempt, and are very dexterous in forming double meanings, no immodest jesting, bitter mockery, obscenity or foolery, is heard amongst them. Lies, deception, and stealing are rare; violent robberies entirely unknown. Indeed to judge only by their external appearance, we should not suspect them of coveting other men's goods.

It is doubtless to be ascribed in part to their abstinence from spirituous liquors, that they are so little addicted to fighting and brawling, and can bridle their resentment with such Stoical firmness. Wanton and lecherous deportment is quite unprecedented among them. At the first sight of the indecency committed among the lower class of Europeans, they stood quite amazed, but accounted for it by saying: "The mad waters," that is, spirituous liquors, "have made them insane." Even in their dances and merry-makings, to which young and old resort, nothing is seen or heard that would put modesty to the blush; so that were it not for the drum and the droll figure of the dancers, a stranger ignorant of their language would almost conclude, that they were assembled for religious exercises, rather than for pastime.

III. This freedom from some particular crimes may partly be attributed to their phlegmatic disposition, partly to the absence of bad examples and incentives to vice. Entire abstinence from all stimulating food and intoxicating liquors, may doubtless also contribute a great deal towards retarding the growth of vices, which yet lie in embryo within them. The community of land, and the penurious simplicity of their house-keeping, also tend to prevent disorder. But poverty, which must restrain the commission of some evil practices, would undoubtedly operate as a stimulus to others, as theft and deceit, so that we must trace their outward shew of uprightness in all their dealings to another source. Due reflection aided by self-interest in the mind of any rational being, it may be said, naturally leads to this first principle of justice: "Do unto another

as thou wishest that another should do unto thee ;” and ignorant as the Greenlanders are of all laws human or divine, they might in a great measure be deterred from crime by this simple axiom, and by the secret reproofs of conscience.

Their reasoning faculties are naturally as strong as those of other men. They sometimes use them to advantage in their concerns, and alas ! but too frequently, misapply them. Yet upon a closer examination of the want of foresight and inconsiderateness, mostly manifested in their dealings, we shall be rather inclined to adopt a different solution of the problem. According to the ideas of Anderson on the subject, their apparently virtuous and upright deportment, proceeds chiefly from an inward impulse resembling the instinct of animals, which is nothing else than the secret working of the Deity. This hidden spring operates upon shame, fear, self-love and interest, as its agents. On this subject we shall trouble our readers with a few more remarks.

IV. The germ of evil lives within them, and their tendency to it is as natural and strong as in the rest of the human race ; but fear of retaliation restrains them from many vices, and the dread of losing their character from more. A Greenlander dare not rob, kill, strike, or vent his anger against another either in word or deed, for such conduct might cost himself, or a dear friend, his life. Their deportment towards each other must be friendly and courteous, or they incur general disgrace, and are drummed out of society at the next singing combat. Young people, especially, who transgress in the least against decency or a becoming reserve, immediately forfeit their reputation and prospects in life. Their mutual affection, sociable and obliging disposition in domestic life, and their hospitality to strangers do not originate in benevolence, or sympathy with the helpless, as we shall presently see, but in self-love. From the uncertainty of their maintenance, a reciprocation of benefits is almost necessary to their subsistence. A free man assists his neighbour, that he may receive a similar favor in time of need. They must be bene-

icent to strangers, in order that their fame for hospitality may be spread abroad, and that they may be entertained in return, when, according to their custom, they travel through the country, and have no time to procure their own provisions. In brief, the general character given by Christ * to all heathen, that they only love those that love them, and do good to those from whom they expect the same, is fully verified in the Greenlanders.

They in fact proceed upon the same principles which influence the civil polity of regularly governed nations. Were the dread of exposure, or rather of just retribution removed, we should soon see in how far the native beauty of virtue could contend against the enormity of vice, or the marshalled powers of reason fight her battles against the radical corruption of the heart. And what is it that gives ignorant children, simple rustics, untaught heathens, the preference in the eyes of the learned before the polished classes of mankind? It is because they are relatively speaking bashful, and have not yet learnt to glory in their shame.

V. The Greenlanders are well versed in the false but fashionable morality of "*saving appearances*." They are very dextrous in stealing the good opinion of others, or at least in avoiding public scandal; and it has often struck me, that many of our fine gentlemen might not be ashamed of learning from them in this respect. But their character will not bear the smallest scrutiny. Numerous proofs might be cited, that their brotherly love, for instance, as has been remarked, is only a mere sham, played off in hopes of speedy remuneration. When a stranger dies, leaving behind him no up-grown sons, or near relations, no one pays the smallest attention to his forlorn relict, except when they have occasion for her as their servant. Every door is shut against her, and after carrying off most of her goods, her countrymen are hard-hearted enough to see her perish with cold and hunger, without offering the smallest assistance. When

* Matt. ch. v

people on shore observe a kajak overset at sea, if it be not occupied by a near relation or friend, they can look on with the utmost unconcern, and even enjoy a savage delight in watching the struggles of the expiring sufferer. It would be too much trouble to set off in another kajak and save his life. Should they be incommoded by the cries and lamentations of the women and children, they sneak off. When they sail out in company with another, they will help him in difficulty, because it costs them little exertion. Their treatment of animals, we mean such as are not used for food, also displays an unfeeling heart, as even their children are exceedingly fond of torturing little birds, and watching them writhe with pain. Indeed both humanity and sympathy are so entirely excluded from their character, that they are not even found in the weaker sex.

On the other hand, the bonds of filial and parental love seem stronger in them than amongst most other nations. They scarcely ever suffer their children to go out of their sight, and a mother has often been known to throw herself into the water, when her child was drowned. This carelessness about the weal and woe of their fellow-creatures, with their ardent affection and tender anxiety for their offspring, goes to strengthen the notion, that the Greenlanders are in a great measure guided by an instinctive impulse, rather than by rational reflection.

Their wonderful inconsiderateness may also be adduced in support of this opinion. Their maxim seems to be, live while ye live, and care for futurity never enters their thoughts. When they see any thing which takes their fancy, be it ever so useless to them, they immediately purchase it, though at the expence of their most necessary articles, and would rather suffer want, than curb their desires. If they are obliged or helped out of a difficulty by any one, especially if he be an European, they know of no other acknowledgement than *kujonak*, (thank you,) and will seldom return the favor to their benefactor, when he is in need of their assistance. Those among them who have any finery about their dress,

strut about with a consequential air, sneering contemptuously at their fellows. This is also the case if they possess peculiar dexterity in any art, particularly in seal-catching.

Though they can smother their resentment for a length of time, if it once breaks out, it rages with senseless and brutal violence. Their will must be set through; and no remonstrances, however eloquent, will prevent them from carrying it into effect. This obstinacy, accompanied by a sly craftiness, is most conspicuous in the old, and proceeds partly from their want of reflection, and partly from their entire insubordination in childhood. It is a quality which is a source of great trouble to the missionaries, unless they can previously manage to divert them from forming their self-willed resolutions.

But it may easily be imagined, that the Greenlanders are not all alike in disposition, and that consequently the above remarks must not be understood without exception. There are some really considerate, beneficent characters among them, but they are very rare. Those are far more numerous, who, having deadened their sense of shame, and got rid of all dread of retribution, give themselves up to the most detestable and unnatural vices.

Lies and slander are most common among the women; the poor and indolent are also addicted to stealing, especially from strangers, and if they can purloin or even forcibly seize the property of a foreigner, it is a feather in their cap. Europeans, therefore, ought never to place much confidence in them, having frequently experienced their deception. Examples have occurred in which they have enticed a foreigner on shore, murdered him, and carried off his goods. On those foreigners, however, who have fixed their residence in Greenland, they dare not practice their roguish tricks, as they are liable to be apprehended and punished.

Their outward show of modesty is not at all to be depended on. However careful their young and single people may be to avoid all open irregularity in their deportment, they are in secret quite as licentious as those

of other nations. Polygamy in the old does not always result from a desire of issue, but very frequently from pure lasciviousness. There are also among them harlots by profession, though a single woman will seldom follow this infamous trade. The married will break their vows on both sides with the utmost shamelessness, and though we might suppose that among such an uncultivated race, there could be no refinement in their licentious practices, the contrary is the case, for their women are as skilful in the language of the eyes as Turkish courtezans.

VI. Their unbounded self-interest, injustice, and even cruelty towards their helpless widows and orphans, are evident, from their strange distribution of their property after death. When a husband dies, his eldest son inherits his house, tent, and woman's boat, and besides must maintain the mother and children, who share the furniture and clothes amongst themselves. If the deceased has no up-grown son, the nearest relation cares for his relict, and brings up his children. If the relation has a tent and boat of his own, the inheritance and responsibility falls upon a stranger, for no one will keep several of these articles at once. When the sons of the deceased arrive at years of maturity, they get nothing of their father's property. Those who have once got possession of it retain it: but should the foster-father have no legitimate children, the foster-child inherits his goods, and in return provides for his surviving relations. So far there is however some appearance of order, but henceforward all their proceedings are unjust. As soon as the sons have grown up and commenced seal-catchers, all their earnings are entirely at the disposal of the widow; and should she forget her old benefactor, and desert his helpless offspring, there is no one to appeal to for redress. It may then be easily imagined, that the care of widows and orphans is much neglected, owing to the small likelihood of advantage from it, especially if they are entirely destitute. Many boys are forsaken in their youth because it is expensive to provide them with a

kajak, and the necessary implements ; but still more poor unfortunate females perish from nakedness and starvation : but this is not the worst. When a poor widow lies distracted with grief upon the ground with her children, weeping for the loss of her husband, all his goods and chattels are slyly conveyed away by her hypocritical comforters. The miserable wretch, stripped of her all, has no one to appeal to, nor any other resource, but to insinuate herself into the good graces of him who has robbed most : he generally maintains her a short time. When he is tired of her, she must try to gain the favor of another. At last she and her children are left to their fate ; and after protracting a miserable existence for a short time by means of fishes, muscles, and sea-weed, they must finally be starved, or frozen to death for want of cloathing and lamp-oil. This probably is one reason why the Greenland nation diminishes from year to year.

VII. The punishment of criminals is still more disorderly and savage. None are put to death but murderers, and such witches as are thought to have killed some one by their art ; but with regard to these, they proceed with such temerity and revenge, that at last no one is sure of his life. The Greenlanders, as was before stated, are naturally of a murderous disposition. Perhaps their constant employment in butchering seals and other creatures, which proceeds from hereditary inclination, may, in a wicked heart, awaken the unnatural desire to spill the blood of their fellow-creatures. Few, however, are so fiend-like as to kill from pure blood-thirstiness. Some will do it from envy at another's dexterity or wealth ; but most out of revenge.

The assassin generally effects his purpose by stealth, on the water. He either drowns his enemy by oversetting him in his kajak, or throws a harpoon into his back, leaving the dead body to be driven about by the waves. Should the deed come to the ears of the murdered person's friends, they smother their resentment, not suffering a word about it to transpire, lest the assassin or his spies should despatch them to prevent reprisals. But

instances have occurred, in which they did not forget to revenge the death of their relation thirty years after, when they found the murderer alone. The usual method is to attack him on shore, explain in a few words the reason of their conduct, kill him with a stone or dart, and throw his corpse into the sea. When highly enraged, they will cut the body to pieces, and devour part of the heart or liver, thinking thereby to disarm his relatives of all courage to attack them. If the punished criminal be a notorious offender, or hated for his bloody deeds, or if he have no relations, the matter rests : but in a general way the punishment costs the executioner himself, his children, cousins, or other relatives their lives ; or if these are inaccessible, some other acquaintance in the neighbourhood. Thus the tragedy is prolonged through a series of murders, till quite innocent persons fall sacrifices to unbridled revenge.*

The procedure with witches is very short. When the report is spread, that an old hag has power to bewitch, which she brings upon herself by pretending to charms and nostrums, if only a man's wife or child dies, his arrow does not strike the mark, or his gun misses fire, an Angekok or soothsayer pronounces sentence upon her. Has she no relations, she is punished as above described. Sometimes old men also are put to death for similar misdemeanors. A man has sometimes stabbed his own mother or sister, in presence of all the people in his house, and no one has upbraided him in the least for it. But if the slain has near relations, they seek to revenge her death, and a succession of murders follows as before. When persons accused in this way have lost all hope of escape, they often throw themselves into the sea, that they may not be torn piecemeal and become a prey for the ravens.

* The lust of revenge, is sometimes handed down as a birthright from father to son, without the smallest intimation of it till the proper time. But after they are truly regenerated, their revengeful spirit ceases, and they no longer remember old injuries, but love each other heartily.

VIII. It seemed necessary in the preceding pages to be rather more explicit on the vices than the seeming virtues of the Greenlanders, who may after all be reckoned among the most simple and least corrupted heathens, in order to give an idea of the secret springs and machinery which direct their conduct. Previous dazzling accounts of their excellent qualities, had co-operated with the splendid descriptions of both ancient and modern heathenish morality, to strengthen the notion that the virtue of pagans, may in some respects rise paramount over christianity itself, and that the former have been led into many vices unknown to them before, by the bad examples and allurements of christians. The idea finds easy access to the mind, that the light of reason is sufficient to direct men on the path of virtue, and that divine illumination is not indispensibly requisite to lead a life pleasing to God. This is well known to be the corner stone of deism. Preachers ought therefore to be very careful, how they hold out the example of virtuous heathens as an incitement to their auditory. Such comparisons can do no good, and may be productive of mischievous consequences. They may increase the natural propensity of all men to self-working, besides presenting deists and atheists with their best weapon, to attack the necessity of an atonement and the doctrines of revelation. They may also generate loose notions respecting the conversion of the heathen, and lead us to imagine that missionary labours chiefly consist in giving them a correct idea of christian truth, as they are previously inclined by nature to a regular and virtuous course of life. It is undoubtedly true that we may allow these heathens in many respects the preference before corrupt nominal christians, because they really avoid many vices, not only from the absence of bad examples, means, and opportunities, but from a sense of shame. They display a power of discrimination, though it be not very nice, between right and wrong, but their native torpidity and disinclination to reflection, prevent them from paying due regard to the dictates of conscience, and consequently from regulating their conduct

according to fixed principles. It will doubtless be no small plea in their favour, that they direct their course more correctly by the dim light of reason, than many christians who see the right path straight before them, in the clear sun-shine of revelation. They will thereby avoid many stripes which others earn by their licentiousness, and utter contempt of offered grace.

CHAPTER V.

Religion or Superstition of the Greenlanders.—I. *They have no religious worship, but are not without some idea of a Supreme Being. Remarkable declaration of a Greenlander on this subject.*—II. *Various conceptions of the soul and its immortality.*—III. *Notions of a future state.*—IV. *Traditions respecting the creation, the flood, and the resurrection.*—V. *Two Great Spirits, a good and a bad one.*—VI. *Inferior spirits and apparitions.*—VII. *Angekoks or wizards: their initiation and juggling practices, and extraordinary pretensions.*—VIII. *Individuals of real merit to be found amongst them; fanatics—impostors—Illiseetsok.*—IX. *Their prescriptions, spells, and charms.*

I. THE preceding considerations lead us to make a few remarks upon the religious creed, or rather the superstition, of the Greenlanders. Upon this subject it is very difficult to give any definite information, on account of their extreme ignorance, thoughtlessness, credulity, and especially their diversity of opinions, as each is perfectly free to adopt what tenets he pleases.

Before any missionaries arrived in the country, the Greenlanders were supposed to be gross idolators, who prayed to the sun, and sacrificed to the devil, that he might be propitious to them in their fishery. Mariners were not led to these conclusions from the discourse of the natives, which they could not understand, but from a variety of circumstances. They saw that the Greenlanders every morning, as soon as they rose up, stood on some eminence, apparently buried in thought, with their eyes directed to the rising sun, in order to conjecture from the colour of the sky or the motion of the clouds, whether fair or stormy weather was to be expected. This is still their regular practice. The sailors, who were ignorant of their motive, imagined that they were

paying their devotions to the rising luminary. Others observed, in deserted places, numerous square inclosures surrounded with stones, and on one elevated stone found some cinders, with a heap of bare bones lying upon them. This was quite sufficient to induce the belief that Greenlanders had sacrificed there; and to whom should they sacrifice but to the devil? These people had seen no summer-residence of the Greenlanders, who pitch their tents in such rectangular inclosures, and use the above mentioned coals for cooking their provisions. They have in fact no apparent worship, either religious or idolatrous, nor any ceremonies which might be construed into the service of the Deity. There is, indeed, no word in their language for the Divine Being, from whence the first missionaries were led to imagine, that they had no conception whatever of a divinity. Upon being asked who made the heavens, earth, and every thing around them, they answered: "We cannot tell;" or, "We know him not;" or, "It must have been a very powerful man;" or, "These things have always existed, and must endure for ever." But after obtaining a more intimate acquaintance with their language, the missionaries were led to entertain a contrary opinion, from their various notions concerning the soul and spirits in general, and from their evident anxiety about their probable state after death. From free conversations with the natives in their perfectly wild state, in which, however, care must be taken to make no personal applications, and not to insist upon any duties to which they are disinclined, it is very apparent, that their forefathers believed in a Being who resides above the clouds, to whom they paid religious worship. But this belief has gradually died away, in proportion as they became isolated from all communication with civilized nations, till they have lost all clear notions of a Deity. That they have still some obscure and concealed idea of a Divine Being is apparent from the circumstance, that though they shun any professional belief in the truths of Revelation out of dread of their consequences, they never offer any opposition, but rather

give a silent assent to the doctrines of a God and his attributes. It is only their natural slowness, stupidity, and thoughtlessness, which prevent them from digesting their dark notions into a regular system, by due reflection upon the works of Creation, and upon their own anxiety concerning futurity. The following incident indeed makes it probable, that some of them, at least in youth, before they were buried in the cares of providing for their families, have made some inquiry into the subject.

A company of baptized Greenlanders one day expressed their astonishment, that they had spent their lives in a state of such complete ignorance and thoughtlessness. One of the party immediately rose up and spoke as follows: "It is true, we were ignorant heathens, and knew nothing of God and of a Redeemer; for who could have informed us of their existence, before you, (addressing the missionaries,) arrived. Yet I have often thought, a kajak with the darts belonging to it, does not exist of itself, but must be made with the trouble and skill of men's hands; and he who does not understand the use of it easily spoils it. Now the least bird is composed with greater art than the best kajak, and no man can make a bird. Man is still more exquisitely framed than all other animals. Who then has made him? He comes from his parents, and they came again from their parents. But whence came the first man? He may have grown out of the earth. But why do men not grow out of the earth now-a-days? And from whence do the earth, sea, sun, moon, and stars proceed? There must necessarily be some one who has created every thing, who has always existed and can have no end, He must be inconceivably more powerful and skilful than the wisest of men: He must also be very good, because every thing that he has made is so useful and necessary for us. Did I but know Him, what love and respect should I feel for Him? But who has seen or conversed with Him? None of us men. Yet there may be men, too, who know something about Him. With such I should willingly converse. As soon therefore as I

heard from you of this great Being, I believed you immediately and willingly, having for a length of time longed after such information." This declaration was confirmed by the statements of the others with more or fewer circumstances. One of the company made this additional remark: "A man is formed differently from all other animals. These serve each other for food, and all of them are for the use of man, and have no understanding. But we have an intelligent soul, are subject to no one in the world, and yet are anxious about futurity. Of whom can we be afraid? Surely it must be of some mighty Spirit who rules over us. Oh, that we but knew him! that we had him for our friend!"

II. All this tends to confirm the assertion of the great apostle of the Gentiles: "Because that which may be known of God is manifested in them, for God hath shewed it unto them. For the invisible things of Him from the creation of the world," &c. (*Rom. i. 19, 20, 21.*) The universal report of all travellers informs us, that no people have hitherto been discovered who have not some notion of a Deity, be it ever so dark and erroneous. Even the stupid Greenlanders in their various opinions concerning the soul of man, and other greater and inferior spirits, give sufficient proof of the scriptural declaration. There are indeed some who believe, that their soul is not immortal or different from the living principle in other animals; but these are either of the most stupid sort, who are ridiculed by their companions, or else wicked cunning men, who profess such opinions for their own private emolument.

Others describe the soul as a being so nearly allied to matter, that it may be taken out and replaced, be divided into a number of parts, lose a portion of its substance, be repaired when damaged, and even go astray out of the body for a considerable time. Some even pretend, that when going on a long journey they can leave their souls at home, and yet remain sound and healthy. These wonderful chimeras have probably originated either in home-sickness, during which their thoughts are continually busied about their birth-place,

or else in such maladies as weaken, or even for a time derange their mental faculties.

Some of these materialists believe in two souls, namely the *shadow* and the *breath* of man, and suppose that in the night the shadow forsakes the body, and goes a hunting, dancing, or visiting. In all probability, their dreams which are numerous, lively, and often remarkably curious, have given rise to this notion. It is upon such people that the *Angekoks* principally depend for sustenance, since it is their business to repair damaged souls, bring back those which have gone astray, and even change them when diseased past cure, for the sound and healthy souls of hares, reindeer, birds, or young children.

The notion that the soul can forsake the body during the interval of sleep, and be exchanged for that of some animal, is chiefly credited by those who believe in the migration of souls, a doctrine which has lately been discovered among the Greenlanders. It is chiefly held by helpless widows in order to obtain kind treatment: for if a widow can persuade any parent that the soul of her deceased child has migrated into his son, or that the spirit of his deceased offspring animates the body of one of her children, the man will always do his best to befriend the supposed soul of his child, or in the other case consider himself nearly related to the widow. *

But the most intelligent Greenlanders maintain, that the soul is a being purely spiritual, entirely distinct from the body and from matter in general, that it requires no earthly sustenance, and that while the body corrupts in the grave, it shall even retain its life and consciousness, nourished by some ethereal substance of the nature of which they are ignorant. The *Angekoks*, who profess to have paid frequent visits to the land of souls, describe them to be soft, yielding, and even intangible to those who attempt to seize them, having neither flesh, bones, nor sinews.

III. Hence we may easily imagine their ideas concerning the state of spirits after death. In general they

* See Note XII.

represent it to be unchangeable, unceasing, and much more happy than this mortal life; but concerning the situation and privileges of the beatific abode of departed spirits, their opinions vary. Since the Greenlanders obtain their best and principal sustenance from the sea, many have placed it in the depths of the ocean or under the earth, and suppose the deep chasms in the rocks to be its avenues. There dwells Torngarsuk and his mother. There is perpetual summer, and clear sunshine uninterrupted by night. There is the limpid stream, and a superabundance of birds, fishes, seals, and reindeer, which may be caught without trouble, or are even found boiling alive in a large kettle. But this is only to be the abode of such as have been inured to labour, which in their estimation is the chief of virtues, who have performed such mighty exploits as killing whales and seals, or endured numerous hardships, including those who have been drowned in the sea, or died in child-birth.

It is therefore evident that they have some faint idea of rewards and punishments. Departed spirits do not however make a joyful and immediate entrance into these Elysian fields, but must first slide for the space of five days, or, according to others, for a still longer period, down a rough rock, which the Greenlanders, by a strange contradiction, represent to be quite bloody. Whether this invention has its foundation in any notion of the purging of souls, or is only according to the adage *per aspera ad astra*, cannot be determined. They always lament the fate of those poor souls, who have to undertake their journey in cold, stormy weather, during which they may easily perish. This is called the second death, from which there is no recovery. The survivors therefore for five days after the decease of their relative, abstain from certain meats, and from all bustling work, exclusive of the capture of seals, that the spirit may not be disturbed or lost upon its dangerous expedition. It appears probable from several circumstances, that their forefathers offered up sacrifices for the souls of departed relatives. So much is evident, that the stupid Greenlan-

ders, as well as the enlightened heathen of ancient times, shudder at the thought of absolute annihilation.

Those among the natives who are more struck with the beauty and majesty of the heavenly bodies, seek for the happy residence of the dead, in the highest heavens, above the rainbow. They describe the passage to it to be so quick and easy, that the souls the same evening in which they leave the body, arrive at the moon, who was formerly a Greenlander, put up at his house, and dance and play at ball with their companions. They afterwards encamp about a large lake stocked with vast quantities of fishes and birds. When this lake overflows it rains upon the earth. Should the dam break down, there would be an universal deluge.

The first party, on the contrary, maintain that only useless idle people, ascend into the sky, suffer great want there, are very lean and feeble, and besides have no rest owing to the rapid circumvolution of the heavens. This is especially the case with wicked members of society, such as witches, who are so tormented by ravens, that they cannot prevent these birds from tearing their hair. The other sect, however, will not allow this to be their lot. By their own account, they repair to a large assembly of their equals, and feast upon seals' heads, which though continually devoured, can never be consumed.

But those who reason more rationally, and consider the soul to be an immaterial substance, laugh at all those absurdities, and affirm that a paradise so nearly resembling our mortal state, and where the souls are engaged in such earthly pursuits, cannot last long. By their accounts, the souls pass after death into tranquil abodes. Of their sustenance and occupations they do not pretend to know any thing. On the other hand, they describe hell to be a gloomy subterranean mansion filled with everlasting horror and anguish. Such generally lead an orderly life, and abstain from every thing which they conceive to be sinful.

IV. Whoever is acquainted with the corrupt ideas of

ancient philosophers, concerning the soul and a future state, will not wonder at the stupidity of the Greenlanders on these subjects, but rather observe a penetration and insight which does not mark their ideas and conduct in general. Their dim conceptions of religious truth we may conjecture to be some small remnant of the light possessed by the first men, and preserved through the progress of tradition, which in proportion as their posterity removed to a distance from the seat of civilisation, would of course become more and more obscured by the idle fancies of superstition. According to all accounts of the North Americans and Asiatic Tartars, their way of life, manners, and opinions coincide in a great measure with those of the Greenlanders, though the latter in proportion to their greater isolation and farther removal to the north, have lost more of the ideas and customs of their forefathers. The Greenlanders may also have obtained some information on religious subjects from the old Norwegian christians, and afterwards have forgotten or altered it according to their own way of thinking; especially as the remnant of the Norwegians were in all probability incorporated with the Aborigines of the country.

Similar traditions exist among them concerning the creation, the end of the world, and the deluge, which are in part not more erroneous and contradictory than the opinions of the Greeks in the fabulous ages. We shall only mention a few of them. The first man, whom they call *Kallak*, rose out of the earth, and soon after, a woman was formed out of his thumb, from whom sprang the whole human race. To the latter many also ascribe the origin of the vegetable and animal creation. The woman is said to have brought death into the world, by saying, "Let these die, that those who follow after may have room to live." A Greenland woman brought forth the *Kablunæt* (foreigners), and some dogs which devoured their father. One of these foreigners having used contemptuous expressions to a Greenlander, because he could strike no birds, was killed by the latter

with a dart. A war immediately took place, in which the Greenlanders proved victorious, and exterminated all the strangers. This last tradition has an evident allusion to the massacre of the old Norwegians, for whom the natives harbour such a deep rooted hatred, that they ascribe their origin to the transformation of dogs into men. Fishes were produced from chips of wood which a Greenlander threw into the sea. Of the deluge, concerning which almost every heathen nation has some notion, the missionaries found a very plain tradition among the Greenlanders, namely, that the world was turned upside down, and all the inhabitants drowned, with the exception of those who were transformed into spirits of fire. One man remained alive, who afterwards struck the ground with a stick, upon which a woman rose out of it, and they peopled the world anew. They also relate that farther up in the country, where no men have ever resided, remains of fishes, and whale-bone are to be found on the top of a mountain, from which they justly draw the conclusion, that the earth has been covered with an inundation.

Of the end of the world, and the resurrection of the dead, they have scarcely any idea. Some of them, however, affirm that souls loiter near the graves of the bodies which they animated, for five days. The latter then rise again, and pursue the same course of life in another world, which they were accustomed to in this. They therefore always lay the hunting implements of a deceased person near his grave. This childish opinion is, however, ridiculed by more observant Greenlanders, who perceive that the deceased and his weapons remain unmoved, and go into corruption together. The following idea seems to bear more evident marks of a tradition relative to the resurrection, and is the more remarkable, as it involves belief in a superior Being. They say, that after the death of the whole human race, the solid mass of the earth will be shattered into small fragments, which will be cleared by a mighty deluge from the blood of the dead: a tempest will then unite the purified particles, and give them a more beautiful

form. The new world will not be a wilderness of barren rocks, but a plain clothed with everlasting verdure, and covered with a superfluity of animals; for they believe that all the present animal creation will be revived. As for the men, *Pirksoma*, i. e. He that is above, shall breathe upon them: but of this personage they can give no farther account.

V. Besides the soul of man, the Greenlanders speak of other greater and lesser spirits, which bear some affinity to the gods and demi-gods of the ancients. Two are pre-eminent, a good and a bad divinity. The good is called *Torngarsuk*. He is the oracle of the *Angekoks*, on whose account they undertake so many journeys to his happy subterranean regions, in order to confer with him about diseases, and their cure, fishing, and the changes of the weather. Their accounts of his person differ very much. According to some he is of small stature. Some affirm that he resembles an immense white bear; others a giant with one arm; while others again contend that he is no bigger than a man's finger. He is, however, allowed by all to be immortal, but yet might be killed, were any one to break wind in a house where witchcraft is carrying on.

The other great but mischievous spirit, is a female without name. Whether she is *Torngarsuk's* wife or his mother, is not agreed. The natives of the north believe, that she is the daughter of the mighty *Angekok*, who tore *Disko* island from the continent near *Baal's* River, and towed it an hundred miles farther north. This northern *Proserpine* lives under the ocean, in a large house, in which she enthrals all the sea-monsters by the efficacy of her spells. Sea-fowls swim about in the tub of train under her lamp. The portals of her palace are guarded by rampant seals which are exceedingly vicious. Yet their place is often supplied by a large dog, which never sleeps longer than a second at a time, and can consequently rarely be surprized. When there is a scarcity of seals and fishes, an *Angekok* must undertake a journey to her abode for a handsome reward. His *Torngak* or familiar spirit, who has previ-

ously given him all proper instructions, conducts him in the first place under the earth or sea. He then passes through the kingdom of souls, who spend a life of jollity and ease. Their progress is soon after intercepted by a frightful vacuity, over which a narrow wheel is suspended, and whirls round with wonderful rapidity. When he has been fortunate in getting over, the Torngak leads him by the hand upon a rope stretched across the chasm, and through the sentry of seals, into the palace of the fury. As soon as she espies her unwelcome guests, she trembles and foams with rage, and hastens to set on fire the wing of a sea-fowl, for the stench of this would enable her to take the suffocated Angekok and his Torngak captives. But these heroes seize her before she can affect the fatal fumigation, pull her down by the hair, and strip her of her filthy amulets, which by their occult powers enslave the inhabitants of the ocean. The enchantment being dissolved, the captive creatures directly ascend to the surface of the sea, and the successful champion has no difficulties whatever on his journey back. They do not however think, that she is so malicious as to aim at making mankind eternally miserable, and therefore do not describe her dwelling as a hell, but a place abounding in the necessities of life; yet no one desires to be near her. On the contrary, they greatly venerate Torngarsuk; and though they do not hold him to be the Author of the Universe, they wish after death to go to him and share in his affluence. Many Greenlanders, when they hear of God and his Almighty power are easily led to identify him with Torngarsuk.* They honour the latter as much as ancient heathens did Jupiter, Pluto, or their other principal divinities, yet they do not regard him as that

* The very etymology of the word seems to denote that they at least formerly regarded him as a Divinity. They call the soul of man *Tarngak*; a spirit ingeneral, *Torngak*; a great spirit in their language is *Torngarsoak*, which is abbreviated into *Torngarsuk*. The Indians of America also generally denominate the Divine Being, the Great Spirit, in contradistinction to the Manitu or lesser spirits, who inhabit all creatures, animate and inanimate.

Eternal Being, to whom every thing owes its existence. They pay him no religious honours or worship, regarding him as much too beneficent a being to require any propitiations, bribes, or entreaties; though it cannot well be construed into any thing but a sacrifice, when a Greenlander lays a piece of blubber or skin near a large stone, very often part of the flesh of that rein-deer, which is the first fruits of the chase. They cannot assign any other reason for this proceeding, except that their ancestors have done so before them, in order to ensure success in hunting.*

VI. No one but an *Angekok* can obtain a sight of the greater spirits: but with the inferior sort, which inhabit all the elements, most pretend to have some acquaintance.

In the air dwells a certain *Innua*, (a possessor,) whom they call *Innerterrisok*, the forewarner, because he informs the Greenlanders, through the medium of an *Angekok*, from what they are to abstain, if they wish to be fortunate. Their *Erloersortok* also inhabits the air, and lies in wait for those souls which pass upwards, in order to take out their entrails and devour them. He is described to be as lean, gloomy, and cruel as a Saturn. The *Kongesetokit* are marine spirits: they catch and devour the foxes, who frequent the strand in order to catch fish. There are also spirits of the fire called *Ingnersoit*, who inhabit the rocks on the sea shore, and appear in the form of the meteor, vulgarly called jack-with-a-lantern. They are said to have been the inhabitants of the world before the deluge. When the earth was turned round and immersed in water, they changed themselves into flames, and took refuge among the rocks. They frequently steal away men from the strand, in order to have companions, and treat them very kindly. The *Tunnersoit* and *Innuarolit* are mountain spirits; the former six ells, and the latter only six inches long, but at the same time exceedingly clever. These latter are said to have taught the Europeans their arts. The *Erkiglit* have dog-like countenances. They are warlike spirits, and cruel enemies of

* See Note XIII.

mankind ; but inhabit only the east-side of the country, and are perhaps meant to signify the remnant of the ancient Normans. *Sillagiksartok* is the Æolus of Greenland. He dwells upon an ice-field, and regulates the weather. The water has its peculiar spirits ; and when the Greenlanders meet with an unknown spring, in case there is no *Angekok* at hand, the oldest man in the company must first drink of it, in order to rid the water of any malicious spirit. When certain meats prove detrimental to any one, especially to women who are great with child, and have infants at their breasts, the *Nerrim Innuet*, (masters of diet,) are blamed for enticing them to eat contrary to the rules of abstinence. Both the sun and moon are inhabited by their separate spirits who were formerly men ; and the air itself is a spiritual intelligence which men may irritate by criminal conduct, and apply to for counsel ; a notion which can surely not excite much surprise amongst those, who, according to the fashion of the day, are accustomed to call upon the heavens for their direction and blessing. If a man of some genius would undertake to reduce the Greenlandic superstitions to a regular system, they might perhaps rival the mythology of the Greeks and Romans, in every thing but its obscenity.

The Greenlanders also relate many stories of ghosts, and imagine that all monstrous births are changed into bugbears, which scare away the birds and seals. The *Angekoks* alone can see such a spirit or *Anjiak* and seize it in the air. When engaged in this kind of hunting, they must be blindfolded, and as soon as they have made themselves sure of their game, either tear it to pieces or devour it immediately.

That they also believe in apparitions of the dead, is plain from the following well authenticated* relation.

A boy while playing in a field at noon-day, was suddenly seized by his mother, who had been buried in the place, and addressed in words like these : “ Fear not ; I am thy mother, and love you much ; you will come to strange people, who will instruct you in the know-

* See Captain Egede's Continuation, p. 74.

ledge of Him who created heaven and earth, &c." The story was related by the boy himself to a missionary after his baptism, and confirmed by many others.

VII. A Greenlander previous to assuming the office of *Angekok*, or diviner, must procure one of the spirits of the elements for his *Torngak* or familiar. Marvellous tales, framed to support the belief of a real intercourse with spirits, are related of the manner in which this illapse takes place. The aspirant must retire for a time into a desert, cut off from the society of every human being, and spend his solitude in profound meditation, or in invoking *Torngarsuk* to send him a *Torngak*. This separation from mankind, his fasting and emaciation of body, together with the severe exercises of his mind, throw the imaginative faculty into disorder; and various figures of men, beasts, and monsters, swim before his disturbed brain. He readily supposes these to be real spiritual existences, since he thinks of nothing else, and this throws his body into violent convulsions, which he labours to cherish and augment. Some who are destined to the art from infancy, distinguished by a particular dress, and instructed by celebrated masters, find little difficulty in the initiation. Several however give out that they sit down on a large stone, invoke *Torngarsuk*, and tell him their desire. On his appearance the aspirant shrieks out and dies, and lies dead for three whole days, at the end of which time he comes to life, and receives a *Torngak*, who, on his desire, instils into him all power and knowledge, and conducts him on his journey to heaven and hell.

This expedition can be made only in the end of the year. The way is shortest in winter when the nights are long and dark, and the rainbow, which is their first heaven, presents itself in the greatest proximity to the earth. The *Angekok* begins the ceremony with drumming, and whirls himself round with frightful contortions, till his frame is exhausted, and his spirits worked up to the proper pitch of enthusiasm. He is then led to the entry of the house; one of his pupils ties his head between his legs, and his hands behind his back; all the lamps are extinguished, and the windows closed.

No one must witness his interview with the spirit, nor move a finger while it is going on, lest the spirit should be disturbed, or rather, lest the fraud should be detected. After beginning a song, in which all join, he groans, and puffs, and foams with great perturbation, demanding his familiar, who is frequently very slow to come. If the Torngak absolutely refuses to make his appearance, the soul of the wizard sets out to fetch him. After a short absence he returns with a loud laugh of joy, accompanied, as a sensible European, who had several times been present, assured me, with a rustling resembling the noise of birds flying over the roof, and then swooping down into the house. If, however, the Torngak comes voluntarily, he remains without at the entrance of the avenue; and there the Angekok consults him on any subject, respecting which the Greenlanders wish for information. Two different voices are distinctly heard, the one on the outside of the house, the other within. The answer is always dark and ambiguous. The hearers unravel it amongst themselves, and if they are not unanimous in their explanation, they beg the Torngak to give the Angekok a clearer response. A strange Torngak sometimes comes, whom neither the Angekok nor the auditors can understand; so that the answer requires as much labour to develope it as those of the Delphic oracle, and leaves sufficient room for the sorcerer to exculpate himself, however the prediction turns out.

But if his commission extends further, he soars aloft with his Torngak on a long string, up to the realm of souls, where he holds a short conference with the *Angekok Poglît*, the Fat or Famous Sage, and learns the fate of a sick patient, or even brings him back a new soul; or else he wings his way downwards to the Goddess of Hell, and liberates the animals detained by enchantment. But he soon returns, and having found means to disengage himself from his fetters, begins to howl and drum most hideously. He then relates all that he has seen and heard, though panting for breath, like one quite jaded with his excursions. Afterwards he

strikes up a song, and going round the assembled circle, gives each his touch or benediction. The lamps are now lighted, and the Angekok is seen with a pale bewildered look, and in a state of such exhaustion that he can scarcely articulate.

It is not every probationer that succeeds in this art, and one who has drummed ten times in vain for his Torngak must resign his office. But the successful conjurer may, after a certain period, assume the dignity of *Angekok Poglik*. The candidate must lie in a dark house unbound, and after he has intimated his wishes by singing and drumming, if he is thought worthy by Torngarsuk, though few attain to this high honour, a white bear comes and drags him away by the toe into the sea. There he is devoured by this bear and a walrus, who, however, soon vomit him up again into his own dark chamber, and his spirit re-ascends from the earth, to animate the body. And now the mighty sorcerer is complete.

VIII. The coarse imposture of the whole process is palpably manifest, and has, in many instances, been made apparent to the Greenlanders themselves. But though the majority of their angekoks are doubtlessly mere jugglers, the class includes a few persons of real talent and penetration, and perhaps a greater number of genuine phantasts, whose understanding has been subverted by the influence of some impression strongly working on their fervid imagination.

Those sensible individuals who are best entitled to the name of *wise-men*, or Angekoks, for the import of the word is Great and Wise*, have, either from the instructions of their fathers, or from their own observation and long experience, acquired a useful knowledge of nature, which enables them to give a pretty confident opinion, to such as consult them on the state of the weather, and the success of their fishery. They discover equal sagacity in their treatment of the sick, whose

* *Angekau*, or, as the Southlanders pronounce it, *Angekakh*, mean he is very great; and *Angejokait* is the word for ancestors.

spirits they keep up by charms and amulets, while, as long as they have any hopes of recovery, they prescribe a judicious regimen. Their unblamable deportment and superior intelligence, have made them the oracles of their countrymen, and they may be deservedly considered as the physicians, philosophers, and moralists of Greenland.

Persons of this class, when put to the question by Europeans, avow the falsehood of their apparitions, converse with spirits, and all the mummary connected with it; but still they appeal to their ancient traditions for the truth of revelations made to their forefathers, and miraculous cures which they performed by a certain sympathy. With regard to their own practice, they readily admit that their intercourse with the spiritual world, is merely a pretence to deceive the simple, and that their frightful gesticulations are necessary to sustain their credit, and give weight to their prescriptions.

Still there are many, even of those that have renounced these impostures along with heathenism, who aver that they have frequently been thrown into supernatural trances, and that in this state a succession of images appeared before them, which they took for revelations, but that afterwards, the whole scene appeared like a dream. A strong imagination may easily produce a world of fanciful conceits. Many of the Greenlanders are strongly inclined to dream, and things which had never entered into their waking thoughts, are presented to them in sleep, with all the liveliness of reality. And who will say that the prince of darkness may not countenance these lying arts, to confer honour on his useful instruments, and assist them to delude a poor and ignorant race? So much is certain that Angekoks who have laid aside their profession in the waters of baptism, while they acknowledge that the main part is a tissue of fraud and imposture, are steadfast in asserting, that there is an interference of some supernatural agency; something which they now indeed abhor, but are unable to describe.

The bulk of these diviners are, however, barefaced im-

postors, who pretend to have the power of bringing on, and driving away diseases, enchanting arrows, exorcising spirits, bestowing blessings, and of performing a whole catalogue of similar feats. The dread excited by these, imagined powers of good and evil, procures them a formidable name, and an ample reward for their services. These sorcerers mutter a charm over a sick man, and blow upon him that he may recover; or they fetch him a healthy soul, and breathe it into him; or they confine themselves to a simple prediction of life or death. For this purpose they tie a bandage round the head, by which they raise it up and let it fall: if it feels light, the patient will recover; if it is heavy, he will die. In the same manner they inquire the fate of a hunter who has stayed unusually long at sea: they bind the head of the nearest relation, and lift it up by a stick; a tub of water is placed beneath, and there they behold the absentee either overturned in his kajak, or rowing on in his erect posture. They will also cite the soul of a man, whom they wish to injure, to appear before them in the dark, and wound it with a spear, upon which their enemy must consume away by a slow disease. The company present will pretend to recognise the man by his voice.

Such malevolent wizards as pride themselves most upon their power of doing mischief, are called *Illiseet-sok*. Many old hags, who have no other chance of supporting themselves, likewise carry on this profession. They are particularly skilful in sucking out of a swelled leg, lumps of hair, and scraps of leather, with which they have previously filled their mouths.

These bunglers have nearly brought the whole craft into disgrace, particularly since the missionaries have exposed so many glaring instances of fraud; so that a Greenlander has sometimes been courageous enough to seize the Angekok during his journey to hell, and throw him out of the house. Yet since they have observed many cases in which the predictions of the genuine Angekoks have been verified; and that many patients, whose lives have been charmed, have recover-

ed; as in case of a miscarriage, the blame is easily thrown upon the ambiguity of the oracle, or the mischievous interposition of one of the Illiseetsok; and as these last, when brought out to suffer death, staunchly refuse to betray their craft by a confession of deceit, dying like martyrs for their occult art; the Angekoks have still so much influence over the greater part of their countrymen, that those who ridicule their juggling tricks, implicitly follow their whimsical prescriptions, thinking that if they are useless, they will at least do no harm.

IX. The prescriptions of the Angekoks relate either to certain amulets, or to a course of diet, which includes the healthy as well as the sick. Women in child-bed have particularly much to observe. They dare not eat in the open air: no one else must drink at their water-tub, or light a match at their lamp, nor must they themselves boil any thing over it for a long time. Their meals must consist of what their own husbands have caught: the fish must be eaten before the meat, and the bones are not to be thrown out of the house. The husband must abstain for several weeks from all pursuits except the necessary fishing. The ostensible reason of these restrictions is to prevent the death of the child, though it is plain that they were originally invented for the convenience and preservation of the feeble mother.

Abstinence from food and labour of certain kinds is likewise enjoined to young maidens, who have the misfortune to be soiled by the ordure of the sun or moon, or more properly speaking of a bird flying over-head. Those who neglect these precautions are liable to some mischance, perhaps, even the loss of their honour or lives: besides, the Torngak of the air might be provoked on her account to raise stormy weather. The men never sell a seal on the day it is caught, and they always keep back the head or some other part, if it be but a few bristles from the beard, lest they should forfeit their luck.

Their amulets or pendants are so various that one conjurer laughs at another's. They consist of an old

piece of wood, a stone, a bone, or the beak and claws of a bird, hung round the neck, or a thong of leather tied round the forehead, breast, or arms.

These potent charms are preservatives against spectres, diseases, and death ; they confer prosperity, and they especially save children from losing their souls in thunder storms, or panic terrors. A rag or shoe of an European hung about their children, instils into them some portion of European skill and ability. They are particularly eager to get an European to blow upon them. When they set out on the whale-fishery, they must not only be neatly dressed, but the lamps in their tents must be extinguished, that the shy whale may not be frightened. The boat's prow must be adorned with a fox's head, and the harpoon with an eagle's beak. In the rein-deer chase, they throw away a piece of flesh for the ravens. The heads of their seals must not be fractured nor thrown into the sea, but piled up before the door of the house, lest the souls of the seals should be incensed and scare away the rest, or perhaps that their own vanity may be gratified by these trophies of their valour. The kajak is frequently adorned with a small model of a kajak, containing a miniature image of a man bearing a sword ; sometimes with a dead sparrow or snipe, a piece of wood, a stone, feathers, or hair, to ward off danger. But it is observed, that those who chiefly make use of these charms, are in general the most unfortunate, since they are either unskilful persons, and therefore timid, or so secure in their superstition that they needlessly run into danger. A virtue is supposed to lurk in fox's teeth and eagle's claws, which is powerful enough to extract all noxious humours out of the limbs.

The Greenlanders likewise use pendants for mere ornament ; and some tie strings round the arms or legs of their children, to ascertain their growth.

CHAPTER VI.

Sciences of the Greenlanders. — I. Sketch of the Language. — II. History, Genealogy, Arithmetic, Writing, Chronology, and Astronomy. — III. Diseases and Mode of Treatment. — IV. Funeral Ceremonies. Lamentation of a Father over his Son.

I. THE Greenlandic language, with the exception of a few words, probably derived from the ancient Norwegians, bears no similarity in its etymology, inflections, or significations, to any of the Northern, Tartarian, or Indian languages, as far as they are known to us. The language of the Esquimaux in Labrador is only a dialect of the Greenlandic.

The pronunciation in which the north and south Greenlanders sensibly differ, is extremely difficult to an European, on account of the guttural *r*, which is sounded very deep in the throat, and frequently pronounced like *ch*, or *k*. The numerous terminations in *k* and *t*, are likewise very grating to the ear. The number of polysyllabic and compound words, (for there are very few monosyllables,) gives the language such an intricate appearance, that half the difficulty of the acquisition consists in learning to read it.

Yet, in general, this language is not so rude and imperfect as that of so unpolished a people might be expected to be. We are strongly led to conjecture that it has been reduced at some remote period to its artful and regular form, by a set of men much farther advanced in civilization, than those who speak it at present. For, in the first place, it is so copious in words expressive of common objects and conceptions, that like the Mongolian and Manchew languages, it distinguishes the slightest shades of difference in a thing by appropriate terms.* Much therefore may be said in a few

* *Histoire generale des Voyages*, p. 333. Animals of the same species receive peculiar names according to varieties of age, sex, or size. Actions are discriminated with similar precision. The idea of fishing, for instance, is expressed by a different verb for every kind of fish.

words without obscurity ; on the other hand, they have no words whatever for subjects beyond their knowledge, such as religion and morality, arts and sciences, and abstract ideas of any kind. Secondly, the words are very variously inflected, though according to certain rules, and provided with far more numerous affixes and suffixes than the Hebrew, so that the language is not only elegant, but unequivocal and energetic. And thirdly, many words are connected together, so that like the North American Indians, they can express themselves at once with strength and brevity. This circumstance, however, occasions foreigners so much trouble in learning the language, that it requires several years' study to be able thoroughly to understand the natives, and to converse with fluency. Nor does any one attain such a proficiency in it, that he can express himself with the ease, elegance, and significance of the natives.

The following observations on the several parts of speech, will illustrate these remarks.

Several of our letters are wanting in their alphabet, and they never begin a word with B, D, F, G, L, R or Z. Consonants are seldom joined together, and never in the beginning of a syllable. In the pronunciation of foreign names, therefore, they omit the defective letters, and separate the crowded consonants ; Jephtha, for instance, they pronounce Eppetah, Petrus Peterusse. On the contrary, their deep guttural sound of the *r*, and some of their diphthongs, baffle the efforts of European organs to imitate them. The letters, though never transposed, are frequently changed for others for the sake of euphony, especially by females, who have a peculiar fondness for the termination *ng*. The accent generally falls on the last syllable ; if it is not properly attended to, a different, and perhaps quite a contrary meaning to the one intended, may be conveyed. It must also be remarked that the Greenlanders, particularly the women, accompany some words not only with a peculiar accent, but with certain winks and gestures, and unless these are understood much of the sense is lost. Thus to express complete approbation, they draw in the air with a peculiar noise,

through their throats. And if they are in bad humour, it is shown more plainly by their gestures, than their words.

There are but few adjectives, which are mostly participial, and are constantly placed after the noun. The noun always begins the sentence, and as well as the verb, has a singular, plural, and dual form ; but it is without gender, and needs no article. The dual and plural are formed regularly from the singular, according to its termination. For instance,

	<i>Sing.</i>	<i>Dual.</i>	<i>Plur.</i>	
<i>a.</i>	Nuna,	nunæk,	nunæt ;	land.
<i>ak.</i>	Norrak,	norrek,	norret ;	calf.
<i>gak.</i>	Nallegak,	nallekek,	nalleket ;	lord.
<i>rak.</i>	Ujarak,	ujarkek,	ujarket ;	stone.
<i>ak pure.</i>	Ajaupiak,	ajaupirsek,	ajaupirset ;	staff.
<i>e.</i>	Allerse,	allersik,	allersit ;	stocking.

ek. nearly the same, but with many exceptions.

<i>bik.</i>	Iglerbik,	iglerbek,	iglerbeet ;	chest.
<i>o and u.</i>	Iglo,	igluk,	iglut ;	house.
<i>ut.</i>	Angut,	angutik,	angutit ;	man or male person.
<i>uk.</i>	InnuK,	innuk,	innuit ;	man or human creature.
<i>ok.</i>	Okiok,	okiuk,	okiut ;	winter, or year.
<i>et.</i>	Aket,	aketik,	aketit ;	glove.
<i>eit.</i>	Auleit,	auleisik,	auleisit ;	gun.

Collective nouns have only the plural, and end in *it* ; as, *Umiarsoit*, the ship ; *Igloperksuit*, the city ; i. e. a collection of houses.

The nouns may be varied to a great extent ; as diminutives ; e. g. *nunangoak*, a small land ; augmentatives, e. g. *nunarsoak*, a great land ; also in a good or bad sense, e. g. *iglupiluk*, a bad house, *iglopilurksoak*, a great bad house.

Compound epithets and verbal nouns are frequent, and parts of verbs are sometimes added to increase their significance.

The declension is easy. The genitive only takes a *b*, (or an *m* before a vowel,) to the last syllable, either by addition or crasis. The rest of the cases have a prepositional affix.

The personal pronouns from which the affixes are formed are,

Uanga, I,	Iblit, thou,	Oma, he,
Uagut, we,	Illivse, ye,	Okkoa, they.

The Dual is distinguished by *k*.

There are likewise Interrogative pronouns, and a large number of Demonstrative, both with and without suffixes.

Parts of the Pronouns are suffixed to the noun, with some variation for the different numbers. The following Paradigm contains the singular only.

Nuna	land
Nunaga	my land
Nunet	thy land
Nunà	the land of him (<i>terra ejus</i>)
Nunane	his land (<i>terra sua</i>)
Nunaryput	our land
Nunarypuk	the land of us two
Nunarse	your land
Nunarsik	the land of you two
Nunæt	the land of them (<i>illorum</i>)
Nunæk	the land of those two
Nunartik	your, and both your land (<i>sua</i>).

The difference of termination in nouns, occasions some diversity in the manner of suffixing these possessive pronouns.

The preceding example relates only to nouns, followed by an Intransitive verb without suffix. If the signification is transitive, in which case the verb receives a pronoun suffix, the noun with its pronoun is inflected differently, as *nallekab*, the master; *nallekama*, my master; *nallekavit*, thy master, &c. (has beaten thee.)

There are only five prepositions: *Mik*, signifying with, or through; *mit* from, *mut* to, *me* in or upon; *Kut* and *agut*, through and round. In the dual and plural numbers, and also when affixed to pronouns, *m* is changed into *n*. They are placed, contrary to the construction of other languages, after the noun, which undergoes an additional change of inflection on their account. Thus

Nunamit, from land; nunaunit, from my land; nun-angnit, from thy land, &c.

A different class of suffixes are again used for the demonstrative pronouns, as; taursoma, this; taursom-inga, of this.

The verbs have been divided according to their terminations, into five conjugations.

1. in *kpok*, as *Ermikpok*, he washes himself.
2. *rpok*, as *Mattarpok*, he undresses.
3. *pok* pure, as *Egipok*, he throws away.
4. *ok*, and *vok*, as *Pijok*, he receives, and *Assavok*, he loves.
5. *au*, as *Irsigau*, he beholds.

The negative form of the verb, which runs through all the moods and tenses, is marked by the termination *ngilak*, thus *Ermingilak*, he does not wash himself.

The third person singular is the root, from which, by the addition of the pronouns, all the other persons are formed; as *Ermikpok*, he washes himself; *Ermikpotit*, thou wasthest thyself.

The tenses are confined to three. The Present is used likewise for time already elapsed; and the Preterite includes a pluperfect sense. It is distinguished from the present by *t* or *s*, as *Ermiksok*, he has washed himself. The Future includes two forms; as *Ermisavok*, and *Ermigomarpok*, he will wash; the first expressing simple futurity, the last denoting decision.

There are, however, six moods: the Indicative, as *Ermikpok*, he washes.

Interrogative, as *Ermikpa*, does he wash?

The Imperative, which is of two kinds; the one gently reminding, as *Ermina*, pray wash yourself; the other commanding, as *Ermigit*, wash yourself.

The Optative likewise includes two modes; the one demanding, the other requesting or begging, as,

Ermigle, *erminaunga*, let me wash. If the thing is required immediately, an *i* is inserted; as *Ermigile*.

The Subjunctive, which has no optative signification, but merely supplies the omission of a conjunction, has likewise a double modification;

1. Causal ; since, because, &c. Ermikame, because he has washed.
2. Conditional ; if, provided, &c. Ermikune, if he washes.

The Greenlanders can distinguish the third person of the subjunctive mood so precisely, that no confusion arises when several persons are spoken of. Grammarians generally enumerate two agents, but a distinction is sometimes wanted for three,—Thus, 1. He was angry when he washed himself. 2. He (A) was angry when he (B) washed himself. 3. He (A) was angry when he (B) washed him, (C).

All these different agents the Greenlanders express by the alteration of a letter. But it is extremely difficult for a foreigner to seize these niceties, and to make himself intelligible to a native.

The Infinitive is threefold, denoting,

1. To wash one's self, as Ermiklune, for him to wash.
2. While he is washing, Ermiksillune.
3. Before he washes him, thee, or me, &c. as Ermik-sinnane.

This last indeed seems to be only a negative form. It must be accompanied by another verb, generally by *pyok*, to obtain, which is even used in a greater latitude than the English *get* and *do*. The infinitive in this case expresses what would be rendered in other languages by the subjunctive.

It requires much study and long practice to become thoroughly master of these distinctions. And the conjugations, though regular, are not easily fixed in the memory. For the verb must first be conjugated through all the moods and tenses, both of the affirmative and negative form, with the nominative suffixes, and with all the alterations requisite to avoid ambiguity, as :

Ermik <i>pok</i>	he washes.
<i>potit</i> ,	thou wishest.
<i>ponga</i> ,	I wash.
<i>put</i> ,	they wash.
<i>puk</i> ,	they two wash.
<i>pose</i> ,	you wash.
<i>potik</i> ,	you two wash.
<i>pogut</i> ,	we wash.
<i>poguk</i> ,	we two wash.

Afterwards, the whole must be repeated, with the addition of both the subjective and objective pronoun suffixes, as :

<i>Ermikpa</i>	he washes him.
<i>pet</i>	thou wastest him.
<i>para</i>	I wash him.
<i>pæt</i>	they wash him.
<i>pæk</i>	they two wash him.
<i>parse</i>	you wash him.
<i>partik</i>	you two wash him.
<i>parput</i>	we wash him.
<i>parpuk</i>	we two wash him.

In this manner, it proceeds with the objective pronoun, not only through the three persons of both singular and plural, but also through those of the dual, as, he washes both of them, both of you, both of us ; so that the whole number of inflections in each verb, to be embraced by the memory, amounts to a hundred and eighty.

The participle, which supplies the defect of adjectives, is the same in the present and perfect tenses, as the preterite of the indicative ; as, *Ermiksok*, one who washes. In the future it is *Ermissirsok*, about to wash.

The language has no deponent verbs, nor any regular passive voice ; this is formed by a few alterations from the active ; but it has a copious stock of verbs compounded, either with particles which have no separate meaning of their own, with certain auxiliary verbs, particularly *pyok*, or lastly with other verbs. There are more than a hundred methods of compounding verbs with four, five, or six members. The last member is conjugated at length with the pronoun suffixes, the others are abbreviated, either in the beginning or end, e. g.

Aglekpok, he writes.

Aleg-iartor-pok, he goes away to write.

Aleg-iartor-asuar-pok, he goes hastily away to write.

Aleg-kig-iartor-asuar-pok, he hastily goes away to write afresh.

Aleg-kig-iartor-asuar-niar-pok, he goes away hastily and applies himself to write afresh.

These compounds are conjugated with every possible variety, and are much in use amongst the Greenlanders, since they contribute to neatness and conciseness of expression. The following ten-membered vocable, however, seems rather to have been composed as a specimen of what might be done in this way, than to have been really uttered by any Greenlander. "He says, that you likewise will hastily go away, and buy a pretty knife."

Knife	pretty	buy	go-away	hasten
<i>Sauig</i>	<i>ik</i>	<i>sini</i>	<i>ariartok</i>	<i>asuar</i>
will	likewise	you	also	he-says
<i>omar</i>	<i>y</i>	<i>otit</i>	<i>tog</i>	<i>og</i>

They have, like other nations, various sorts of adverbs. But their numerals are scanty, even to a proverb. After counting ten on their fingers, they take in the toes to their assistance; and thus with difficulty make up twenty. *Attausek* is one; *arlæk*, two; *pingajuak*, three; *sissamat*, four; *tillimat*, five. They now take the fingers of the other hand, and call six, *arbennek*: the remaining fingers have the same names as the corresponding ones of the other hand. The other ten are counted in the same manner on the toes, calling eleven, *arkanget*, and sixteen, *arbasanget*. They also express the number of twenty by the collective term, *a man*, referring to all his toes and fingers, and begin again with their fingers for numbers above twenty. In the same manner, for a hundred they say, *five men*. In general however when a number exceeds twenty they say, "It is innumerable." Some of these numerals vary when joined to substantives, as, *Innuit pingasut*, three men.

The Conjunctions, which are numerous, are postfixed to the word like the Latin *que*. There is likewise no scarcity of Interjections.

The Syntax is simple and natural, the principal word occupying the first place, and the rest following according to their importance. The chief difficulty arises from the infinitive and subjunctive moods, which depart so widely in their meaning from those of other languages.

The form of answering a negative question, likewise differs from our idiom. Thus the reply to *Piomangilatit*? will you not have it? must be *Nagga*, No; if the affirmative is intended: on the contrary, if the offer is declined, the answer is, *Ap, piomangilanga*: Yes, I will not have it.

Their style, or manner of speaking, is free and simple, totally devoid of that inclination to hyperbole and bombast, which prevails amongst the American Indians. They are, however, fond of similies, particularly the Christian part of them, and they most readily comprehend a truth when it is clothed in this figurative dress. They seldom make use of any circumlocutions in conversation, though they frequently repeat a thing for the sake of emphasis; and they speak so laconically that, though they are perfectly intelligible to each other, foreigners after an intercourse of many years can scarcely understand them.

Several figurative and proverbial expressions are in vogue. A metaphorical style, frequently quite contrary to the common idiom, is used by the *angekoks* to give them an appearance of superior learning and penetration. Thus they call a stone, the great hardness; water, the softness; the womb, a bag.

Their poetry has neither rhyme nor measure. It consists merely of short periods, sung with a certain rhythmus and cadence, with the intervening chorus of *Amna ajah, ajah, hey!*

The language is not easily translatable, the brevity and force of a single sentence requiring to be rendered in many words of another language. Still greater periphrasis is requisite for translating from other tongues into this, especially where foreign objects and ideas occur.*

II. Few traces of science can be expected amongst so rude a people. They have not any oral traditions of their ancient history couched in heroic songs, such as are found amongst many barbarous nations, who, like them,

* For a specimen of the language, see Note XIV.

are ignorant of the use of writing. All they know of their ancestors amounts to this, that they were brave hunters, and extirpated the Norwegians. They have, however, their satirical songs, which have already been described.

They are tolerable genealogists, and can trace their descent up to the tenth degree, with all its branches. A Greenland pedigree boasts a richness of terms unknown to any European language. Every varying shade of relationship, which we labour to express by two or three awkward compounds, has its appropriate appellation. This genealogical knowledge frequently proves of great utility to an impoverished family, for no one is ashamed of his poor relations; and he who can challenge any connection, though a very distant one, with a man in good circumstances, is in no danger of want. The Greenlanders, indeed, suppose that activity and skill, which are considered to be the principal virtues, and the sole nobility, descend in hereditary succession from father to son. Nor is this notion altogether groundless; for it may be pretty confidently expected that the son of an expert seal-catcher, will likewise distinguish himself in his art, even though he lose the advantage of his father's instructions in infancy.

They have no idea of the art of writing. At first indeed they were afraid to take charge of a letter, or to touch a book, considering it as witchcraft, to be able to read another's thoughts by means of a few black strokes. They likewise entertained the notion, that when the Priest read to them the message of God, he heard a voice proceeding from the book. They now consider it as an honour to travel post with letters, and to carry the voice of an European through the country; besides that their trouble is amply remunerated.

Several of them have likewise advanced so far as to send their own orders and promissory notes to the factors, drawing the article they are in want of on a piece of prepared skin with charcoal, and scoring the number of days to the time of payment with so many strokes. They never fail in their engagements; and they only

wonder why the all-knowing Europeans cannot understand these paintings as well as their own scratches.

Their chronology does not extend far. They reckon by winters and nights. They can compute the age of a person up to twenty winters, but that is the limit of their numeration. They have of late, however, established certain epochs, such as the arrival of the first missionary, and other Europeans of note that succeeded him, or the founding of a new colony. Thus they say, I was born about the arrival or departure of such a missionary, in the season of gathering eggs, or catching seals; for in this manner they divide the year. They begin the new year with the feast of the sun on the winter solstice, which they fix with tolerable accuracy by the shadow of the sun on the rocks: from hence they reckon three full moons to the spring, not being skilful enough to fix the equinoxes. In the fourth moon, i. e. in April, they know that the smaller birds revisit them, and the ravens lay their eggs. In the fifth, the Angmarset shoal into their bays, and the seals with their young make their appearance. In the sixth, the Eider-fowl brood. But since the moon is no longer visible in the bright nights of summer, their computations would be liable to error, could they not regulate their calendar by the growth of the eider-duck, and the size and shape of the seals, or by the beams of the sun on their rocks and mountains. By these calculations, they can exactly tell when the seals, fishes, and fowls will return to their customary haunts, and when it is the proper time for repairing their winter-houses.

They divide the day according to the ebb and flow of the tide, though they must perpetually vary their reckoning according to the changes of the moon. They distinguish the time of the night by the rising and setting of certain stars.

They imagine that the globe of the earth rests upon pillars, which are now mouldering away by age, so that they frequently crack. They would have fallen in long ago, if they were not kept in continual repair by the angekoks, who, as a proof of their subterrene labours some-

times bring away pieces of rotten wood. The heaven is supposed to be supported by the lofty peak of a mountain in the north, and revolves upon it, as a centre.

The celestial bodies according to their astronomy, are ancient Greenlanders, or animals, who by some wonderful fatality have mounted up thither, and shine with a pale or fiery lustre according to the quality of their food. The planets in their conjunctions are women visiting or wrangling with each other; the shooting stars they conceive to be human souls travelling on a visit from heaven to hell. They give particular names to the constellations. They call Ursa Major, *Tukto*, the reindeer; the seven stars are so many dogs, *Kellukturset*, that hunt a bear the whole night through; they call Gemini, *Killab Kuttuk*, the breast bone of heaven, and Orion's belt is termed, *Sirktuk*, the Bewildered ones, that constellation being composed of certain seal-hunters, who lost themselves on their way home, and were translated to the stars.

But what does the reader suppose to be the origin of the sun and moon? They are nothing else than two mortals, brother and sister. They were playing with others at children's games in the dark, when *Malina* being teased in a shameful manner by her brother *Anninga*, smeared her hands with the soot of the lamp, and rubbed them over the face and hands of her persecutor, that she might recognize him by daylight. Hence arise the spots in the moon. *Malina* wished to save herself by flight, but her brother followed at her heels. At length she flew upwards, and became the sun. *Anninga* followed her and became the moon; but being unable to mount so high, he runs continually round the sun, in hopes of sometime surprising her. When he is tired and hungry in his last quarter, he leaves his house on a sledge harnessed to four huge dogs, to hunt seals, and continues abroad for several days. He now fattens so prodigiously on the spoils of the chase, that he soon grows

into the full moon. He rejoices on the death of women, and the sun has her revenge on the death of men : all males therefore keep within doors during an eclipse of the sun, and females during that of the moon. The moon frequently bears the blame if a virgin loses her honour, on which account they are afraid of gazing at him. During an eclipse, he is supposed to rove about their houses, pilfering their skins and eatables, and killing people who have not observed the rules of abstinence. At such times they hide all their goods, while the men carry kettles and empty chests to the top of their houses, and raise such a hideous rattle, that the moon is glad to retreat by the shortest way home. When the sun undergoes an eclipse, the women pinch the ears of the dogs. If they cry out, it is a sign that nature has not reached her final catastrophe; for they reason, that as dogs existed before men, they must have a quicker perception of future events. If they should not cry, a case, however, which is not very likely to happen, the end of all things would be at hand.

They imagine the northern lights, as has been already mentioned, to be the souls of the dead, dancing and playing at ball in the sky. If it thunders, the reason is, that two women are stretching out a dried seal skin, and the flapping produces that reverberation. Rain is produced by the overflowings of the aerial reservoir; if its banks were to break down the sky would fall.

But enough of these flimsy fables, which are harboured by none but weak heads, even in Greenland. Indeed it should seem that the Greenlanders, who have art enough to assume the appearance of stupidity on occasion, have repaid the marvellous stories of the Europeans in their own coin, to see how far their credulity would carry them, or perhaps to make themselves agreeable.

I could perceive amongst them no traces of any kind of divination, either from the stars, or the entrails of animals, or the flight and notes of birds. They, however, pay strict attention to the appearances of the atmosphere, and can form a correct opinion regarding the changes of the weather.

III. The Greenlanders are much attached to their life of indigence and hardships, and are dismally afraid of death. So true it is, that men without the knowledge of a Redeemer, must, *through fear of death, be all their lifetime subject to bondage*. When seized with sickness, they place little confidence in the charms of their sorcerers, but have recourse to more rational expedients; though their pharmacy is extremely incomplete, and few persons, besides, have the courage to attend the sick, for dread of the infection. Their diseases and the mode of treatment shall be briefly noticed.

In May and June, the sharp winds and the dazzling reflection of the sun's rays from the melting ice and snow, make their eyes inflamed and watery, sometimes to such a degree that they cannot open them. Some preserve their eyes at this season by a shade neatly made of wood inlaid with bone, which they bind round the forehead. These shades have sometimes narrow sight-holes, which admit sufficient rays for vision, without injury from the snow-glance. If the soreness becomes settled in the eye, they make an incision above it, for the sharp serous humour to discharge itself. A spot or filmy membrane is often formed over the pupil, which the good dame couches with a crooked needle, and cuts it off with her large knife so skilfully that the cure seldom fails. This malady in the eyes has become much less prevalent, since the use of snuff has been introduced.

They are frequently troubled with bleeding at the nose, since they are of a very full habit. To procure a stoppage, they get some friend to suck the nape of the neck, or they bind tightly down the ring finger of both hands, or hold a piece of ice in their mouths, and snuff up the sea water into their nostrils. They are subject to head-ache, tooth-ache, dizziness, fainting, and apoplexy. There are also instances of the falling-sickness, dropsy, lunacy and madness. But these, with the cancer in the mouth, are not common, and if they occur are considered as incurable.

For scorbutic disorders, since they cannot overcome

their aversion to the scurvy-grass, they eat besides a few berries, the leaf of a kind of sea-weed with the brine upon it.

They are infested with two kinds of eruptions. The one is a sort of rash with small pimples, which cover the whole body, except the hands, but soon disappear, and are not contagious.

The other is the leprosy, which spreads in white boils and scurf over the entire skin. This disorder is infectious, and commonly lasts till death. Scraping the scales with hawk's feathers is said to afford some relief. Separate habitations are allotted to people afflicted with this disease.* The measles are quite unknown, and the only attack of the small-pox occurred in the year 1733, when it was brought by a boy from Copenhagen, and proved fatal to three thousand persons.

Their boils sometimes grow to the size of a plate, frequently producing a contraction of the whole body. In this case they make an incision cross-ways, and tie over them a hollow covering of straw, or a thin piece of wood, that the raw flesh may not be irritated by the clothes; after this dressing they resume their ordinary work.

They staunch an effusion of blood by thrusting the wounded limb into the urine vessel. They then lay some fat, or moss burnt in train, over the wound, and wrap it with a leather bandage. If the wound is large, they first sew it up.

A fractured arm or leg is pulled into joint, and bound with stiff sole leather. Under this treatment it heals in an astonishingly short time, even though the splinters of the bone stuck out before.

Thus we see that their remedies for external injuries are simple and expeditious. Against inward sicknesses they are totally unprovided, and leave every thing to nature. Amongst this class of maladies the most pre-

* This disease prevails also on the coasts of Norway, and in the Faroe isles, and is supposed to originate from the extensive use of fish-diet. *Pontop. Nat. Hist. of Norway.* Part. ii. chap. 9.

valent are consumption, spitting of blood, for which they eat as a remedy a black moss or lichen, diarrhoea and dysentery, which is induced by their fish diet in spring, or by their eating large quantities of unripe berries in autumn. Numbers are carried off by a pectoral complaint, accompanied with an excess of mucus which at last produces suffocation.

Agues and fevers are quite unknown. Their most common complaint is a stitch in the side or breast, which is frequently occasioned by a gathering of phlegm. The first symptom is a shuddering, followed by a slight degree of heat, which settles in the breast with shooting pains. It is often infectious, and rapid in its progress. Their remedy is to beat the part affected with a heated piece of asbestos. This remedy is likewise applied to tumours. It is now, however, more usual in these cases to open a vein; which is also done as a preventative, and is frequently of great service.

The causes of this and other sicknesses must be sought for in their irregular manner of living. Their hands and face are sometimes so benumbed with cold in winter that they lose all sensation. At other times they run out bathed in sweat from their hot houses into the open air. When their provisions are exhausted they hunger for two or three days, but on recruiting their stores they make abundant amends for this fast. To slake their thirst they are not contented with their naturally cold water, but give it a greater chill with ice or snow; and since they drink only when they need it, they pour down their potations in so much the larger quantities. These great and sudden changes cannot but obstruct the regular course of nature. Agreeably to these remarks, it is known that their principal disorders, particularly the stitch in the side, generally break out at the end of a severe winter, when provisions have been scanty; and as they will not allow the internal heat to work itself out by the pores, but endeavour to check it by drinking iced water, these sicknesses speedily carry them off.

IV. When a Greenlander is on the point of death,

his relations dress him in his best clothes and boots, and double his legs up to the hips, that a smaller grave may be requisite. As soon as he is dead, they throw out every thing which has belonged to him ; otherwise they would be polluted, and their lives rendered unfortunate. The house is cleared of all its moveables till evening, when the smell of the corpse has passed away. After mourning the dead in silence for an hour, they begin to make preparations for the interment. The corpse is carried out, not through the usual entrance, but through the window. If they are living in tents at the time, an opening is made for it by loosening one of the skins in the back part. A woman follows the corpse waving a lighted chip, and crying : " Here thou hast nothing more to hope for." They prefer an elevated and remote situation for the tomb, which they build of stone, and line with moss and skins. The nearest of kin brings the dead, swathed and sewed up in his best pelts, bearing him upon his back, or sometimes dragging him along the ground. He then lays him in the grave, covering him with a skin or sods, and places over these large heavy stones, as a protection against foxes and birds of prey. The kajak and weapons of the departed, are deposited near the grave, as are also the knives and sewing implements of women, that the survivors may contract no defilement from them, nor by the constant beholding of them, be led to indulge too deep a sorrow. An excess of grief is thought to be injurious to the departed soul ; and many likewise entertain the notion, that the same weapons will be necessary for the support of life in the other world, which were used in this. People of this fanciful cast, lay a dog's head on the grave of a child, that the soul of the dog, which always knows the road home, may guide the helpless infant to the land of souls. These funeral offerings are now falling into disuse, since the savages see that the baptized can dare remove such deposits from the grave, and appropriate them to their own use without incurring the revenge of any spectre. Still, however, they will not use the utensils of the dead themselves,

but sell them to others, who feel no scruples at striking a good bargain.

One who has touched a corpse, the bearer in particular, is unclean for several days, must throw away the clothes he wore at the time, and abstain from labour and certain kinds of food. This is also done, though in a less degree, by the other relatives and domestics, lest some calamity should overtake them, and the journey of the departed soul be rendered difficult.

A sucking babe which has lost its mother, and has no one else to nurse it, is soon after buried alive by the desperate father, when he can no longer endure the sight of its misery. The heart rending anguish of this task, must be left for the imagination to conceive. A stranger without friends and relatives is generally suffered to lie unburied.

After the interment, the mourners repair to the house of the deceased, and seat themselves in silence, leaning forward with their elbows upon their knees, and the head between the hands; and the women lying with their faces downwards upon the bench, they all give silent vent to their tears and sobs. The father or son, or the nearest male relative, at length interrupts the stillness by reciting in a loud plaintive voice the funeral elegy, commemorating all the excellent qualities of the departed. This lament is accompanied at each break by a loud wailing from all the attendants. The following extract of the funeral dirge of a father over his son, may serve as a specimen of natural eloquence.*

“Wo is me, that I see thy empty seat! Thy mother has toiled in vain to dry thy garments. Behold! my joy is gone into darkness; it has crept into the cavern of the mountain. Once I went out at even-tide, and was glad of heart; with straining eyes I watched, waiting for thy return. Thou camest! thou camest, manfully rowing on, emulously vying in the race with young and old. Never didst thou return empty from the sea; thy kajak was always

* *Dalager's Relation.*

deep laden with seals and sea-fowl. Thy mother kindled a fire, and with snow water she seethed them. Thy mother spread the feast of thy winning before the guests, and I took my portion among them. Thou descriedst the red streamer of the shallop from afar: there comes *Lars!* was thy cry. Thou didst run with speed to the shore, and thy arm fastened the boat to her moorings. Then were thy seals produced, and thy mother cut out the blubber; in exchange for this, the merchant brought linen and iron barbs. But thus it shall be no more. My bowels yearn when I think on thee. Ah! my friends, could I weep as ye weep, it would be some solace to my woe. What have I left to wish for? Death alone appears desirable to me. But how shall my wife and children be sustained? I will yet live for a season, but my joy shall henceforth be placed in the rejection of all that once was dear to me."

After such a plaint, the women renew their tears and lamentations. Their howl strikes the ear with the same effect as a fifth upon an instrument, struck tremulously downwards through all the semitones. At intervals there is a pause, during which the chief female mourner throws in a few words while the men sob silently. All the eatables which the dead has left behind him are now strewed on the ground to feast the condoling visitors. They repeat their visits for a week or a fortnight as long as any thing is left. The widow puts on old tattered greasy clothes, never washes, cuts off her locks, or suffers them to hang in dishevelled trails, and wears a peculiar mourning hood whenever she goes into the open air. The men omit these outward marks of grief, though they sometimes gash their bodies, to indicate a deeply cutting pain. The widow receives any occasional guest with the greeting, "Him whom you seek, you will not find, you come too late;" and then the howling bursts out anew. They keep up their laments for half an hour every day for several weeks, or even a full year, according to the age or worth of the deceased. They also visit the grave, and lay themselves down upon it, and there pour out their cries, assisted by the voices

of the surrounding females. If it is the father of a family that is dead, the neighbours, who continue their visits of condolence as long as the widow keeps within doors, contrive each time to purloin some domestic article; or if the relict is not supported by a powerful kindred, they will carry on their depredations openly, till at length she is stripped almost to the last shred, and falls a victim, along with her children, to frost or hunger.

BOOK IV.—CHAP. I.

History of Old Greenland.—I. *Iceland discovered by the Normans or Norwegians.*—II. *Discovery and colonization of Greenland by fugitives from Iceland; the precise date of this event disputed.*—III. *Ancient geography of the country.*—IV. *Former state of the east coast: its climate and produce.*—V. *Christianity introduced into Greenland; succession of its Bishops.*—VI. *North America discovered by the Icelanders and Greenlanders, who send colonies thither.*—VII. *First appearance of the present race of Savages in Greenland; their origin; one race with the Esquimaux of Labrador.*—VIII. *Extermination of the old Norwegians. Few remaining vestiges of them.*—IX. *Recent accounts of the state of the east side and its inhabitants.*—X. *Revival of the spirit of adventure in Europe:—Greenland again becomes an object of research. Voyages of Frobisher and Davis.*—XI. *Expeditions and discoveries of the Danes.*

I. FEW materials can be collected for an historical account of this interesting people, as they themselves have no oral traditions of any importance, nor are there any records or monuments of antiquity extant amongst them. All they know of their ancestors is confined to this, that they expelled the *Kablnüt* or former colonists of the country. The circumstances attending this event will involve the most rational accounts of the origin of the nation. Meanwhile we shall briefly relate how this land was discovered, colonized, and lost, by the Europeans; and how it was afterwards again sought and found.

It is well known that since the fifth century, the tribes of the north have acted a distinguished part in the history of the world; they have supported mighty fleets, and kept the coasts of Europe in constant alarm by their piratical inroads; while they have also discovered unknown countries, founded flourishing colonies, and conquered and governed whole nations and kingdoms. Rome has not only trembled before the ancient Cimbri, but often crouched under the yoke of those

barbarians, who, in later times, poured down like a deluge from the north. The Norwegians or *Northmen*, have given an appellation to the large province of Normandy, and their name and fame are inseparably connected with the annals of English history. Some philosophers, and the celebrated Hugo Grotius among the rest, have gone so far as to ascribe to them the peopling of the new world. This opinion has been proved by others to be groundless. It is, however, incontestible, that the Orcades, Iceland, and Greenland, were first discovered, or at least first peopled by these adventurers.

According to the account of the learned Icelander, Arngrim Jonas, Iceland was first discovered by a Norwegian of the name of *Naddok*, who intending to go to the isle of Faroe, stumbled accidentally upon this coast, and called it *Snowland*. Flokko, a pirate, hearing of this new island, set out in search of it, and in default of a compass steered his course, like another Noah, by the flight of a raven. The bird being turned up in the middle of the sea, instinctively flew towards the land, and Flokko confidently following his conductor, arrived at the island, to which, from the quantity of the surrounding ice, he gave the name of Iceland.

Norway was at this time already under regal government, though the greater part was parcelled out amongst a multitude of *Jarks* or Earls, who were extremely troublesome to their feudal head, and exercised great oppression over their vassals; but immediately prior to the period of which we treat they were reduced to subordination by king Harold Haarfager. One of these earls, Ingolf, who loved his liberty better than his native country, emigrated to Iceland with his brother-in-law Hiorleif, and a numerous company of their retainers, all devoted to heathenism. These, according to Arngrim, were the earliest settlers in that island, where they cultivated the ground, then very productive of corn and wood, and erected a republic, which did honour to that barbarous age. This is said to have taken place A. D. 874. But there are many concurrent testimo-

nies which make it probable that this island, though it be not the Thule of the ancients, was already inhabited long before the arrival of Ingolf, and its coasts navigated by the Irish fishing smacks.*

II. Amongst those earls who submitted to King Harold, was one of the name of Thorrer, who is described as so rich that he possessed three islands in the northern part of Norway, with eighty fat oxen grazing on each, whence he was surnamed *Yxna* or *Oxen-Thorrer*. He presented one of these islands with all the oxen upon it to King Harold, to furnish a dinner for his army, and thus conciliated the royal favour. His great grandson Thorwald, lived for a time at the court of Count Hagen in great splendor, but being obliged to flee the country on account of a murder which he had committed, he went over with a new colony to Iceland, and cultivated a tract of ground there. His son Eric Raude, or the *Red-headed*, made considerable additions to the paternal domain. But a powerful neighbour, Eyolf Saur, killed some of his vassals, and Eric avenged the insult and the injury by the blood of Eyolf. Alarmed for the probable consequences of this murder, and endangered by a feud with the mighty Thorgest, who forcibly detained the family gods entrusted to him by Thorwald in his flight, Eric found it necessary to seek for some more remote asylum. He had been informed, that a certain Gunbiærn had discovered several cliffs frequented by fish to the west of the island, which from him were called *Gunbiærn's Shears*, and that still farther to the west, he had descried an extensive country. Hither the fugitive Eric, who had been sentenced to a banishment of three years, directed his researches, and first came in sight of the main land at *Herjolf's Ness*; then proceeding southwest along the coast, he wintered in a pleasant island, and named the strait adjacent, *Eric's Sound*. The following summer he spent in examining the main land, and returned in the third year to Ice-

* See *Peyrere, Relation de l'Islande à M. de la Mothe le Vayer* Sect. XLIII.

land. The glowing description which he gave of the verdant meadows, the woods, and the fisheries of his new discovery, which he called *Greenland*, allured such multitudes that twenty-five ships full of colonists followed him thither in the ensuing spring, with a large stock of household goods, and all sorts of cattle ; but fourteen only of the vessels arrived at the place of their destination. New swarms of colonists followed in the course of years from Iceland and Norway, and planted their settlements so thickly along the east and west coasts that the inhabitants were calculated to be a third part as numerous as the population of a Danish episcopal diocese.

The chronology of these events is variously given by authors. There are two main sources of the Greenland history. One is the *Iceland Chronicle* of the very ancient northern historian, Snorro Sturlesen, who about the year 1215, was Nomophylax or Justiciary of the government in Iceland. His authority is followed both by the learned Arngrim Jonas, coadjutor of the Icelandic bishop, Gunbrand Thorlak, in the beginning of the 17th century, and by the royal Historiographer Thormoder Torlæus, a native of Iceland, in his *Grænlandia Antiqua*, a work which I have found particularly useful. These authors fix the discovery of Greenland to the year 982. On the other hand, certain Greenland annals in Danish verse by a divine, Claudius Christophersen, or Lyscander, assign the year 770, for the true date. And this computation not only derives some countenance from the antiquities of Iceland, but is still more strongly corroborated by a Bull of Pope Gregory IV. issued in the year 835, which commits the conversion of the northern nations, and of the Icelanders and Greenlanders expressly, to Ansgarius, the first apostle of the north, who had been made archbishop of Hamburgh, by the emperor Lewis the Pious. If this Bull is authentic, which we see no reason to doubt, Greenland must have been discovered and inhabited by the Norwegians, at least as early as the year 830.

III. A still greater discrepancy exists in the descriptions of the country, not only between the Icelandic and

Danish chronicles, but amongst the Icelanders themselves, and Torfæus with all his assiduity has not been able to reconcile these jarring accounts. In his map he generally follows the descriptions of *Ivar Beer*, who, in the fourteenth century, was master of the household and Justiciary to the bishop of Greenland. According to his relation, Greenland was cultivated both on the east and west coasts. The former, or *Oster Bygd*, now called Old or Lost Greenland, is divided into two parts by Herjolf's Ness, a promontory in lat. 63°. "Under this promontory," writes Theodore Thorlak, bishop of Iceland in the 17th century, "lies the *Skaga-fiorde*, but a long sand-bank, extending across the mouth of this bay, bars access to large vessels, except at high water. Shoals of whales and other fish likewise enter with the tide; but no one dares fish without the leave of the bishop, to whom the bay belongs. Further to the east is the bay *Ollum lengri*, or the long inlet, the end of which has never yet been found. A vast number of small islands, called Holms, are scattered in the bay, with level plains overgrown with long grass."

This long inlet may probably meet the Icefiord in Disko Bay on the opposite coast, which the Greenlanders report to have been an open passage in former times; Torfæus places it in lat. 66°. All the land north of this bay he calls *Obygdr*, or desert places, where only one bay has been observed, which has received the name of *Funkabudr*, from Funka, a servant of Olaus, king of Norway, who was shipwrecked and buried there. Two large icebergs are noted on the main land; the one called *Blaaserken* or Blue-shirt, and the other *Huitserken* or White-shirt, from the different colours of the ice. Half-way between *Snæfels Ness*, the western cape of Iceland, and Herjolf's Ness, which are about ninety leagues distant, the mariner may descry at once both the Blaaserk in Greenland, and the Snæfels Iökel, or ice-mountain, in Iceland.

Between Herjolf's Ness and Staatenhuk, there were a greater number of inhabited bays. Those most worthy of note are the following:—*Ketil's Inlet*, where there

are said to have been two parishes and a cloister of monks, dedicated to St. Olaus and St. Augustine. Further south, *Raven Inlet*, where there stood a nunnery sacred to St. Olaus. "In *Einar's Bay*, which divides itself into several branches," continues the Theodore above quoted, "the small promontory of *Klining* appears to the left of the entrance, and a large wood to the right, which affords pasturage to the great and small cattle of the cathedral church at the end of the bay, near the village of Gardar. The large island of *Rinsey* lies at the mouth of the inlet. Herds of rein-deer browse upon it, and the best weichstein is found here, of which the Greenlanders make pitchers and vessels of the capacity of ten or twelve barrels, (*vasa decem vel duodecim tonnarum capacia*,) firm enough to endure the fire. Farther to the west is *Long Island*, where there are eight farms belonging to the bishop's see: the tenths, however, are claimed by the church of Hvalfseyre. Next comes *Eric's Bay*, ennobled by the beautiful manor of Brattahlid, the seat of the chief justiciary. On the *Wester-Bygd* is the great church of Ströms-Ness, for a long time the cathedral church and the residence of the bishop."

Thus far Thorlak in Torfæus. Nineteen peopled friths are enumerated on the east side. One hundred and ninety villages, or rather farms, (*villæ, prædia*, as Torfæus calls them,) are reported to have crowned their shores. These were distributed into twelve parishes, and supported an episcopal see with two convents. Torfæus in his chart bounds the limit of cultivation by the Strait of Frobisher, and considers the country south of this on both coasts as uninhabited. But we now know that on the west side the greatest number of the most perfect ruins are found between Frobisher's Strait and Cape Farewell, so that the settlements on the east side probably extended beyond that boundary. We are told, that a six-oared boat might sail for six days from the east to the west Bygd, without meeting with any human being; and this is exactly the time which the Greenlanders require to row in a light

woman's boat from the east coast to Onartok on the west coast.

On the west side, nine inhabited bays are mentioned, once occupied by 90, or according to others 110, hamlets or farms, which constituted four parishes. These habitations, as far as can be judged from their ruins, extended to about lat. 65°. All the habitable spots of land therefore, from lat. 65°, on the east coast to the same height on the west coast, were occupied by the Norwegians. The *Skrælings* were their northern neighbours on the west side; but on the east coast, the ice precluded any settled residence nearer to the pole.

IV. The temperature of the air and the face of the country on the eastern coast, may be inferred from the description already given of the west. Yet since common report has represented Lost Greenland in such a flattering light, a few extracts from Torfæus may be introduced to attest the sober truth.

Following the authority of the *Speculum Regale*, an Icelandic work of great antiquity, he says: "The air is more calm and settled in Greenland, and the cold less intense than in Iceland and Norway. An excessive frost, indeed, sometimes sets in, and the tempests rage more furiously than in any other part of the world; but they are of rare occurrence and short duration, and are never so violent as to kill the cattle." The author of this old book, who is said to have lived in the 12th century, likewise describes the northern lights which he calls *Nordrlios* as a phænomenon already known, but observed in no part of the world besides Greenland. Peyrere, formerly secretary to a French ambassador at the northern courts, wrote his *Relation* in the year 1646, wherein he speaks of this appearance as a prodigy which he should not dare mention, were it not attested by the Icelandic Chronicle. He likewise relates from the Danish records, that in the year 1308, a terrible storm of thunder and lightning burnt down a church in Greenland, and was attended by a dreadful hurricane which tore off the summits of the rocks, so that the particles of dust from the broken fragments

flew about in the air like rain. This tempest was followed by a winter more severe than any before experienced, and the ice it left behind remained for a whole year unmelted.

Various and even contradictory accounts have been given of the fruitfulness of the country. The Icelandic annals sometimes describe it as producing the best wheat, and then again, as rendered absolutely sterile by the excessive cold. We read of woods, where the colonists hunted white bears, though that animal seeks its nourishment in the sea, and of oak trees bearing acorns as large as apples, and of a taste equally agreeable with that of chesnuts. The most probable account, and that which best accords with the nature of the western part of the country, seems to be given by the Danish Chronicle, which tells us that Eric Raude lived only upon fish, but that his successors by degrees cultivated meadows in the valleys for pasturage. The testimony of Torfæus is to the same effect* : "People of property have made several attempts to grow corn, but the quantity produced has been very inconsiderable, the seed being destroyed by the severe frosts. The common people have never seen corn, nor do they know what bread is. In other respects the land is described as very fertile, abounding in rich pastures, and producing very large fat oxen, cows, sheep, and goats, which supply large dairies with butter and cheese."

When Greenland, therefore, is ranked among the fiefs that supplied the royal table, whither none but the king's ships had leave to sail, to bring away the luxuriant produce of the country, it is to be understood as relating only to the excellent cattle, which are generally fattest and best flavoured in mountainous countries.

Besides the animals common to the west coast, Icelandic writers speak of wolves, lynxes, beavers, sables, and martens ; as also of white eagles, and falcons. Torfæus likewise describes, from the *Speculum Regale*,

* Ch. XV. *De Grœnlandorum Victu.*

six kinds of seals, besides the rostungar or *walrus*, and twenty-three species of the whale, most of which agree with those above described.

V. The history of the Norwegians in Greenland is little else but a rambling, incoherent account of feuds and murders, with several well-devised romances interspersed, which Torfæus confutes as he relates them. It appears from his brief annals, which contain little more than the succession of bishops in Greenland, that Leif, the son of Eric Raude, went over in the year 999 to Norway, where he laid the state of the new colony before the reigning king, Olaus Tryggesson, and spent the winter at his court. This king, who had been recently converted to Christianity, and was very zealous to spread his new religion, persuaded Leif to be baptized, and to take back with him a priest to Greenland. On his return he picked up several shipwrecked sailors who were swimming on the fragments of their vessels, and brought them with him to land. His father was much displeased with him for this act of charity, and for bringing with him a Norwegian priest, dreading lest foreigners might find the way to his new settlement, and dispossess him. But he was calmed by the remonstrances of his son, who represented that in saving the unfortunate he had only fulfilled one of the common duties of humanity, which nature requires of men, and which Christianity enforces still more strongly, and rewards more gloriously: he even consented to listen to the priest, and the result was, that he embraced the Christian religion, and the rest of the colony followed his example.

About the same time the Icelanders deserted their Scandinavian creed, and renounced their adoration of Thor, Odin, Thyr, and Freya, for the worship of the true God. Greenland was continually receiving new colonists from the mother countries, part of whom were already Christians. Amongst these a wonderful story is told of one Thorgils, a new but zealous convert, who went to Greenland in spite of his former gods, and

underwent a long train of persecutions from the Arch-Fiend, together with many disastrous accidents by sea and land, after which, like Job and Tobias, he attained to great honour and happiness.

When, in process of time, the Christian population had become extremely numerous, and many churches were erected, Sok, the grandson of Leif, summoned the people to assemble at Brattahlid, in the year 1122, and represented to them that the honour of the people, and the preservation of religion, called upon them to have a bishop of their own, like other nations, and to allot certain funds for his support. This proposal was unanimously adopted, and Sok's son, Einar, carrying with him a present of walrus teeth and skins, was delegated to king Sigurd, with a petition to grant them a bishop. The king made choice of Arnold, a learned priest, for this office. Arnold pleaded his ignorance, and the roughness of the people, who would not be governed by bare admonitions and reproofs. But when Einar bound himself by an oath to protect the property and rights of the church with all his might, Arnold accepted the call, and was consecrated bishop of Greenland, by Archbishop Ascher, at Lund in Schonen. On his voyage, he was driven by a storm to the coast of Iceland, where he passed the winter in the house of Sæmund Frode, the old Iceland writer. It is recorded, as a monument of his humility, that he mended a poor woman's broken woolcomb, during his stay in the country. The year following he arrived in Greenland, and fixed his residence at Gardar.

Many Norwegians of rank followed in the train of the bishop. One of them of the name of Arnbiörn, ran aground in a storm with two ships on the desert coast to the north. Nothing being heard of his fate, it was believed that he had been swallowed up by the sea, till a Greenland fisherman called Sigurd, penetrating into that part of the country, discovered the wreck of one of the ships, and the other still fit for service and freighted with goods. On the adjacent shore, he found a house full of corpses

which he buried, and repairing the ship, brought it with its cargo to the bishop, who suffered him to retain the goods but appropriated the ship itself to the church.

Some time afterwards, Ausur, the nephew of the unfortunate Arnbiörn came to Greenland, and demanded his uncle's effects. Einar, who had promised to defend the claims of the church, refused his demand in an assembly of the people. The exasperated Ausur secretly destroyed the disputed ship, and repairing to the western coast met with two merchant vessels, whose crews he prevailed upon to lend him their assistance, and revenge still further the injury offered in his person to all Norwegian subjects. On his return to Gardar, Einar piqued by a reproof from the bishop, for suffering the property of the church to be damaged contrary to his oath, treacherously slew him with an axe in the churchyard, as they were returning together from divine service. His comrades immediately rose to revenge his death. Old Sok vainly attempted to compromise the matter in a general assembly, by the offer of a trifling pecuniary compensation for the blood of their leader, and they murdered his son Einar on the spot. A confused affray instantly arose, in which several lives were lost on both sides. Sok proposed to attack the three ships, but was persuaded by a discreet old farmer to lay aside his purpose, and enter into a treaty with the murderers of his son. Ausur's party having lost one man more than their adversaries, Sok paid a sum of money to make up the difference, on condition that the intruders should immediately weigh anchor and leave the country to return no more. The story is told at length by Torfæus, but this brief abstract will be sufficient to illustrate the manners and government of the old Norwegians in Greenland.

The Danish chronicle tells us that the Greenlanders became tributary to the kings of Norway, An. 1023, which was soon after they had embraced the christian religion; and that in the year 1256, during the reign of Magnus, they attempted to throw off the yoke, but Eric Glipping, King of Denmark, having fitted out a consi-

derable fleet for his assistance, they were obliged to make their peace with their sovereign, An. 1267. Torfæus passes this over in silence, and maintains that in the last mentioned year, the Greenland colonists together with the Icelanders, voluntarily submitted to the Norwegian sceptre, promising to pay a moderate tribute, and to punish every murder, whether of foreigners or natives, which should occur within their territories, even though it should be committed under the pole. From that time they were governed by a Norwegian viceroy, according to the laws of Iceland, and after an archbishopric was erected at Drontheim in Norway, the Greenland bishops, became suffragans to that see.

According to Torfæus, the bishops succeeded each other, in the following series :

1. Eric, who lived before the year 1120. He was never regularly ordained a bishop and had no episcopal seat, but principally travelled round the country to edify the churches, and at length went over to Wine-land to convert the heathen there.

2. Arnold, 1122; he was afterwards the first bishop of Hammer in Norway.

3. Jonas I. 1150.

4. Jonas II. 1188.

5. Helgo, 1212.

6. Nicholas, 1234.

7. Olaus, 1246. Under this bishop, three Greenland deputies, Odd, Paul, and Leif, were sent to the court of Norway, either to make peace, or to offer their allegiance to the crown. This prelate likewise assisted in the installation of Haco, archbishop of Drontheim.

8. Thorder, or Theodore, 1288.

9. Arno, 1314.

10. Jonas Calvus, 1343.

Thus far the list of Torfæus.

Baron Holberg in his history of Denmark, adds the following, collected from the Danish chancellor and historian Hviteld.

11. Alpho, in whose time the Skroellings or savages, were first seen in Greenland.

12. Berthold.

13. Gregory.

14. Andrew.

15. John.

16. Henry. This prelate is said to have been present in 1386, at the assembly of the nobles convoked by King Olaus at Nyburg in Fünen, where he and other bishops procured various immunities for the churches and convents. About this time the navigation to Greenland ceased, and no intelligence being received from thence, Askill, archbishop of Drontheim, in the year 1408, consecrated,

17. Andrew, bishop of Greenland, and sent him to supply the place of Henry in case he should be dead, but it was never heard, whether he arrived at his diocese.

A long time elapsed, and Greenland was no more remembered, except to give a title to some bishop. We find a document of the date of 1533, in which the suffragan bishop of Roschild subscribes himself bishop of Greenland.*

VI. There is nothing to warrant the supposition that the Greenland-Norwegians possessed any military force either by sea or land. The Greenland trade is described as very considerable, and it may easily be credited, that many excellent cattle, and large quantities of butter, cheese, fish, and pelts were exported. It appears that this traffic was carried on by foreign ships, and that they themselves neglected navigation. The original settlers must, however, have been well skilled in this art. They not only sailed in their own vessels from Iceland and Norway to Greenland, but the first discovery and navigation of North America is ascribed to them. This piece of history is too singular, and too little known to be passed over in silence. It is related at length by Mallet,† and Pontoppidan,‡ from Arngrim Jonas, and

* See Note XV.

† *Introduction a l'Histoire de Dannemarc*, pp. 174, 190.

‡ *Nat. Hist. of Norway*, pp. 423, 433.

Torfæus, and corroborated by the testimony of Adam Bremensis, who wrote in the middle of the eleventh century, consequently about the time of this discovery.

Herjolf, an Icelfander, was in the habit of making a trading voyage every year, along with his son Biörn into different countries. During their annual expedition in 1001, they were separated from each other by a storm. Biörn on his arrival in Norway, learning that his father had sailed for Greenland, which was then little known, followed him thither; but a storm arising drove him to the south-west, where he discovered a flat, woody country, and on leaving this coast, came in sight of an island. He made no stay at these places, but as soon as the storm had abated, steered his course without delay to Greenland. When this adventure became known, Leif, the son of Eric the Red, emulous of the fame which his father had acquired by the discovery and colonizing of new lands, fitted out a ship with thirty-five men, and set sail in company with Biörn. The first land which they discovered was stony and barren. They gave it the name of *Helleland*, or flat land. They next came to a low coast, covered with white sand, and enlivened by a few trees. This they called *Markland*, or level land. Two days afterwards they came in sight of another coast with an island to the north. Sailing with the tide up a river, whose banks were covered with bushes bearing sweet berries, they arrived at a lake which appeared to be its source. The air was mild, the soil fruitful, and the water was stocked with a variety of fishes, particularly large salmon. They spent the winter there, and found that on the shortest day, the sun rose at eight, a circumstance which fixes the place of their visit to the 49th deg. or the latitude of Newfoundland or the river St. Lawrence in Canada.

Having built some huts for a temporary residence, they missed a German sailor named Tyrker, whom they found, after a long search in the woods, dancing about with every expression of unusual glee. On enquiring into the cause of his mirth, he answered, that he had eaten grapes such as wine was made from in his own country.

When Leif saw and tasted these grapes himself, he called his new country *Vinland*, or Wineland.*

The adventurers returned in the spring to Greenland. Leif's brother, Thorwald, was eager to follow up these discoveries; and sailing thither with Leif's crew the same year, he examined the country to the westward, and in the following summer pursued his researches eastward. The coast, which was thickly covered with wood, and lined with numerous islands, exhibited no vestiges of man or beast. The third summer they explored the islands, but as their vessel unfortunately bulged against a headland, they were obliged to spend the greater part of the season in repairing her. The old keel being useless, they erected it as a monument on the top of the cape, to which they gave the name of *Kiælarnes*.

Having refitted the ship, they again reconnoitred the east side of the country, where they fell in with three small boats covered with skins, with three men in each. They seized them all, except one man who escaped, and killed them in mere wantonness. Shortly after, they were attacked by a multitude of the same savages in their boats, but they were so well screened from the shower of arrows by the boards which guarded the ship's sides, and defended themselves with such vigour, that after an hour's skirmish, they compelled their assailants to seek safety in flight.

They bestowed upon these Indians the contemptuous appellation of *Skrælings*, or dwarfs: Arngrim, following the authority of Myritius, calls them *Pygmæi bicubitales*, and tells us that these poor wretches were likewise found upon the western coast of Greenland, but so feeble and despicable, that there was nothing to fear from them were they ever so numerous. Thorwald alone of all the crew paid the forfeit of his barbarity with his life, having received a wound from an arrow in the skirmish, of which he soon after died. He ordered

* It is known that well-flavoured wild grapes are found in the woods of Canada, but they do not yield any good wine.

a cross to be erected at the head and foot of his grave; and hence the scene of this event derived the name of *Krossa-Ness*.* His people spent the winter in Wineland, and returned home in the ensuing spring.

Thorstein, the third son of Eric the Red, set out for Wineland the same year, accompanied by his wife Gudrid, his children, and domestics, twenty-five persons in all, chiefly with a view to bring away the body of his brother. He was driven by a storm to West Greenland, on a part of the coast remote from the Norwegian settlements, and encamping there was carried off by an epidemical sickness, together with some of his followers. His wife carried his corpse home the next year.

From this period the project of establishing a colony in Wineland was more seriously meditated. Thorfin, an Iceland chief, by the marriage of Gudrid inherited Thorstein's right to Wineland, and transported thither a colony of sixty men, and five women, taking with him various kinds of cattle, and instruments to till the ground. The Skroelings presently resorted to the new settlement, offering their fells in sale. They appeared desirous of some weapons in exchange, but Thorfin had laid a strict injunction on his people not to part with them. One of the savages, however, contrived to steal a hatchet, and was stupid enough to try its edge on his companion; the consequence of the blow was instant death; upon which a third took up the hatchet, eyed it attentively for a while, and then threw it into the sea.

Three years afterwards Thorfin returned to Greenland, and the valuable merchandize which he brought with him, inflamed many with a desire of seeking their fortunes in Wineland. He himself settled in Iceland, where he built himself a princely house. After his death Gudrid made a journey to Rome, and at length

* From this it appears that Thorwald was a Christian like his brother Leif. The rest of the Greenlanders, Icelanders, and especially Norwegians, who from time to time repaired to Wineland, were probably heathens who preferred living in a strange land to embracing the religion of Christ, which was then violently propagated in Norway by Olaus Tryggesson.

ended her days in a convent in Iceland, built by her son Snorro, who was born in Wineland.

Meanwhile two Icelanders, Helgo and Finbog, fitted out each a ship with thirty men for Wineland, and took with them a daughter of Eric the Red, named Freidis. This woman instigated an insurrection in the new colony, in which thirty persons perished, amongst whom were Helgo and Finbog. After causing this bloodshed she returned to Greenland, where she lived detested by all, and died in extreme misery. The remaining colonists probably fled, and dispersed themselves over the country, for fear of punishment. We have at least from that time no accounts of this colony, except that one hundred years after the discovery of the country, Eric, a Greenland bishop, is said to have gone thither to convert his forlorn countrymen. From these outcasts are probably descended the present Indians in the neighbourhood of Newfoundland, who are so strikingly distinguished by their person and mode of life from other Americans.

VII. No satisfactory proofs can be produced that Greenland was inhabited before the arrival of its Norwegian discoverers. We are indeed informed by the metrical Danish chronicle so frequently quoted, that certain Armenians were driven to this country by a storm, who from hence peopled Norway and America; and we are further told that many tribes were even then found in Greenland, each acknowledging the authority of its own particular chief. But the writer of these annals so frequently sacrifices the austerity of history to his character of poet, that his authority can have but little weight. The most ancient Icelandic writers, of whom Sæmund Frode, Arius Polyhistor, Snorro Sturlesen, and others, wrote as early as the 12th century, relate that though pieces of broken oars were sometimes found on the strand, no human beings were ever seen either on the east or west coasts.

The first Skrælings seen by Europeans, were those whom Thorwald met with in Wineland, and murdered some of them. In the 14th century they all at once

made their appearance in West Greenland, where they killed eighteen Norwegians, and carried away two boys prisoners. Ivar Beer the Greenland Justiciary, was sent with some ships by the bishop to expel these savages from the coast; but on landing he found that all the invaders had fled, and left behind them a large drove of sheep and oxen. Of these, he killed as many as he could stow in his ships, and returned without attempting any thing further. Torfæus refers this occurrence to the year 1349. Since that period our annals are silent as to the Skrœlings, and all accounts of the state of Greenland draw to a close soon after.

Peyrere cites the opinion of the learned Wormius that the Skrœlings first showed themselves on the north bank of Kindel's Inlet, the northernmost bay which the Norwegians occupied on the west side. Some hot-headed Norwegians then ventured across, and according to custom insulted the contemptible Skrœlings,* but their temerity cost them their lives. He farther supposes that these savages as soon as they saw Ivar Beer's squadron, concealed themselves in the cavities of the hills, which was the reason that no people were found along with the cattle.

It appears therefore most probable, that the present race of savages first came to Greenland in the 14th century, not from Europe, but from North America. If they are of European origin, they must either be supposed to have travelled by way of Nova Zembla and Spitsbergen, in some such manner as the famous Hallur Geit,† who, if we may credit the story, performed a journey from Greenland to Norway on foot, attended only by a goat, whose milk supplied him with nourishment, and from which he received the surname of *Geit*;* but the discoveries in the Icy sea, which prove the insular situation of these countries, are fatal to this hypothesis. Or they must have crossed the hyberbo-

* This conjecture harmonizes with the tradition of the Greenlanders respecting the origin of the Kablunæt, and their wars with the Innuit.

† *Verelius apud Torfæum*, p. 25.

rean ocean, and worked their way through fields of ice, in their frail barks. Or lastly, we must have recourse to the no less improbable supposition, that like Helgo, a heroine celebrated by Arngrim, they were transported from Norway to Greenland on a huge ice-flake.

As far as our knowledge of the northern nations extends, the Calmucks,* Jakutes, Tungusians, and Kamtschadales, who occupy the north easterly regions of Great Tartary between Mongolia and the Arctic ocean, appear to bear a greater affinity to our Greenlanders than the Laplanders, Samoiedes, and Ostiacks, or any of the tribes bordering upon the north and north-west of the same sea. Our Greenlanders, it should seem, having settled in Tartary after the grand dispersion of the nations, were gradually impelled northward by the tide of emigration, till they reached the extreme corner of Kamtschatka, and finding themselves disturbed even in these remote seats, they crossed the Strait to the neighbouring continent of America. It does not necessarily follow from hence, that America was originally peopled by them; there are various ways in which that vast hemisphere might have been stocked with inhabitants, at a period greatly prior to the settlement of these fugitives. The chief part of the American tribes differ too widely from the Greenlanders to countenance the notion of a kindred origin. All that I contend for is that the

* More properly written *Kallmak*, as they call themselves by a name compounded of *Kall*, to settle, and *Umak*, a tribe. Now the Greenlanders call their original ancestor *Kallak*, and *Umiak* is the name for a large boat, which carries a whole family at once. Strahlenberg in his "*Description of the north and east parts of Asia*," says in several places, on the credit of Abulgasi Chan, that Og or Ogus Chan, who reigned in Tartary long before the birth of Christ, made an inroad into the southern provinces of Asia, and as some of his tribes declined following him, being terrified by a deep snow, they were afterwards called *Kall-atzi* and *Karlik* in derision. Now this *Karlik*, in the plural *Karalit*, is the name which the Greenlanders give themselves. I have likewise observed so great a similarity between them and the Calmucks, both in their stature and manners, and in several family surnames which the Greenlanders have preserved without knowing their meaning, that I apprehend they bear a nearer relationship to them, than to any other Asiatic nations.

northernmost tract of the new world, was thus peopled. Other writers, as well as myself, have remarked a great similarity between the natives of North America and Siberia, in food, dress, manners, and even in religion, and have inferred from hence the Asiatic descent of the former. The Russian Captains Behring, Spangenberg, and Tschirikow, with the last of whom Professor de Lisle sailed, during their voyages of discovery undertaken between the years 1725 and 1740, found the same dress, leather boats, and mode of life prevailing among the inhabitants of the Aleutian isles, as those of the Greenlanders.*

Even before the discovery of Behring's Strait, the proximity of the two continents had been presumed by geographers, as the only method of explaining the existence of wild animals in the new world. The same consideration led the old Icelanders to believe that Greenland was contiguous to Lapland. *Charlevoix* tells us in his dissertation on the origin of the Americans, that the Jesuit Grellon in his Chinese mission, met with a Huron woman in Tartary, who had been formerly baptized by him, during his labours in Canada. She had been taken captive in war, and transferred through the hands of several masters, till she came to Tartary. Another Jesuit is said to have found in China, a Spanish woman from Florida, who having been carried off by the Indians, travelled through some very cold countries, and arrived at length in Tartary, where she married a Tartar soldier.†

* This subject may be seen more fully treated in Professor's Muller's *Collection of Russian Transactions*, vol. iii. p. 214. The natives of the American coasts, came a-board in small canoes, shaped like the Greenland kajaks. It is true, they did not understand the Tschuktschi whom the Russians had brought with them from Kamtschatka as interpreters, but on account of the size and shape of the strangers, they evidently considered them as of the same race with themselves. These Tschuktschi have no canoes; but their large boats which they call Baidars, carrying from 30 to 40 men, are constructed of ribs of wood or whalebone, and covered with seal-skins. See *Strahlenberg's Description*, p. 457.

† *Journal d'un Voyage*, &c. p. 45.

CHAPTER II.

ACCOUNT OF THE MISSION AT GODHAAB.

I. *Mr. Hans Egede, a Norwegian Clergyman, makes proposals for beginning a colony and mission in Greenland.* — II. *His troubles, resignation, and journey to Bergen.* — III. *His audience with the king, and his appointment as Missionary.* — IV. *His voyage to Greenland, and planting of the colony at Godhaab.* — V. *Conduct of the natives towards the Danes.* — VI. *State of the trade. The colonists desire to return, but at length receive support from Denmark.* — VII. *Stay of the missionary among the natives. He begins to instruct them.* — VIII. *His attempts to find a more suitable place for the colony. Ruins of Norwegian houses.* — IX. *Arrival of Mr. Albert Top; vain endeavour to discover the East side.* — X. *Perilous, but fruitless voyage of discovery to the North Settlement of the Colony at Nepisene.* — XI. *Measures taken to instruct the Greenlanders; their dissimulation, &c.* — XII. *Two Greenland boys are sent to Copenhagen, and two others baptized. Greenland grammar.* — XIII. *The colony at Nepisene is forsaken and burnt. Treacherous design of the Greenlanders.* — XIV. *Want in the colony previous to the arrival of the ship.* — XV. *The Greenland trade is given up by the company at Bergen, and carried on by the king; Mr. Albert Top returns to Denmark.* — XVI. *Increasing docility of the Greenlanders; their want of sincerity.* — XVII. *Soldiers and others arrive in Greenland for the establishment of forts and colonies. The mutiny and mortality amongst them.* — XVIII. *Unsuccessful attempts to discover the East-side. Re-establishment of the colony at Nepisene.* — XIX. *Many Greenlanders withdraw from fear of the strangers. Mr. Egede resolves to baptize the children of the heathen.* — XX. *Scarcity of provisions, and attempts to cultivate the land.* — XXI. *All the colonists are recalled except Mr. Egede and his family. The colony at Nepisene is burnt down a second time.* — XXII. *The baptism of children is discontinued. Retreat of the Greenlanders.* — XXIII. *The trade improves. The discovery of the East side is again attempted in vain.* — XXIV. *Mr. Egede receives assurances of support. Arrival of the three first missionaries from Hernhuth.*

I. FROM the preceding narrative, we have seen that the Danes were very assiduous, during seven reigns, to search out and repossess this lost land of their ancestors. However, the attainment of a firm footing in

Greenland was reserved for the reign of Frederic the IVth., a prince distinguished for skill and resolution in all his undertakings. The person whom God had selected, and undoubtedly animated in a very particular manner for this purpose, was Mr. Hans Egede, a clergyman in priests' orders, belonging to the congregation at Vogen in the north part of Norway. The occasion of his devoting himself to the cause, the time, the trouble, and the means which this indefatigable man took to accomplish his aim, are so extraordinary and remarkable, that we presume it will not be disagreeable to those of our readers, who cannot refer to his own account,* to have a more circumstantial narrative of the transaction.

When this pious man had been rather more than a year in office, he recollected having read that christian inhabitants had formerly lived in Greenland, of whom all knowledge was lost. Mere curiosity, as he supposed, prompted him to seek for information concerning its present state, from a friend in Bergen, who had made several voyages in the whale-fishery. The answer of his correspondent awakened in him a cordial sympathy for the poor abandoned Norwegians, who, probably for want of teachers, had sunk into paganism. It appeared to him to be the duty of every philanthropic Norwegian, to search out his forlorn countrymen, and publish to them the glad tidings of the gospel. His thoughts were continually at work in devising measures to execute this laudable design; and at last the desire grew imperceptibly upon him, to engage in the work himself. But here innumerable difficulties arose to damp his ardour. It appeared neither allowable nor practicable to forsake his charge, especially since a wife, children, and several near relations, depended upon him for sustenance. Yet when he endeavoured to shake all thoughts of Greenland out of his mind, he grew so uneasy, that he knew not wheretoturnfor rest, being on the one hand urged on by an inward impulse to proceed in the work, and on the other, intimidated by the difficulty and danger at-

* Relation von der Grönlandischen Missions Anfang und Fortsetzung.

tending it, added to an extreme diffidence and the fear of being charged with presumption.

He at last determined to make an humble proposal for the conversion of the Greenlanders, by some other qualified person, more suitably circumstanced than himself, grounding it on the scripture promise of the conversion of the heathen world, the special command of Christ, the example of the primitive church, and the pious wishes of many learned friends.

Still his timidity reminded him that proposals for a work of such importance would be little regarded from so insignificant a person; and that his plan could scarcely be executed during a war with Sweden, and the scarcity of money occasioned by it. At last, however, he ventured to forward his memorial in the year 1710, with a petitionary letter to Randulph, bishop of Bergen, the principal emporium of the Greenland trade; and another to Bishop Krog of Drontheim, to whose diocese he belonged, entreating them to give the most efficacious support at court to his plans for the conversion of the Greenlanders. Both bishops answered him in the next year, praised his humane intention, and promised to do their utmost in its favor; enumerating on the one hand the difficulties which attended it, and on the other the advantages which might accrue from it to their country in particular.

II. Hitherto his plans had lain in embryo within his own breast; but this epistolary correspondence quickly gave them notoriety, and his friends set up a vehement opposition against them, instigating his wife and family to endeavour to divert him, by every means in their power, from such a preposterous enterprize. Their tears and remonstrances effected so much, that he really tried to banish all further thoughts concerning it from his mind, considering that he had done his best, and could not accomplish impossibilities. But the words of his heavenly Master: "Whosoever loveth father or mother more than me, is not worthy of me," renewed the conflict in his mind, so that he had no rest day or night, and was incapable of receiving comfort. Meanwhile, as if by a

peculiar dispensation of Providence, a series of troubles and persecutions disgusted his wife with her present situation. Now, thought Mr. Egede, is the time to press the matter. He admonished her not to regard these dispensations superficially, but as the means of animating her to a more resolute self-denial for Christ's sake. This exhortation produced a due effect; she laid the matter before God in prayer, and received the conviction that she should not oppose, but co-operate with her husband in his seemingly strange undertaking. Mr. Egede's joy was now complete; believing that he had vanquished every obstacle, he immediately drew up a memorial addressed to the worthy college of missions, and intreated the bishops of Bergen and Drontheim to promote his request with the utmost assiduity. They, however, thought proper to recommend patience till the times were more peaceful and favourable.

In this manner his project was not only postponed from year to year, but assailed with all kinds of reproach. In the year 1715, he thought it necessary to draw up a vindication of his conduct, entitled; "A scriptural and rational solution and explanation of the difficulties and objections raised against the design of converting the heathen Greenlanders."* But still the world strove to divert him from his purpose, not only by urging the miseries attendant upon a residence in that frigid, inhospitable climate, the dangers of the voyage, the madness of relinquishing a certain for an uncertain livelihood, the cruelty of endangering the lives of his wife and children; but what was worse, they reproached him with sinister views, with endeavouring to hide under the cloak of religious motives, the desire to aggrandize his reputation, and did not even blush to assert, though in manifest contradiction of their own words, that he aimed at temporal emolument, being discontented with his income.

* Schriftmässige und vernunftige Resolution und Erklärung über die Objectionen und Verhinderungen, der Versatz, die Heidnische Groenlander zu bekehren, betreffend.

Mr. Egede tired out with delays, and having reason to believe that his memorial was not properly supported, determined at last to go to the fountain-head, and prosecute the affair in person. Accordingly, he acquainted his bishop, by letter, with his intention of resigning his office, provided that he received an annual pension from his successor, till he was settled in Greenland or in some other situation. But as no one would accept his place upon these terms, he resigned his office unconditionally, in the year 1718, with the previous consent of the bishop. When he came to take leave of a congregation which he loved, of many dear friends and near relations, he was almost overpowered, and strange as it may appear, his wife instead of relaxing in the trying scene, now animated her husband to unyielding perseverance.

Meanwhile, a report was spread, that a ship from Bergen had been wrecked on the ice near the coast of Greenland, and that the crew who had escaped to the shore in a boat, had been butchered and devoured by the savages. Neither was this alarming news altogether groundless; yet it could not deter him nor the steadfast heroine his wife, from prosecuting their journey with their four small children to Bergen, preparatory to their sailing for a country which was the scene of such dreadful disasters.

III. At Bergen, he was an object of general curiosity. Most men regarded him as a fanatic, who had deserted his proper calling, confiding in dreams and revelations, to wander up and down the world like a knight-errant. Some few sensible people listened to his proposals for renewing the commerce with Greenland. But as the Greenland trade from Bergen had been ruined by the intrusion of so many other nations, no one was inclined to renew it; at least, as long as the war with Sweden continued. Fortunately, just then the sudden death of Charles the XIIth, gave hopes of the speedy restoration of peace. Mr. Egede embraced the favourable crisis, repaired to Copenhagen, presented his memorial to the college of missions, and received

the joyful answer, that the king would consider of some means to accomplish this sacred work. His Majesty even honoured him with a private interview and an attentive hearing of his proposals. He then returned with a cheerful mind to Bergen.

Nov. 17th, 1719, a royal mandate was transmitted to the magistrates at Bergen, requiring them to collect the opinions of all who had been in Davis's Strait, concerning the Greenland trade, and the establishment of a colony there, with a statement of the privileges which might be desired by the adventurers. But alas, no one had any inclination for such a project. They all concurred in describing the voyage as so perilous, and the country so disagreeable, that Mr. Egede and his schemes became the common butt of mockery and scandal. But what he found could not be effected by the sovereign's mandate to the people at large, he endeavoured to bring about privately and gradually by his own exertions among individual merchants. Some of them were at last prevailed upon to furnish a small capital, and one of the principal merchants in Hamburgh offered to aid the association with a considerable sum. But as the latter soon repented of his kindness, and the requested privileges were not approved of by the king, no one would hear a word about Greenland any more, and the worthy man saw his unwearied assiduity rewarded by derision and contempt.

Thus another year passed away in fruitless labour. Meanwhile, Mr. Egede's courage seemed only heightened by difficulties and opposition. He continued to importune the throne with his humble petitions, repeated his representations to the college of missions, and his exhortations to the merchants in favour of his undertaking. At last some rational men, deeply affected by his indefatigable zeal, consented to a conference, in which they suffered themselves to be prevailed upon by his remonstrances, tears, and entreaties that they would do something for the good of their country and the glory of God, to subscribe each of them about forty pounds, towards forming a capital. Mr. Egede, himself setting

an example by contributing sixty pounds. He immediately drew up an instrument, which he presented to the bishop and all the clergymen in the city, whose additional contributions increased the capital to about two thousand pounds. With this sum, though still inadequate to the occasion, a ship was bought, called the *Hope*, to carry him to Greenland, and winter there. Besides, two other ships were freighted, one for the whale-fishery, and the other to bring back an account of the newly-established colony. In the spring of 1721, a joyful message arrived from the college of missions, stating that the king had graciously approved of the undertaking, and appointed Mr. Egede minister and missionary in the new colony, with the yearly salary of sixty pounds, besides a present of one hundred pounds for his immediate equipment. Thus this unwearied servant of God, after labouring for ten years with exemplary fortitude, opposed by numberless obstacles, at last obtained his object, namely, the toilsome and perilous post of a missionary among the heathen. Far from aiming at opulence or honours, he relinquished an excellent situation with no other intention but to offer up his life in the cause of his master.

IV. On May 2d, 1721, he went on board the *Hope* with his wife and four small children, and was presented to the crew, consisting of about forty persons, as the principal of the colony. On the 12th of May the ship sailed. On the 4th of June, they passed Staatenhuk, but had afterwards to encounter so many storms, and such vast quantities of ice, that there seemed no possibility of proceeding, and the captain began to think of returning home. On the 24th of June, they descried an opening, and ventured into it, but soon perceived that the ice extended without any farther break to the shore.

They therefore made an attempt to get out again to the open sea, but the wind blew so violently against them, that one of the ships was driven on the ice and sprung a leak, which the crew were forced to stop up with their clothes. Every thing seemed to hasten the destruction of the vessel by its being shattered against the

ice, and the captain admonished them to prepare for death. To add to their misfortunes, about midnight, a thick fog prevented them from seeing to any distance before them. Yet, to the astonishment of all, when the fog was dissipated shortly after midnight, the sea was so clear, that they could scarcely conceive how their situation could have been so dangerous. The storm which threatened their destruction, veiling its operations under the mist, had accomplished their deliverance. At last they made the shore, July 3d, at Baal's River, lat. 64°. They immediately built a house of stone and earth, lined with boards, on an island near *Kangek*, which they called after the ship, *Haabets-Oe*, i. e. *Hope Island*, August 3d, they entered it after a thanksgiving sermon on Psalm exvii. The ship designed for the whale-fishery had sailed from Bergen before them, but was upset near Staatenhuk, where there are frequent storms and a rapid current: however, she righted again without loss of lives, and was driven by a favorable wind, though without masts, to the coast of Norway.

V. The Greenlanders at first shewed a pacific disposition towards their new guests, and expressed great surprise that women and children came with them. But as soon as they perceived from the preparations for building, that the Europeans did not intend only a short trading visit, but a permanent settlement, they left the surrounding district out of fear, and would never receive any visits from the strangers. By degrees, however, they were encouraged by presents and kind treatment to entertain those who went to see them; yet, at first, they never admitted Europeans into their dwellings, but prepared a separate house for their reception, till, gradually emboldened by custom, they ventured to receive them into their houses, and even sometimes to return their visits.

Mr. Egede availed himself of every opportunity to learn their language, and as soon as he got to know the meaning of the word *Kina*; *what is this?* he enquired the name of every object he saw, and committed it to paper. Having once observed that a Greenlander

named Arok, had conceived a peculiar affection for one of his people, called Aaron, on account of the similarity of their names, he took occasion to leave this man (with his consent) secretly among the Greenlanders, that he might learn their language, and inquire into the circumstances of the country. They, indeed, called him back, and gave him to understand that he had left a man behind; but he eluded all farther importunity by feigning absolute inattention. For a few days, the natives brought word, that Aaron was well, but requested that some one might fetch him away, as his residence among them excited suspicion. They were however, prevailed upon to suffer him to spend the winter with them. Being irritated by their continual attempts at insult and robbery, he once endeavoured to reform them by blows, and was, in return, abused and severely beaten. They also took away his gun that he might do them no mischief with it, but afterwards endeavoured to soothe him by friendly treatment, requesting him not to inform the priest, that they might escape punishment. Mr. Egede pretended complete ignorance of the affair, and at his next visit left another of his company among them. They were in general very much afraid of the missionary, and many an Angekok exhausted his spells upon him and his people, in order to do them mischief, and oblige them to withdraw. Seeing, however, that their sorceries availed nothing, that they gave out the minister was himself a great, but beneficent Angekok, who harboured no evil intentions against them. This opinion was readily received by the more ingenuous among the natives, because they saw how he discoursed to his own people, and how they all treated him with the greatest respect.

Meanwhile, the attempts of this good man to instruct these poor people in divine things, were very much obstructed by the difficulty of conversing with them. He therefore got his eldest son to draw some pictures from the bible history, and hold them before them, which not only enabled them more readily to comprehend his meaning, but furnished him with an opportunity both to learn their language, and to acquaint them with the principles

of christian doctrine. It was observed, that the description of the resurrection, and of the miracles of Christ, particularly his healing the sick, and raising the dead, found the quickest entrance into their minds. As they regarded Mr. Egede as the ambassador of such a mighty and beneficent God, they desired him to cure the sick, according to the manner of their *angekoks*, by blowing upon them. Such tokens of their esteem and confidence were embraced as opportunities of instruction, and of leading them to regard God as the author and donor of every blessing. His doctrine, as far as it was understood, presently began to find acceptance. The number continually increased of such as were willing to hear of Him, who created heaven and earth, and accomplished such wondrous works; and when the missionary went out to reconnoitre the country, he was cheerfully entertained and waited upon, especially after the recovery of some sick persons, with whom he had prayed, after having admonished them to acknowledge and invoke the true God.

VI. The trade made but small progress in the beginning. The Greenlanders had little to part with, and they did not choose to give the remnants of their winter provision in barter to the Danes, having been accustomed for many years to dispose of them to the Dutch, who knew the commodities that would go off in Greenland, and could afford them better bargains. In the spring, several Dutch vessels passed Godhaab and the colonists saw, to their great mortification, that one of them which ran into the harbour, bought more in half an hour than they could procure during the whole winter.

Even their necessary sustenance began to fail. Owing to their exaggerated idea of the productiveness of the Greenland fishery, they had provided themselves with but little fish or salt provisions: and, if we take into consideration their slight acquaintance with the country, the shyness of the hares and reindeer, and the want of suitable fishing tackle, it is not surprising that they began to be pinched with want the first year, and that many were attacked by the scurvy. Loud murmurs, owing principally to their disappointment at the non-

arrival of the store-ship, arose against the minister for leading them to such an inhospitable desert ; and they all determined to forsake the country at the departure of the ship that wintered in Godhaab. These proceedings, as may be easily imagined, threw Mr. Egede into the greatest perplexity. His conscience would not suffer him to desert a post which had been obtained by the assiduous exertions of many years, and where he had an animating prospect of accomplishing the conversion of a heathen nation. Yet he could not remain alone with a wife and four small children, and see them perish before his eyes. All that he could obtain from his people was, to wait till June for the arrival of the ship, with a promise, that should it not come then, and their resolution remain fixed, they would leave him part of their provisions. He also prevailed upon six men to stay with him in the country upon these conditions ; but when these six saw that the stores left to him would scarcely suffice for half a year, they gave him to understand that in case of need they intended to take refuge in a Dutch ship and sail home. He was, therefore, constrained, though with a heavy heart, to make up his mind to return in the same ship that brought him to Greenland. But his wife withstood his intentions with such firmness as re-animated his expiring courage, and put his incredulity to the blush. She not only refused to pack any thing up, but reprimanded those who began to demolish their habitations, admonishing them not to put themselves to unnecessary trouble, as she had a clear conviction that a ship was sent out and would soon arrive. They laughed at the new prophetess ; but on the 27th of June they were put to shame, by the safe and most welcome arrival of the ship. Mr. Egede also received the encouraging accounts from the Bergen merchants, that they were determined to prosecute the trade, notwithstanding its unpromising aspect. A message from the worthy college of missions informed him, that it was the king's gracious pleasure to support the mission to the utmost of his power ; for which purpose he had ordered a lottery in favour of the Greenland

mission and commerce to be established ; but, as this did not succeed, a handsome sum had been collected by a moderate tax laid on every subject in Denmark and Norway, under the name of the Greenland assessment.*

VII. Encouraged by these joyful tidings, Mr. Egede resolved to spare no trouble for the conversion of the heathen, and the speedy discovery and cultivation of the country. For this purpose he and his two little sons took up their abode for a time among the Greenlanders in the winter of 1722, though they were exceedingly incommoded by the stench and vermin. His aim in so doing was to gain some knowledge of the country, and also to initiate his sons into the language, by their intercourse with Greenland children.

Two orphan boys were induced by presents to live with him constantly. A family of six persons also begged permission to reside with him during the winter. It was very apparent that these people only came for a livelihood, and he had not much room for them : besides he had already more visits from the Greenlanders than he liked, as their motives in coming to his house were evidently curiosity and covetousness. However, upon second thoughts he resolved to take in this family, in hopes that he might effect some improvement upon their children, and that they would facilitate his acquirement of the language. But as soon as the severity of the winter was over, and they had an opportunity of getting something at sea, these people took their leave. And the two boys, who had engaged to live with him constantly, stole away one after the other, so that the trouble and expense bestowed upon them were all in vain. He had attempted to habituate these young people to a settled way of living, to instil into them the doctrines of Christianity, and also to instruct them in reading and writing ; but he soon found himself obliged to give them leave to go to sea, or to visit the savages, according to their inclination. At first their progress

* Holbergs Dannemarks og Norges geistliche og verdslige Staat. p. 351.

in learning was rapid, because they had a fishing-hook, or some other trifle given them for every letter they learned. But they were soon satiated with this employment, and said, that they knew not what advantage could arise from sitting all day long, looking at a piece of paper and crying a, b, c, &c., that he and the merchants were worthless people, because they did nothing all day long but look in a book or scrawl with a feather: that, on the contrary, the Greenlanders were brave men; they could hunt seals and shoot birds, from which they reaped both profit and enjoyment. Mr. Egede took great pains to explain the advantages of reading and writing, by telling them that these arts enabled us to know the thoughts of an absent friend, and above all to learn the will of God from the Bible. But this did not interest them so much as temporal benefits; and as soon as they thought they had got a sufficiency of these, they sneaked off without telling him their intention.

VIII. Meanwhile great pains were taken to search out the country. The missionary sent out his people at different times to discover the best places for hunting and fishing, the method of which they gradually acquired; he also busied himself in finding out a more suitable place for the colony on the main land, where they might cultivate the soil. He found a fine creek, where there was great abundance of grass and brushwood, a salmon-brook, and excellent pasturage. It was called Priesterfiorde. Here for some time they dug stones and made preparations to remove the colony thither, but were obliged to desist, because the seamen found the entrance too long and dangerous.

In the year 1723, he made two expeditions to the Amaralik bay, to see the ruins of old Norwegian buildings, and find out a better spot for the colony. With the same view he examined all the coves in his neighbourhood, and twice ascended up Baal's River, in order to ascertain whether the report of the Greenlanders was correct, that seals might be found lying upon the ice, and killed by hundreds. He saw them indeed lying upon the ice, but could not surprise them. On his second

tour to Baal's River, he found in a beautiful valley a decayed quadrangular building, about six yards square and four high, containing a door-way. It was supposed to be a church tower, for at a small distance were seen a parcel of ruins thirty-two yards long and twenty-four broad, but only two feet high, of which the foundations were entirely different from the masonry of the Greenlanders. Many lesser houses were met with, and the ground was entirely overgrown with grass, and thickets of birch, willows, elder, and juniper. But the prospect on the land side formed a dismal contrast to this pleasant valley, being only a frightful waste of ice, stretching as far as the eye could reach.

IX. In the same year three ships were fitted out for Greenland. By one of these, freighted with provisions for the colony, Mr. Egede not only received the joyful accounts which gave hopes of the furtherance of the work, but also Mr. Albert Top, as his colleague. The second ship was fitted out for the whale-fishery, and returned to Bergen the next year with about one hundred and twenty barrels of blubber from one whale. This together with the whalebone was valued at 540*l*. The third ship was to have reconnoitred the strait, but she neither arrived there nor returned, being in all probability cast away near Staatenhuk, where she parted company in a storm. Just before this, the crew of a Dutch ship, who had saved themselves in two long boats, came half starved to the colony.

Shortly after, the missionary received an order to send some resolute sailors on a voyage of discovery to the east coast of Greenland. Being concerned to see the commission faithfully executed, he set out himself with two shallops on this difficult and dangerous voyage, although the summer months were nearly elapsed, in hopes of finding a shorter way through the Strait of Frobisher, to the east-side. According to his account, they found in lat. 62°, where the strait was marked on the charts, an inlet four leagues broad; but it was so beset with floating ice, driven into it by the north wind, that there was no

possibility of entering. They at first intended to wait till the ice moved off to sea, and left an opening; but hearing from the Greenlanders that the ice did not drive from the east into the sea, but from the sea towards the land, they gave up all idea of attempting a passage there. Embracing, therefore, the opportunity of a small opening made by the wind in the ice, they sailed through it with much danger; and passing Cape Comfort, in lat. 61° , were conducted by a Greenland pilot eight leagues between rocks and islands to a sound, where they expected to find a passage; but it joined the ocean again towards the south-west. Nothing like a passage was afterwards seen till they came to lat 60° , in the neighbourhood of Staatenhuk. The missionary had sufficient fortitude to venture through the sound which separates Cape Farewell from the main land; but, as the Greenlanders represented to him the length of the way, the frequent storms in those seas, the strong currents that set against them there in the winter, the quantities of ice, and the cruelty of the inhabitants on the east-coast, he was obliged to conform to the wishes of his boatmen, who had made no provision for the winter, and thought of steering their course home again. They had been a hundred leagues and upwards in fifteen days; and were nineteen days on their return.

In their voyage both going and coming, the Greenlanders pointed out many fiordes, where ruins of old Norwegian buildings, fine pasturage, and brushwood, were to be found; but they had not leisure to inspect all of them. In one place, called by the Greenlanders, Kakoktok, lying between lat. 60° and 61° , they met with the ruins of a church fifty feet long, and twenty broad; the walls were six feet thick, and it had two doors, one towards the south, and another very large one on the west side. There was only one window on the north side, but four large ones facing the south. The walls were artfully composed, but without images; and those of the church-yard were still standing. There was one long house, and several smaller ones near it. Mr. Egede got the Greenlanders to clear away a heap

of rubbish from about the church, in hopes of finding some Norwegian antiquities; but for want of proper tools, nothing could be obtained but a few coals, bones, and fragments of earthen urns. At first the superstitious people would not consent to engage in the work lest the souls of the foreigners interred there, should be disturbed and retaliate the injury.

On their return they found upon an island sixteen leagues from Godhaab, a yellow earth with veins of vermilion, some of which Mr. Egede sent to Bergen. He was afterwards informed that good use might be made of it, and was desired to send a cargo to Europe; but upon setting out a second time to search for the place, he got so bewildered among a multitude of islands that he could not find it.

In the beginning of this expedition, the Greenlanders would not trust the Danes, and put themselves in a posture of defence; but when they understood from the Greenland pilot, that the priest, or as they called him, the great Angekok of the Kablunæt, was in the company, they received them with singing and shouts of joy, and accompanied them from place to place. Nay, their confidence went so far, that they conducted the missionary to a grave, beseeching him to raise the corpse which it contained, because they had heard so much of the wonderful works of the Son of God, and the future resurrection. They also seemed to believe that his invocation and prayer would heal the diseased, as they once brought him a blind man, whom he was requested to cure by touching his eyes. After a preparatory address, and an injunction to believe in the Son of God, Mr. Egede rubbed his eyes with spirits, and left him. Thirteen years after, the same man came to the colony, and thanked the missionary for having opened his eyes.

In the November after this voyage of discovery, he went to Pissubik, ten leagues north of the colony, in order to ascertain whether whales might be caught there. None were found but fin-fish, which are exceedingly dangerous, and have little blubber. But as he under-

stood from the Greenlanders, that a hundred leagues north of the colony, the Greenland whale might be caught in February and March, he undertook a voyage thither in 1724, with two shallops, though many were of opinion that it would be impossible to reach the place so early in the season. They toiled through the ice as far as lat. 65°, and were only twenty leagues from Nepisene, the place of their destination. But after having waited there several days, in expectation that the wind would scatter the ice, they were forced to turn back, and were thankful that they reached home in safety, after having spent a month of excessive fatigue and continual exposure to the piercing cold, in an extraordinarily rigorous season. On their return, there was one sound, through which they should pass, which was so completely blocked up, that they were forced to make a circuit round the islands, and venture out into the open sea, where they were assailed on every side by immense fields of ice, stretching further than the eye could reach. The Greenlanders, represented to them the danger of sailing through this ice, but there was no alternative; and as the pilot kept back from timidity, they forcibly dragged him on board, and fortunately succeeded in gaining a passage. During this voyage they found that whales abound at Nepisene in February and March, but proceed further north to Disko in April, and from thence westward to the American coast.

Two ships came from Norway this year. One of them was to have traded along the coast, as high as Disko, but could only land at two places, and even there got but little, because the Dutch had already bought up the best of the goods. The other was destined to explore the American coast between lat. 66° and 67°, where the strait is narrowest, and to bring in a cargo of wood to Greenland, for erecting a new colony. But they returned again in July without having been able to land any where on account of the ice. On their return, they took a view of Nepisene, and soon after the vessel sailed thither with the mis-

sionary Albert Top, twenty other persons, a Greenland boy, and a quantity of materials on board, to begin the second colony. Besides these two ships, the company by the king's order, sent another to explore the east coast of Greenland opposite to Iceland. But ice and storms obliged it to return again without effecting any thing.

This year the factor got his people to blow up a rock in Amaralik bay, in hopes of finding some metallic ore; nothing however was found, but brimstone pebbles. Both in this place and Priester Fiorde, Mr. Egede caused the long grass to be set on fire, in order to thaw the frozen earth, and then sowed some corn for a trial. It grew very well till it was in ear; but in September they were obliged to cut it down unripe, owing to the severe night frosts.

From these labours, we see how busily Mr. Egede was engaged in caring for the good of the colony, the superintendence of which he had accepted from the company. This was the cause, as he writes himself, why he was induced to intermeddle in affairs that might seem foreign to the pastoral office. This also was the reason of his undertaking so many toilsome and dangerous journies, at the hazard of his life, thus leaving his successors a bright example how to fulfil their duty, and to use their personal exertions for the promotion of the company's interest; being sensible, that his expectations of support in his grand object, the conversion of the savages, rested entirely upon the supposition of some considerable mercantile advantage.

XI. With respect to the mission, the arrival of a colleague encouraged him to renewed zeal in the instruction of the Greenlanders. He had translated, as well as he could in this intricate language, some prayers and hymns; also some short questions and answers relative to the Fall, Creation, Redemption, Resurrection, and Judgment-day. These were frequently read to the natives, till, by hearing them often, they learned to repeat the answers; and also got a clearer insight into the subjects treated of.

At first they listened willingly, but too frequent repetition excited disinclination to attend, especially if the reading interfered with some intended diversion or hunting excursion. If an Angekok was present, and wished to practise his incantations, no devotion was to be thought of; for, if the missionaries persisted in reading, they were only mocked and ridiculed by burlesque mimicry. They were even sometimes openly reproached with lying, because the Angekoks, who had been in heaven, had seen no Son of God there, nor had found the firmanent so out of repair as to be in danger of a dissolution. To remedy this disorder, the Danes attempted to use violent means, drove the Angekoks away, and stationed sailors among the natives to enforce decorum. When these measures proved unavailing, they threatened to introduce armed men among them, who would punish their sorcerers with death as impostors and seducers, and reduce the rest to complete subordination.

At last, after much trouble and many expostulations both of a friendly and threatening nature, the missionaries effected so much, that the Greenlanders heard their reading patiently. At least, they no more treated it with insolent mockery, or beat their drums during the singing. When the teacher now went to one of their assemblies for merriment, they did not all immediately disperse, provided that their mirth was not suddenly quelled, but stopped awhile to listen; nay, some declared, that they believed every thing that they were told about God, because they had frequently invoked him with success to be propitious to their seal catching. If they laboured under any disease, they generally sent for Mr. Egede, and requested him to pray with the sick persons that they might be cured. Once even an Angekok who had a sick child applied to him for assistance. The missionary, after reproving him for his impostures, assured him that the child would die, as it was apparently just expiring; but that if he would call upon God and suffer it to be baptized, it might still be happy in Heaven. The man assented to all that

was required, and earnestly entreated Mr. Egede to baptize his child, which the latter immediately did, calling upon the name of the Lord. The infant died directly after the ceremony, and when the family had, in conformity to their customs, filled the air for some time with dismal howling, the missionary was urged to carry the corpse to the grave, because no one else was thought worthy by the father. After the interment the man and his wife desired to be baptized also: their request was of course not granted, and they were informed, that they, being adults, must first come to the knowledge of the truth.

The doctrine of the immortality of the soul was in general much liked by the Greenlanders. They also rejoiced to hear, that it would after the resurrection be reunited to the body, which would be no more subject to disease, and that friends and relations should meet again in another world. They indeed became curious to hear all that was told them of spiritual things, a circumstance which strengthened Mr. Egede's hopes exceedingly. However, when a subject had been explained to them several times, and they could not take it in, they became weary, and wished to hear something new, imagining that they already believed all that had been told them. They were often displeased and petulant in unfavourable weather, and attributed it to the irritation of the air, occasioned by reading and prayer; or they imputed it to their belief in the missionary's tales, and their non-conformity to the advice of the *Angekoks*, who prescribed abstinence from certain meats and employments. Upon being requested to pray, their answer sometimes was: "We do pray, but it signifies nothing." When told that they should supplicate God chiefly for spiritual gifts, and for the bliss of life eternal, they replied: "This we neither understand nor desire; we only want healthy bodies, and seals to eat, and the *angekoks* can procure these for us." If future judgement and the eternal torments of hell were mentioned, they refused to hear any thing about them; or replied, that their *angekoks*

had more knowledge of hell than the missionary, adding that if it was indeed so hot, there was water enough in the sea to quench it, and that at any rate it would make amends for the cold they had endured on earth. When Mr. Egede endeavoured to convince them of the impositions of the *angekoks*, asking them if they had ever seen an *angekok* going to heaven or hell, as these impostors always chose darkness to veil their legerdemain, they retorted the inquiry, by asking if he had ever seen that God of whom he talked so much? In short, it was extremely difficult to remove their mistaken conceptions, and to prevent them from making quite a sinister use of every truth they heard; for instance, of the consolatory assurance that God was omnipresent, omnipotent, and benign, ever ready to assist all those who call upon him in distress. The doctrine of the natural corruption of the soul and its restoration, was entirely unintelligible to them.

Two families had spent the winter in the houses belonging to the mission. These people had taken in some articles of Christian doctrine, could answer several questions, and would readily have submitted to baptism, if the missionary had been eager to confer this blessing upon such as had no notion of any other benefits to be derived from it than better treatment and the sponsor's presents. He could discover in them no symptoms of a change of heart, nor even any religious emotions whatever, and was forced to let them go away as insensible as they came.

XII. Two boys were persuaded to stay in the colony, and shortly after were sent in a ship to Copenhagen, that at their return they might give their countrymen a clearer notion of Denmark and of European manners than could be acquired from the conversation of foreigners.

The next year, 1725, one of these Greenlanders, called *Poek*, returned to Greenland. His companion died at Bergen on the journeyback. The accounts which the former gave the Greenlanders of the kingdom of Denmark, of the royal family, to whom he was presented, of the splendour of the court, the stately churches and other magnifi-

cent edifices, and above all of the many tokens of kindness shewn to him, excited great amazement among them ; and the presents he brought with him raised a wish in many to undertake the same voyage. The description of the courtly grandeur and military power of the king awakened new reflections in the minds of men, who had always been accustomed to regard as the mightiest and wealthiest lord, him who could catch most seals. These reflections assisted them to form some idea, though of a terrifying nature, concerning God, as the supreme Lord of lords, and King of kings ; especially when they heard that the Danish monarch, amidst all his unbounded might, hearkened to the voice of his pastors, though they were his own subjects, when they declared to him the will of the Almighty. *

But, however Poek might be pleased with Europe, he presently relapsed into his former way of life, and resolved to move towards the south with a woman belonging to the colony. After many expostulations he was induced to remain, and to marry a Greenland woman living in the colony, who, however, was not easily persuaded to take a man for her husband that had degraded himself by his outlandish way of living. †

The missionary meanwhile had with much difficulty procured two other boys from the Greenlanders, but the parents soon wanted to fetch them away, for they can scarcely live a day without their children. He, however, by presents and kind representations, prevailed upon them to let their sons stay for some time ; telling them that their children must first learn something before they could instruct others. One of these boys was baptized shortly before his death, and Mr. Egede's colleague took the other with him to Nepisene, where he was baptized by the name of Frederic Christian.

The language gave Mr. Egede infinite trouble ; as he

* Professor Egede wrote down some of these sentiments in a Greenland dialogue between Poek and his countrymen, and another between a missionary and an *angekok*, at the end of his Greenland grammar.

† See *Anderson's Account of Greenland*, p. 275.

was continually obliged to desist from the use of phrases which he imagined he had perfectly understood but a week before. However his children learned it more easily and fundamentally, especially as to the pronunciation, and could generally give him a solution to his queries. With their assistance he proceeded so far as to begin a Greenlandic grammar, and to translate some Sunday lessons out of the gospels, together with a few short questions and illustrations. He also made use of his eldest son as an assistant in instructing the Greenlanders, since he could make himself more intelligible, and in all respects more agreeable to them.

XIII. By the two ships that arrived this year from Bergen they received the joyful assurance that there was not only a zealous intention of pursuing the work, but also of supporting it with a sum of 10,000*l.*, to be raised by assessment. One of these ships was destined to trade on its return southwards, and the other to proceed northwards to the new colony at Nepisene. Mr. Egede had visited that place in April, and found that though in consequence of the severe weather, little had been done, either by the colonists or the Greenlanders, the former were in good health. His feelings were therefore much hurt, at seeing the ship which went to Nepisene return in June, not only with another ship that wintered there, but with all the colonists on board, who had left the place upon the pretence that they had not provisions sufficient for a whole year. Thus the houses which had been erected at so much expense stood tenantless, and not long after news came that they had been burnt down by foreign traders.

Mr. Egede also sought out a place conveniently situated for hunting and fishing, near twenty leagues north of Godhaab, and intended to transplant the colony from Baal's River thither. He afterwards sailed twice to the spot, and even began to collect stones for building; but as timber could not be procured without much difficulty, the undertaking was deferred, and at last entirely relinquished.

On one of these voyages he was attacked by a Green-

lander for the following reason ; the year before some Europeans had torn off the amulets from his child : this circumstance brought on a bitter dispute, in which the man maintained that the Torngarsuk of the Greenlanders was no malignant demon, as the missionaries described him to be, but a good spirit ; and affirmed that he would not believe that there was a God in heaven, till they gave him ocular demonstration of his existence. He now took the opportunity to retaliate with some insolent language. He was repaid with a few blows, though without the missionary's consent ; and, as he began to defend himself, was at last severely beaten.

Another affair of the same kind had very nearly led to more serious consequences. The factor, while on a voyage to the south, was indiscreet enough to strike an angekok in a passion, who was practising his magic to hurt him and his people. The angekok immediately seized his bow and arrows, and the factor was glad to avail himself of his gun, though it was unloaded, to terrify the Greenlanders, who restrained their almost frantic countrymen from committing farther violence. Yet the matter did not rest here. A Greenland is an adept at concealing his passions, but can never subdue them. The same angekok framed the bloody plot of murdering the factor's assistant when he came to trade with the natives of the south. He also represented to his followers that now was the fittest opportunity, while the factor was in the north with most of his people, to fall upon the minister and the few Europeans left with him ; that the merchant might be easily slain on his return, and the goods found in the colony divided amongst them. This conspiracy was fortunately discovered to Mr. Egede by a Greenland boy, who had run away from him, but had returned voluntarily, lest he might be forcibly taken and punished. A watch was accordingly appointed to patrol the settlement till the return of the factor, who went to the abode of the Greenlanders, and ordered the author of these cruel machinations to be taken pri-

oner. He was, however, shortly after set at liberty by the entreaties of his countrymen, who promised to keep the peace in future.

Mr. Egede was not a little disquieted at the protracted absence of the assistant; yet he also returned safe, with the account that the Greenlanders had given him repeated warnings not to have any intercourse with the natives of the south.

XIV. No sooner were their fears dissipated on the score of the conspiracy, than apprehensions of another kind filled them with still greater consternation. In June, the wreck of a ship was observed among vast quantities of ice driving near the coast. They of course conjectured this to be no other than the ship expected from Norway; and as they had consequently no dependence on provisions for this year, Mr. Egede resolved to go with two shallops, a hundred leagues northward to South-bay, the rendezvous of the Dutch whalers, and buy provisions there: but they could afford him but a very small quantity, not intending to steer their course directly home, but first to visit the American coast to catch whales. He, however, agreed with the master of one of the ships to take the factor and nine men with him to Europe, and call at the colony on his return from America, to take in the merchandize. In the interval, all possible frugality was enforced at Godhaab. There were still twenty one souls residing there, and these, including what they had got from the Dutch, had no more than three barrels of pease, three of oatmeal, eleven sacks of malt, and one thousand seven hundred ship-biscuits. Nothing could be shot for want of powder, and they had no success whatever in fishing. They had intended to purchase seals from the Greenlanders, to eat boiled with their oatmeal, and to dress the fish with spermaceti instead of butter; but very few seals could be procured from the natives, who are exceedingly ungenerous towards the needy. Eight persons were accordingly obliged to put up with the allowance of one. Their fears also were doubled by a tale of the Greenlanders, probably a wanton lie, that they had seen the

wreck of a vessel almost totally immersed in the water, driving amongst the ice, and the crew wading up to their knees, and uttering lamentable shrieks for the minister, which they understood as signals for them to fetch a boat to their relief. "But," said they, "it was presently driven so far out to sea that we lost sight of it." To increase the embarrassment, the Dutch ship did not arrive at the colony at the appointed time; and what was more surprising, the factor with his men, who had taken their passage in a Dutch vessel for Europe, were seen shortly after, coming ashore quite alone in a boat. What this speedy return might portend, they could not conceive; but were agreeably disappointed on their landing, by receiving the joyful intelligence that they had met on their way the Norway ship, destined for the colony, and had sailed in it till within twenty leagues of Godhaab, where it anchored, not being able to run in for the ice: four days after it was piloted into the harbour. Grateful as this supply was to Mr. Egede, and his people, they were no less grieved to hear that another vessel, sent out early in the spring, had been wrecked, and that the vessel just arrived would not venture out to sea in August, but must winter in the colony; a circumstance which he expected would have a bad influence upon the company at Bergen.

XV. His apprehensions in the sequel, appeared too well founded. The colonists were informed by the arrival of two vessels in 1727, that the company at Bergen, had entirely disengaged themselves from the Greenland trade, because none wished to risk his property in a scheme from which no advantage was derived. However, the king still manifested peculiar zeal for its support, and notwithstanding the present gloomy aspect of affairs graciously engaged to carry it on himself. He had therefore sent a commissary who was directed to consult with the factor, how the trade with Greenland might be carried on to the best advantage.

Meanwhile, it was agreed that Mr. Albert Top, who had laboured four years with exemplary diligence and faithfulness in the mission, but owing to an enfeebled

constitution could no longer support the inclemency of the climate, should return to his native country, with a Greenland boy, humbly to represent to his majesty the declining state of the mission, and concert some more efficient measures for its support. As Mr. Egede hitherto saw little reason to hope that the gain produced by the trade would be equivalent to the expense of the colony, he endeavoured to devise some scheme to make it not only subsist alone, but contribute to the emolument of his country. In his relation, (see page 212, 220,) he gives us details of numerous experiments in alchymy, which, as might be expected, proved abortive. He was therefore forced to be satisfied with the hope that Almighty God knew how to make use of some other unknown, and perhaps improbable means of advancing his glory, by the conversion of the Greenlanders, which was the missionary's sole object in this laborious undertaking.

Meanwhile, he was very assiduous in visiting the Greenlanders, and during a scarcity of food, sent for a family who had craved his assistance: but they, in coming, had their boat cast away in a storm, the Greenland woman and her child were drowned, and the factor who went to their assistance, was with difficulty rescued from a watery grave. As they were obliged to remain out two nights, without any shelter from the cold, two persons had their toes frozen, and were forced to suffer amputation of the parts affected.

XVI. Mr. Egede meanwhile found that the inclination of the Greenlanders to hear his instruction gradually increased. Now and then one offered to live with him, and had he been ambitious of having a company of baptized, unconverted heathen, he might easily have introduced numbers of them into the society of nominal christians. Once having occasion to address them on the subject of baptism, in the course of his instruction, all flocked round him, desiring him to perform this ceremony upon them, and were much surprized that he doubted the sincerity of their faith and of their love to God. But unfortunately his scruples were but too well

grounded. Amidst all their pretences of firm and fixed belief in every thing that was told them, and their promises of continuing to hear, and to believe more, not the smallest change was observable in their lives, no conception whatever of their natural depravity, and consequently no heartfelt concern, no conviction of the truth, nor longing after a happier state. The missionary frequently discovered to his sorrow, that their docility was only hypocritical affectation produced by fear or interest. Besides, the Greenland boys that were maintained at his expense, as well as the people who traded in the country, informed him that those very Greenlanders who pretended implicit belief, treated the singing, praying, and reading, with the utmost derision in his absence; though upon being reproved for it, they renewed the affected devotion.

He entertained more hopes that his exertions would be effectual in awakening some of the young people. Yet here also he ran great risk of disappointment, on account of the continual peregrinations of the parents, which deprived him of the opportunity of giving the children regular instruction. In 1726, he could only baptize one sick boy, whom he had previously instructed; and the following year the Greenlander Poek's child in the year 1728, its parents were also baptized. Yet though affairs appeared so unpromising as even to stagger the intrepid missionary himself more than once in his hopes of remaining there, ample dispositions were made in 1728, not only to uphold the commerce and mission, but to extend them, and to plant abiding colonies for the cultivation of the land.

XVII. Four vessels arrived in this year, one of which was a man of war. They brought materials, for erecting a fort, and new colony, with cannon and ammunition, and a sufficient garrison under the command of major Paars, and captain Landorp. These gentlemen were to fill the different offices of governor and commandant, and to afford protection, both to the trade and also to such Greenlanders as desired protection, from the depredations of marauders. A considerable number of marriages

pirs were sent over from Copenhagen, consisting of masons, carpenters, and mechanics of all descriptions, some of whom adventured voluntarily, others were taken out of the house of correction, married, and sent over to cultivate the country. The officers brought horses with them to ride over the mountains, reconnoitre the country, and, if possible to discover lost Greenland, and one of the ships was ordered to make another attempt to land on the east coast.

By these arrivals, Mr. Egede was reinforced by two colleagues Mr. Olaus Lange, and Mr. Henry Milzoug. His eldest son returned in one of the ships to Copenhagen to prosecute his studies. Poek and his wife accompanied him with two Greenland boys and a girl. The former were now called Christian and Christiana; the latter having just before made a public confession of their faith, were baptized by the names of Charles, Daniel, and Sophia Magdalen, in the presence of the officers.

Immediate preparations were now made to remove the colony to the mainland, four leagues further to the east, and to enlarge it with the necessary buildings. But unfortunately a contagious disorder broke out just at this crisis, among the newly arrived Europeans. It appeared to Mr. Egede, not to be the common scurvy, but a malady occasioned by irregular living and want of exercise, as few of the sailors, or of the former inhabitants who had constant employment, were infected. The most useful workmen were speedily carried off, and the herds also died for want of proper attendance. Thus a fatal blow was given, not only to the design of taking a journey over the mountains, for this would at any rate have been impracticable with horses, but also to the establishment of colonies for the cultivation of the country. To aggravate their misfortunes, most of the new people, as soon as they discovered that Greenland was no Canaan, and that they had little opportunity of sensual enjoyment, grew discontented and fretful. At last a mutiny arose among the soldiers which threatened the lives both of governor and the missionaries, for they considered the latter, as the authors of their banishment.

Mr. Egede was therefore obliged to use a guard, and he who could before sleep unmolested in the tents of savages, was now forced to surround his bed with armed men, as a security against the attacks of christians. It was after all, providential for the welfare of the mission, that such seditious people were carried off by disease, as they would only have endangered the lives of its superintendants, and have furnished the Greenlander with an example of riotous insubordination.

XVIII. This mortality lasted till the spring of 1729 when the residue of the invalids, were carried to the house of the Greenlanders, and some of them saved from death by the use of scurvy-grass, which began to spring up above the snow. Though their number was greatly diminished, yet the governor made an attempt to execute the king's command and perform a journey to the east-side. He set out April 25th, with his lieutenant, the factor's assistant, and five other men, through the Amaralik gulph, but returned on May 7th without success, having found the whole country overspread with ice, which was not only so slippery and uneven that they could not stand upon it, but was rifted in clefts of various width out of which the water gushed in immense quantities and with a tremendous roar.

After this failure, they took measures for erecting the new colony and fort at Nepisene, though they were just then intimidated by accounts received from a Dutch ship of a destructive conflagration at Copenhagen, which made them dubious about future support. However they were soon encouraged to proceed by the arrival of ships laden with materials for building, and they also received fresh assurance, that the work would be forwarded with unremitting zeal. Lieutenant Richard received an order to try to make the east-coast, on his return with the frigate that wintered at the colony. But he also was prevented from attaining his aim by ice and storms.

XIX. The Greenlanders were not much gratified by this formidable accession of foreigners, especially of military men, whom they dreaded exceedingly, and the mortality amongst them was attributed to the incanta-

on of a famous angekok, who had promised to destroy all the Kablunaks by magic. However, when they saw that some remained alive, and particularly the minister, whom they regarded as the proper lord of the Europeans, most of them removed to Disko-bay. This was the fruit of armed men and fortresses; the welfare of the mission was rather hindered than promoted by them.

Meanwhile, Mr. Egede held a conference with his two new colleagues, in which he proposed, that as little could be gained among the adult Greenlanders, except their cold assent to the word without any reflection on their misery, or desire after grace; those children should be baptized, whose parents professed their belief in Christian truth, in hopes that the latter might thereby be induced to live in the neighbourhood, and suffer their offspring to be taught the knowledge and the fear of God by capable instructors.

Both his colleagues acquiesced in his proposal, and Mr. Olaus Large corroborated it by a written thesis. The next year they received the approbation of the college of missions on the following conditions: 1st, That the parents be not enticed by artful allurements, but give their voluntary consent. 2d, That the parents be not induced by superstitious motives, imagining that baptism may contribute to the bodily health or strength of their children. 3d. That they enter into an obligation to suffer their children to receive regular instruction at the proper age. The missionaries were charged to keep an exact register, that they might always know what children had been baptized, and not perform the ceremony twice upon the same individual. They were enjoined not to baptize adults, till they had been instructed in the fundamental truths of the Christian religion, and evidenced a sincere desire after conversion. Accordingly, Mr. Egede made a beginning in Kookoernen, February 11th, 1729, with sixteen children, whose parents not only gave their consent, but requested to be baptized themselves; he then proceeded to baptize the children on the rest of the islands, and also in his former dwelling place in Kangek;

and he assures us in his narrative, that there were some among them who could give clear answers to the questions put to them.

He was obliged to make use of the baptized Greenland boy, Frederic Christian, in instructing these children, and now and then sent him to the islands to read to them and their parents. He himself had at this time but little leisure or opportunity for visiting the heathen. For though such extensive reinforcements of every kind had been sent for the furtherance of the mission, yet the greater and more useful part of the people had died, and the rest, excepting a few that were busily occupied in the trade, had gone to Napisene with most of the boats.

The affairs of this new establishment were meanwhile in no very promising condition. The ship that wintered there for the sake of the whale-fishery caught nothing ; and the trader got very little, because the Greenlanders concealed their best wares from the Danes, in order to sell them to other ships, from whom they could procure any article at a cheaper rate. By the detention of the vessel in 1730, they fell once more into great embarrassment about provisions. This was increased by the loss of a shallop near Godhaab laden with victuals. A boat that went to its assistance was also wrecked among the ice, and the most of the provisions in another shallop was thrown overboard to save the lives of the crew. However, at last the ship arrived safe at Godhaab, but owing to the approach of winter could not immediately proceed to Napisene. It contained all kinds of building materials for the erection of houses in the valleys, formerly peopled by the Norwegians, and these houses were to be inhabited by families from Iceland.

But unfortunately the spring which set all these projects in motion, was suddenly removed by the death of Frederic IV. in this year. For when the government under Christian VI. saw no means by which the sums expended upon Greenland for a series of years could be reimbursed by the colonies, and that little success attended the endeavours used to convert the heathen, a

oyal mandate was transmitted by the ship in 1731, that both the colonies should be relinquished, and all the people return. It was indeed left to Mr. Egede's option, whether he would return with the rest or remain in the country. In case he remained, he might keep as many people as were willing to stop with him, and provisions to last for a year; but he was expressly told that he had no farther assistance to expect.

Such being the proposals, no one could resolve to stay. Some soldiers who were offered to him would have been of no service, and the captains would not part with any sailors whom he could make use of. Thus he would have been necessitated, after ten years' labour, to abandon a country, to which he had worked his way with astonishing zeal, and to desert one hundred and fifty baptized children, had not the vessel fortunately been too small to carry away the stock belonging to the two colonies. Now it was apparent that every thing left behind, not excepting the houses, would, immediately after their departure, have fallen a prey to the Greenlanders, or to foreign traders. He therefore effected so much by his remonstrances, that ten seamen, with provisions sufficient for a year, were left him: yet this grant was only upon condition, that he should indemnify the captain for whatever loss it might occasion. He besides undertook to carry on the trade at his own risk, with the assistance of his second son; and promised, that though no ship should come in the ensuing year, he would nevertheless send the merchandise to the proper place in foreign vessels. His two colleagues, the governor, officers, and other people, went away, and took six Greenlanders with them. Not long after Mr. Egede received the afflicting intelligence, that the colony at Nepisene had once more been burnt by foreign traders, and all the stores which were left there consumed.

On account of these trying circumstances, which threatened the ruin of the mission, Mr. Egede was forced entirely to suspend the baptism of the children; not only because he was uncertain how long he might

remain to care for their education, but because he had lost his influence with their parents. For even before this fatal turn of affairs, when he requested them to send their children by companies to receive alternate instruction, they could not be prevailed upon to consent; and when he went to visit them, they concealed their sons lest he should take them away. They indeed intimated their sorrow at the sudden departure of the Europeans, and could not comprehend the cause assigned for it, that the expense of maintaining so many people far exceeded their gains. They imagined that such an opulent prince, who had such stores of bread and meat in his country, must be able to maintain more people than resided amongst them; or that, at all events, the Europeans might put up with the same fare as the Greenlanders. When it was alleged, as a farther reason of their being recalled, that their superiors had seen how little the Greenlanders hitherto regarded God and his word, they complained heavily that they had been traduced before the king, and declared their willingness to hear and to believe every thing told them by the missionary. They added, that they had proved their great respect for the king, by contributing so many barrels of blubber at his request: but in spite of all their assertions, Mr. Egede was soon convinced how little their pretended desire after God's word was to be depended on; for most of those whose children he had baptized, and who had promised before the transaction to settle in the neighbourhood, and suffer their offspring to be educated in a Christian manner, wandered so far away as to render themselves completely inaccessible, and consequently precluded all possibility of instructing either them or their children in divine truth.

Meanwhile such a series of labours, vexations, and anxieties had so harassed and worn out the missionary, besides producing a pectoral disorder, that he was no more able to travel about in the country as he had been accustomed to do; but was, in a great measure, compelled to commit the instruction of the heathen to his son.

who took an opportunity of teaching them the principles of Christian doctrine on his trading excursions.

Although no farther aid had been promised to the colony, yet the king was pleased to lay to heart the representations of the missionary, and sent him the necessary supplies in the year 1732; but still without assurance of further support. Meanwhile his people had been pretty successful in the blubber trade, and were able to remit a larger cargo than in any of the former years, in which such strenuous exertions were made. They would this time have defrayed the entire expense of the colony for one year, had they not unfortunately lost two of their largest boats during a storm in the preceding autumn, when the trade was most lively. Owing to this loss they were not able to make any voyages in the spring, but were obliged to leave all the merchandise to foreign ships.

Two men arrived with the ship, who had been sent to discover the passage to the east side from God-haab, and to search for minerals in the Greenland mountains. In the ensuing year, they set out on the voyage, but were prevented by the accumulation of ice from proceeding farther than lat. 61°. They met with no minerals, except some lead-ore, and some orange-coloured earth for dyeing.

In the year 1733, Mr. Egede, after two years' continual suspense, was at last rejoiced by the arrival of a ship on May 20th, with the intimation, that the Greenland trade and mission should be recommenced and supported. For this purpose, the king was graciously pleased to order a free gift of one hundred pounds annually.

With this ship arrived the three first missionaries from Herrnhuth, namely Christian David, Matthew Stach, and Christian Stach. And now, as our proper business is to write the history of the Moravian mission, we shall here break off the account of the Danish trade and mission, especially since we have not the means requisite for its continuation, leaving it to those whom it more properly concerns, and who have access to the necessary

records. However, the incidents which occasioned the revival of this apparently just expiring mission, and the chief occurrences which befel Mr. Egede till his departure from the country in 1736, shall be intermingled in the course of our narrative.

NOTES.



NOTES.

NOTE I. p. 2.

CONCERNING the tide and currents, upon which all theories relative to the probable existence of the so-called North-west passage principally turn, some few additional observations may not unsuitably be inserted here; though the collision of two well-known periodical publications has struck out so great a number of novel and interesting remarks on the subject, that many new arguments can scarcely be expected from us. We shall therefore content ourselves with giving a general statement of the matter in question. That some kind of current or currents does exist in Davis's as well as Behring's Strait, seems to be pretty generally allowed; but whether there be a regular stream setting to the south, down the western shore of Greenland and the eastern of Terra Labrador, occasioned by the constant afflux of water out of the Arctic ocean, is a question involved in much uncertainty. A progressive motion of the sea in the channel alluded to, will doubtless be frequently occasioned by the action of the wind and tide, which last, as far as we can learn, generally flows in a northerly, and ebbs in a southerly direction. Large masses of ice driven along by the wind will also draw a portion of water after them, so as to give the appearance of a current. But this does not seem to be all. Several voyagers to these seas join in asserting, that they have observed hills and islands of ice, making way against both wind and tide, being propelled by some invisible power. Amongst these authorities one of the most conspicuous, as well as, in our opinion, one of the most creditable, is Fabricius; for we know not upon what grounds, such an entire want of judgment can be attributed to this otherwise enlightened writer, as to warrant the supposition,

that he mistook the relative for the absolute motion of an ice-berg. The fact we believe to be this; that large blocks of ice, whose deep-sunk bases had been caught by the submarine current, have been seen crushing their way through lighter fields attached to the shore, while other substances or floes of ice, were floated by the superficial tide-stream in a contrary direction. How long a current of salt-water may hold on its course, in a detached stream, without communicating any motion to the surface of the sea, we do not pretend to say. Supposing, however, that the northernmost mouth of the still gratuitous passage into the polar basin, were blocked up by one of those barricadoes of ice so frequently met with at the entrances of Greenland bays, we think it not improbable that this obstruction, operating like the sluice of a mill-dam, might occasion a current to run for a considerable distance under the surface, either till it were entirely lost in the vast profundity of the ocean, or till it had diffused its power over the whole mass of water in Davis's Strait, so as to give it a slow but constant motion toward the south. One strong argument for the real existence of such a motion, is the known tendency of the majority of the ice-bergs to move to the southward. For were this not the case, the accumulation of ice in Davis's Strait would be still more enormous than at present. That vast numbers of these bergs are annually driven down into more southern latitudes, and there melted by the sun, is manifest; yet how this should be the case, were they only impelled by northerly winds and the ebb-tide, in opposition to winds and tides in a contrary direction, without any constant impulse, it is difficult to conjecture. Is it not probable that the diminished velocity of the tides towards the north of Baffin's Sea is owing to the more immediate and stronger action of a current upon those tides near to its embouchure in the mouth of some wide inlet? Indeed it seems, upon the whole, as if the bulk of the arguments intended to be subversive of the existence of any steady current at all in Davis's Strait, are in a great measure founded upon the supposed futility of the observations made by many of our old navigators, and upon the infallibility of more recent adventurers. Be it remembered, that even most modern discoveries prove how little the confidence placed in our old sailors has been put to shame. They were truly men of greater enterprise than has fallen to the share of most of their successors. The argument deduced from various appearances of drift-wood under peculiar circumstances, has been made matter of ridicule; but we ought to recollect, that

seemingly very trivial appearances of this kind have guided some of our most distinguished primitive discoverers to ultimate success.

We are aware, that we may have already tired out many of our readers, but we cannot refrain from adding a word concerning the expedition, which, after having been furnished by Government with every requisite, to set at defiance all the probable vicissitudes and dangers of such a perilous enterprise, has lately returned from an attempt to explore the recesses of Baffin's Bay, and settle the disputes of contending theorists. It is unnecessary to mention, that the journal of the navigator employed, tends altogether to discourage any hopes of finding a passage; but he must, in fairness, be allowed to have failed in finding one, without establishing the impossibility of success. It is well known how long and in many places how tortuous those bays and inlets are, by which the western shore of Greenland is so deeply fissured; and may it not be presumed, that some of those which fell under the notice of Captain Ross, towards the north of Davis's Strait, and Baffin's Sea, are of a similar form? Now, without penetrating into each of these, which afforded the smallest chance of a passage, and driving the vessel as near as possible to its farthest extremity, the curiosity of the public cannot be satisfied, nor the want of communication ascertained. In one of these winding channels, a small projecting head-land might veil a passage, through which a seventy-four gun ship might sail triumphantly, and proceed without obstacle into the bosom of the Pacific. Again, when in addition to this we recollect, that a Greenland atmosphere is subject to changes which give it extraordinary powers of refraction, so as to amuse the eye with a variety of deceptive appearances, the navigator ought to suspect the accuracy of his ocular observations, at any rate when they regard objects at a distance of eight leagues. In brief, he ought not to rest satisfied with any thing short of actual experiment. These remarks are by no means to be understood as meant to convey any reproof to the skilful officer employed; for a hundred circumstances, of which we are ignorant, may have entirely precluded such investigation as we conceive to be necessary. Neither can we for a moment harbour the idea, that the voyage has been entirely fruitless. Besides affording some very novel and important information relative to the variation and dip of the needle, and a variety of meteorological observations, it has pretty clearly ascertained, that Baffin's Bay is really a bay; we mean, that it is not prolonged by any thing like

parallel or gradually converging shores into a channel leading to the main ocean. But till such inlets as Wolstenholme Sound, Smith's Sound, Pond's Bay, Lancaster's Sound and Cumberland Strait, (all of which seem to have presented promising appearances,) are more fully examined, the absence of any communication remains to be proved. We know no question upon which more subtle argumentation might be expended to less purpose, than that concerning the existence of a north-west passage, and none more likely to disappoint the expectations of the most intelligent theorist. The fact is, that it is completely a matter of experiment, and by experiment it will be decided. Therefore, even supposing that none of those circumstances and appearances which are supposed to denote the reality of such a passage were found actually to exist, still it would behove a person upon whom expecting Europe relied for information, to press forward in spite of every discouragement, to despise danger to seek where his reason almost decided against any chance of finding, and where destruction threatened, to devote himself to the cause of his mission; in order to silence, as far as possible, the most captious objectors, either by finding a passage, or experimentally proving its non-existence. He ought moreover, to recollect that to *the many*, who have not sufficient philosophy to regard the acquisition of truth as the highest gratification, that negative success which would explode the doctrine of a north-west passage, must be highly disagreeable.

But we must again disclaim any intention of throwing uncharitable aspersions upon the official character of Captain Ross. We only lament that some things seem to have been unfavourable, and hope that a happier combination of circumstances may facilitate the progress of future adventures. Steady perseverance is sure at last to prevail, and we feel satisfied that, independent of the prospect of any commercial advantage, the natural and laudable curiosity of mankind, to explore what may be termed the utmost extremities of the domain, will not allow them to rest, till the possibility of arriving at the Pole, and of penetrating into the Pacific Ocean through Davis's Strait, be either negatived or ascertained.

NOTE II. p. 17.

It will be observed that the geographical notices of the coast between the colony of Frederic's-haab and Cape Farewell, are very imperfect, owing to the want of authentic information. It may therefore be proper to supply the deficiency by a few additions from the supplement to Crantz's History, published in Germany, and not translated into English. The subject is very uninteresting in itself, but the mention of the places may perchance be of use to future navigators. A journey undertaken by one of the Brethren from the settlement of Lichtenfels, in company of several Greenlanders, who were desirous of spreading their knowledge of the truth among their relatives in the south, served the secondary purpose of extending our acquaintance with that part of the coast. The first place noticed south of Frederic's-haab is,

1. *Narksalik*, i.e. the flat country. It is at a distance of about seven or eight leagues from the colony. Near to it is
2. *Sermelik*, the ice-beset, a large inlet which the missionaries took for Frobisher's Strait. He writes concerning it: "We arrived here just when the ice was leaving the land, which it does every year at the same time. It had already stretched a considerable way into the sea. If we may believe the Greenlanders, the course of this bay is marked by an accumulation of ice to a great distance inland, and under this everlasting vault a current runs, which expels every year immense quantities of floating ice. No one dares approach the fixed ice on the shore, because large fragments of it are continually falling from a wall of perpendicular rocks, with a noise and commotion of the water, exceeding the effects of the most violent storm."
3. *Nekturaglik*, the eagle, a high promontory.
4. *Kingiktorsoak*, the very high mountain, called in our maps Cape Comfort, is about sixty miles from Frederic's-haab. Near to it is *Sermeliarsok*, mentioned above. Whenever there is a land breeze, it drives out of this bay quantities of flat ice, which is nevertheless fresh, and must consequently have originated in some river. Many maintain that this inlet is the so-called Frobisher's Strait, and allege that as there are no rivers in Greenland which could supply so much ice, it must have been formed in the rivers of Tartary, and from thence have accompanied the field-

ice to the shore of East Greenland. "I," says Crant
"take this bay to be the former passage, or the real Fr
bisher's Strait, which is marked in all charts near Cape Cor
fort." Two miles from hence is,

5. *Serchaet*, which consists of two dangerous head-lands.

6. *Torngarsuk*, about eight miles from *Serchaet*, a high
mountain, in which, say the Greenlanders, lives the Gre
Spirit, because there is a large hole near its summit, reach
ing down to the water.

7. *Gunaet*, thirty miles from *Torngarsuk*, the high
mountain in this neighbourhood. Here is a good have
and the rendezvous of the Greenlanders before they pro
ceed to the north. Then follow at intervals of twenty-f
and twenty miles *Kepisako*, a large island, and *Ittiblik*, i.
the flat strand. Ships ought here to keep several leagues c
at sea, in order to clear the head-lands. About eight
miles from *Gunaet*, are *Kittiksungoit*, i. e. the small island
the shores of which abound in the species of seal called
the natives *Klapmutz*, *phoca cristata*. In their neighbourhood
Tessiursak, a harbour formerly frequented by Dutch trade.
It is so completely enclosed as to resemble a pond.

8. *Nunarsoak*, i. e. the great land, a steep promontory
backed by a frightful wilderness. This is the first place
the south from whence Greenlanders came to New Her
huth.

9. *Sermitsialik*, forty miles from *Ittiblik*, a glacier or mass
of ice which reaches from the mountains to the strand. Its
worthy of notice, as being the birth-place of Samuel E
jarnak. He visited it after his baptism, and by his exam
awakened many of his old acquaintance. Near this place
Tuktutok, i. e. rein deer place, a kind of market of the Sou
landers; and *Ekaluglik*, an island.

10. *Ikkersoak*, mentioned above, is thirty miles from *S
mitsialik*. The entrance of this bay is of a semicircular for
and is studded with islands of various dimensions. The
largest is *Pudlek*, i. e. fox-trap. From this island, the Gre
landers sail twelve or fourteen miles through a sound, call
Ikkerirsoak, i. e. the great sound, to

11. *Tunnuliarbik*, mentioned above, a large fiord, which per
trates by different ramifications at least thirty-four miles in
the land. On its shores is a small plain, which wears every
appearance of former cultivation. "Of houses," writes
above-mentioned travelling missionary, "I saw here no
mains, excepting a heap of stones; but on the 27th (April
1766), I went with a boy to one of the habitations

of the ancient Normans. There have existed here two buildings. One lies upon a rock under a high mountain, and appears to have been a chapel. The inner chamber is eight yards long and four broad, but its walls are only two yards high. The other building is larger, being twelve yards long, and six broad. There is nothing to be seen either of lime or earth between the stones. The Greenlanders have made a burial-place of it, and for this purpose have used the stones of the old walls. The place on which these buildings stand, is called *Narksak*, i. e. the flat land. This is one of the prettiest spots in Greenland, but unfortunately is beset with ice nearly the whole year round."

12. *Kakortok*, i. e. the white bay, is a day's journey from *Narksak*. Between the sea and the mountains, there is here a large plain which seems to have been once cultivated, or, at any rate, used as pasture-ground. It is now completely carpeted with dandelions, which reach up to one's knee. In its neighbourhood pieces of bell-metal are found, demonstrating the previous existence of churches in Greenland.

13. *Igalak*, i. e. the window, lies near the southern extremity of the last-mentioned bay. Here also there are remains of old Norwegian erections.

14. Twenty miles south of *Igalak* is the fiord of *Agloetsok*. It penetrates so far inland in a north-easterly direction, that its extremity approaches very near to *Kakortok*. Its shores are overgrown with brushwood.

15. About eighteen miles south of *Agloetsok* is *Onartok*, mentioned above, and close to it,

16. Cape Farewell and Statenhuuk, the most southern point of Greenland.

As to the outline of the coast north of *Noogsoak*, the last place mentioned by Crantz, we have very little information. A few miles north of this factory, there was formerly another, called Operniwick, but it is now deserted. Near this is Sander's Hope, and farther north, about latitude $77^{\circ} 40'$, Cape Dudley Digges. Then follows Wolstenholme Sound, if we are rightly informed, in latitude 78° ; and about a degree farther to the north-west, at the extremity of Baffin's Bay, Sir Thomas Smith's Sound. Several degrees to the west of this strait lies Sir Alderman Jones's Sound, and farther south Sir James Lancaster's Sound, between which and Cumberland Strait, the entrance into Hudson's-bay, there is no place or sound deserving of notice.

Captain Ross, in his Journal, mentions his having met with native inhabitants of Greenland, in latitude $75^{\circ} 54'$, concern-

ing whom the most curious circumstance is, that they have knowledge whatever of the existence of their southern neighbours; not even being acquainted with the name of the Greenlander's most necessary article, the kajak. This entire isolation is the more wonderful, as the natives of Disko Bay constantly assert, that the country is inhabited as far as latitude 78° .

NOTE III. p. 33.

It is a strong argument in favour of the infinite wisdom of Him who planned the system of Nature, that even those results which seem necessarily to follow from the consistent operation of the different elements, in various circumstances upon each other, generally answer some particular end in the wide economy of the universe. We are therefore warranted in supposing that the vast girdle of congealed water which embraces the polar regions of our globe, in some way promotes the well-being of the world, or of its inhabitants. On the method of its operation, *we* are incapable of throwing any light, but feel convinced, that it is not so recondite as to elude the researches of an accurate and able observer. May not, for instance, those immense plains and mountainous masses of ice, be (to speak so unscientifically) a kind of repository of cold, capable of counteracting, by generating currents of air, the superfluous caloric, which might scorch those climates that meet the rays of the sun at a larger angle, and imbibe a more than sufficient portion of his warmth. The doctrine that the disruption, change of position, or dissolution of the polar ice has a more immediate influence upon the climate of Europe has already been discussed by abler pens than ours.

Among the appellations given to the different forms and species of the polar ice, two are predominant, mountains and fields; the former consisting uniformly of fresh, and the latter of salt, water. Concerning the origin, particularly of the latter, as we learn from Crantz, there are various opinions.* It was a favourite notion of our ancient navigators, that the main sea never freezes; and it was certainly not adopted rashly, being strengthened by many circumstances that immediately affect the surface of the ocean. From the daily and accurate observations of the thermometer during several years in Greenland, it appears that no severe frost ever continues long

* See above.

ough to overcome all opposing circumstances, in so far as
overspread the agitated bosom of the ocean with a sheet of
ice. For even the coldest weather is often, especially at sea,
accompanied by pretty strong winds, and interrupted by tem-
porary thaws, both of which would preclude the congelation of
any extensive portion of the salt water. This remark will
derive force from the consideration, that that vast Profound is
in a state of constant circulation, continually tending to
equalize the temperature of the water, both at different depths,
and in different latitudes and longitudes, by means of a ver-
tical and horizontal motion, which, it is scarcely necessary to
mention, results from the propensity of the subtle fluid to
restore its own equilibrium, when lost by partial rarefaction
and condensation. Hence it appears that the caloric has
a tendency to an uniform diffusion through the whole
mass of the ocean; and that consequently, the great depth
of the latter is one obstacle to its freezing.* For unless the
increase of temperature be so sudden as to congeal the surface,
before the superficial water, by its newly-acquired density,
can descend and give place to the warmer ascending fluid, no
permanent or extensive coat of ice can be formed. Now the
vast tide of water which the Pacific is continually pouring into
the Arctic sea, must certainly, in the way above mentioned,
contribute to counteract the frigorific impressions of the
atmosphere, which will not easily penetrate so far as to over-
come the heat furnished by the constant influx of a warmer
fluid. In deep still bays and land-locked inlets, the case is dif-
ferent. These not being so much exposed to the influence of
winds, tides, and currents, may and do actually freeze every
year, with ice of several feet in thickness, which is after-
wards floated out into the ocean, either by the ebb-tide or
some unusual swell in the water. In the main sea, occa-
sional very trifling crystallizations may take place, or pos-
sibly in peculiar circumstances a thin sheet of ice may over-
spread a portion of its surface; but these will inevitably be speedily
broken up and dispersed by the restless element. What the
seamen call sludge and pancake ice are probably of this de-
scription, but they seldom even materially clog the motion of
a vessel through the water. It may be also mentioned, that
large lumps of fresh-water ice, rendered stationary at a con-

* According to observations made on the Polar Expedition, the temper-
ature of the water was actually found to increase in proportion to its
depth. With regard to those made in Davis's Strait, it is difficult to
conjecture how the water could remain in a liquid state at so low a
temperature.

siderable distance from the shore, may serve as so many nuclei round which a crust of field-ice might be formed. According to Crantz, such masses are frequently met with in ice fields. Such formations, however, will be rare and transient. Indeed the friable and spongy nature of saline ice makes against stability; and must render both its disruption and dissolution easily accomplished.

In general it will be found, that where large sheets of field ice are formed, there is some land to which they have been primarily attached, and from which, being fortified on one side against the shock of the waves, they may have gradually expanded themselves some way into the sea, till an extraordinary convulsion of the water tore them off, and delivered them up to the joint action of the winds and currents. We must, therefore, look for the prodigious fields which infest the polar seas, in the deep bays along the coast of Greenland, and to that broad fringe which is annually formed on the shores of the Arctic regions. The freezing of several sheets together may account for those plains which seem too spacious to have originated in a bay. No doubt the frost has been also a vast and productive laboratory on the shore of East or Lost Greenland, from whence it annually sends out large quantities of ice to repel the inroads of navigators into its dreary empire. There may be land under the pole, though some circumstances seem to make against the supposition. If there be, a large proportion of the polar ice probably originates in that quarter; but we imagine, that the sources above mentioned are sufficient to account for all the ice which has hitherto retarded the progress of discovery. In support of this last remark, the expressions of Captain Hudson on the subject might be quoted. They are as follows:—
“It is no marvel, that there is so much ice in the sea toward the Pole, so many sounds and rivers being in the land of Nova Zembla and New-land to engender it; besides, the coasts of Pechora, Russia, and Greenland, with Lappia, and by proofs I find by my travel in these parts; by means of which ice, I suppose there will be no navigable passage this way.”

As to the ice-mountains, Crantz's explanation of their origin seems very lucid and satisfactory. That they are formed by slow degrees on the summits of those lofty and steep rocks which fence the coasts of Greenland, appears certain. We shall, therefore, only add a word explanatory of the remark of Crantz concerning the explosions among the glaciers of Switzerland, and its application to those of Greenland. These

xplosions, are, beyond a doubt, occasioned by the expansion of the air secreted under the bottom of the ice. For it is natural to suppose that a considerable portion of heat will be evolved during the cooling of the upper stratum of the earth by the contiguity of the ice, and that this heat may expand the air with a force sufficient to destroy the equilibrium of the superincumbent mass, and project it into the sea. And, why may not such a process take place in Greenland as well as in Switzerland? But to return to our former subject. Supposing it to be granted, that no extensive sheet of ice can envelope the main ocean, we have reason to hope, that, if a passage, through Davis's Straits, either to the Pole or to the Pacific, be once effected, the frequent repetition of the voyage will not be impracticable. Having cleared that immense barricado, which stretches like a rampart along the upper shores of America, Greenland, Spitzbergen, and Siberia, the navigator might probably spread his sail to the wind as fearlessly as in the midst of the Atlantic. Nor is this a mere hypothesis. Many seamen of respectability, who have reached very high latitudes, have declared that they found the sea clear of ice. Indeed the intensity of cold can never be estimated by the proximity of the Pole. In places between which there is no *very* great difference of latitude, it depends much more on local circumstances; for every one knows, that in countries far inland, the cold is both more constant and severe than in those which are exposed to the sea-breeze; that, for example, in some districts of Asiatic Russia, in the same degree of latitude as the central parts of France, the frost in winter is more intense than in the highlands of Scotland, or in places still farther north. Now may not the same rule hold with respect to the Arctic regions? Indeed, many navigators have declared that they could see no reason why a ship might not winter under the Pole. Again, may not the electric fluid, which, from different phenomena, seems to be most abundant in the neighbourhood of the Pole, in some measure, moderate the effects produced by the absence or feebleness of the sun's rays. So much is certain, that the development of the secret and important agency of this subtle but powerful fluid, especially in whatever regards the atmosphere, seems to keep pace with the advancement of general science.

NOTE IV. — PAGE 46.

THE remark will generally hold, that where Providence denies some of her gifts, she generally makes up the deficiency by others, and that the more accurately we collate the advantages and disadvantages of climates, as well as situations, the more we become convinced of her impartiality. Greenland affords one instance of the truth of this observation. The bracing power of the pure cold air of this inhospitable region, imparts to the hardy savages, a tone of constitution, and a consequent uniform cheerfulness, which are no bad equivalents for the transient enjoyments produced by the stimulating luxuries of southern climes; and the absence of the bright god of day is compensated by the splendid beams of the Aurora in the night, while our skies are seldom visited by this interesting phenomenon. The varied aerial scenery displayed by these lights, has frequently a very impressive effect. Sometimes nearly the whole of the blue sky appears like one vast dome of burnished gold, which, however, is presently transformed, with lightning rapidity, into a diversified assemblage of fantastic, or formidable shapes; sometimes presenting to the astonished beholder, the appearance of a glorious amphitheatre, splendidly fitted out with dazzling furniture, and decked in all the colours of the rainbow. This fire-built structure, however, does not last for many seconds. All its parts soon acquire a tremulous motion; and afterwards the rays cross and intermix with inconceivable velocity, dancing sportively through the heavens with a constant interchange of colouring, and in the most amusing variety of forms, till the approach of the sun closes the wonderful exhibition. The suddenness with which the scenes shift, resembles the rapid succession of different patterns, produced by shaking a kaleidoscope. Whoever witnessed the Aurora Borealis, as observed a few years ago, in Ireland, will not conceive this statement to be exaggerated. It took place in Autumn, and was harbingered by a zone of bright light, stretching across the heavens from east to west, nearly in the arch of a great circle.

Without entering upon an elaborate disquisition concerning the production of the northern lights, we may presume to hint, that the vast accumulation of ice, which blocks up the shores of Greenland, and other polar regions, may have some connexion with their formation. For, on the general

supposition, that they are the offspring of electricity, the nature of the ice renders it not improbable, that it may, under certain circumstances, throw out a species of electrical exhalations, which do not assume a visible form, till they come in contact with some kind of vapour, in the upper regions of the atmosphere. This theory, at any rate, derives some plausibility from the observation, that the brilliancy of the Northern Lights, in any particular place, increases or decreases according to the accumulation or dissolution of the ice in its neighbourhood. On the occasion above mentioned, the hissing sound which has been said to accompany the Aurora, was distinctly heard, and adds another argument to the generally received hypothesis, that it is some modification of the electric fluid.

It is certainly a subject well worth the attention of the learned, since, as far as we know, no one has given a satisfactory explanation of its origin. Bergman, Carter, Beccaria, and others, have written concerning this splendid meteor, but their conjectures appear rather childish; and the learned treatise of Dr. Hamilton, in which he labours, to establish some affinity between it and the tails of comets, is an excellent specimen of subtle argumentation, but adds very little towards clearing up the difficulty.—We cannot forbear concluding these undigested remarks, with that beautiful allusion to the Aurora Borealis, in Southey's *Curse of Kehama*.

“ Here too the elements for ever veer,
Ranging around with endless interchanging;
Pursued in love, and so in love pursuing,
In endless revolutions here they roll;
For ever their mysterious work renewing:
The parts all shifting, still unchanged the whole.
Even we on earth, at intervals descry
Gleams of the glory, streaks of flowing light,
Openings of heaven, and streams that flash at night
In fitful splendour through the northern sky.”

NOTE V. —PAGE 49.

THE following barometrical and thermometrical observations, made in New Herrnhuth, between November 1767, and July 1768, and reduced to the form of a table, by Surgeon Brasen, a friend of Crantz, may perhaps tend to amuse the scientific reader. The height of the quicksilver in Fah-

renheit's thermometer, was accurately remarked about 8 A.M. when the cold is greatest, and about 2 P.M. when it is least. The comparative strength of the wind is denoted by the numbers 1, 2, 3, 4, 5, 6, progressively, from a light breeze that scarcely perceptible, to a hurricane.

Day of the Month.	Barometer.		Thermometer.		Strength of the Wind.	Weather in November.
	D.	M.	A.M.	P.M.		
☉ 1.	27	6	35	33	W.N.E. 2.	Snow.
☽ 2.	27	26	26	27½	N.E. 3.	Do.
☿ 7.	27	28	19	19	E. 4.	Clear.
♂ 11.	27	29	16½	18	N.E. 4.	Do.
☉ 15.	27	10½	23	25	N.E. 2.	Sunshine.
♂ 18.	27	5½	35	34	S.E. to N.E. 2.	Snow & Sunshine
☉ 22.	27	8	19	22	E. 3.	Clear.
♂ 26.	27	10	24	25	N. 3.	Snow.

In the beginning of this month there was uninterrupted frost. In the middle the weather was milder, but toward the end, it again froze very hard. The wind was chiefly north, tolerably strong, and the air mostly filled with clouds and snow.

Day of the Month.	Barometer.		Thermometer.		Strength of the Wind.	Weather in December.
	D.	M.	A.M.	P.M.		
♂ 1.	28	1½	34	33	N. 3.	Snow.
♂ 3.	27	8½	43	40	N. 3.	Cloudy.
☉ 6.	27	2	27	27	E. 3.	Sunshine.
♀ 11.	27	6	16	18	N. 3.	Clear.
♂ 15.	27	5	12	15	N. 3.	Clouds & Sunshine
♀ 18.	27	4	7	8	S.E. 2.	Clear.
☽ 21.	26	7½	28	28	S.E. 4.	Snow.
☿ 26.	28	3	36	45	S.E. 2.	Cloudy.
♂ 30.	27	10	46	48	E. 3.	Clear.

In the first five days of this month, and in the six last there was no frost; in the middle it froze very hard, with the wind in the south. East winds, upon the whole, prevailed which brought cloudy weather, but little snow.

Day of the Month.	Barometer.		Thermometer.		Strength of the Wind.		Weather in January.
	D.	M.	A.M.	P.M.			
♀ 1.	27	8	45	37	E.	3.	Sunshine.
h 2.	27	7	40	31	E.	3.	Clouds & Sunshine
⊙ 3.	27	7	40	39	S.E.	2.	Sunshine.
D 4.	27	9	40	37	E.	2.	Do.
♂ 5.	27	9	32	40	S.E.	2.	Clouds & Sunshine.
♀ 6.	27	10	38	37	E.	2.	Sunshine.
24 7.	27	11	30	37	E.	2.	Clear.
♀ 8.	28	0 $\frac{1}{2}$	42	38	E.	2.	Do.
⊙ 10.	28	4	26	31	E.	2.	Clouds & Sunshine.
24 14.	27	6	17	17	N.E.	2.	Sunshine.
⊙ 24.	27	27	6	5	N.E.	3.	Do.
Evening			3	0			
h 30.	27	9	25	35	S.	5.	Heavy Rain.

This month, which in Germany was colder than in the year 740, was in Greenland remarkably mild. It did not begin to freeze till the frost in Europe had abated. Towards the end of the month, the weather was more severe, but it soon changed again, and the month closed as it had begun with a thaw, a strong south wind, and rain.

Day of the Month.	Barometer.		Thermometer.		Strength of the Wind.		Weather in February.
	D.	M.	A.M.	P.M.			
D 1.	27	27	22	18	N.W.	4.	Snow.
h 6.	28	2	7	12	N.E.	4.	Clear.
♂ 9.	28	2	28	30	S.E.	2.	Cloudy.
h 20.	27	0	14	34	N.E. 2. S. 4.	4.	Sunshine & Rain.
♂ 23.	26	11	3	7	N.E.	3	Clear.
♀ 24.	26	11	4	6	N.E.	3	Hazy & Clear.
24 25.	26	11	4	6	N.E.	3	Clear.
♀ 26.	26	9	1	1	N.E.	3.	Hazy & Clear.
h 27.	27	1	4	2	N.E.	3.	Cloudy & Sunshine
⊙ 28.	27	11 $\frac{1}{2}$	2	10	N.E.	4.	Clear.
D 29.	28	0	15	30	N. 2. S 3.	3.	Do.

In this month, the quicksilver in the thermometer was generally under the freezing point, and towards the end, the frost was very severe, yet not quite so strong as in January of this year at Berlin. The sky was generally serene. There were only even days of snow and one of rain.

Day of the Month.	Barometer.		Thermometer.		Strength of the Wind.	Weather in March.
	D.	M.	A.M.	P.M.		
♂ 0.	28	1	32	32	S. 4.	Clouds & Sunshin
♀ 4.	27	7	34	37	S. & N. 2.	Clouds & Sunshin
♂ 8.	26	10	32	29	S. 5. & 4.	Snow & Hail.
♂ 12.	28	1	9	11	N. 3.	Sunshine.
♂ 22.	27	1	34	37	S. & N. E. 2.	Rain & Snow.
☉ 27.	27	0	21	20	N. 4.	Snow.
4 38.	27	5	11	21	N. 4.	Stormy, Snow.

The frost in this month alternated nearly every other week with mild weather, and came sometimes with a north, sometimes with a south, and rarely with a west wind. It was often stormy, with snow and sometimes rain.

Day of the Month.	Barometer.		Thermometer.		Strength of the Wind.	Weather in April.
	D.	M.	A.M.	P.M.		
♀ 1.	27	9½	14	25	N. 3.	Snow.
☉ 3.	28	2	27	40	N.E. 2.	Clear.
♂ 7.	27	4	26	31	N.E. 3.	Clear.
♂ 12.	27	2	26	35	N.E. 1.	Hazy.
☉ 17.	27	0	30	40	N.E. 2.	Clouds & Sunshin
♂ 23.	27	5	24	25	N. 2.	Sunshine.
♀ 27.	26	11	40	37	S. 1.	Rain.

The days in this month were alternately frosty and the contrary. The thermometer in the forenoon was in general considerably below, and in the afternoon considerably above the freezing point. The wind was generally N. and E. seldom S., and never W. The weather was mostly cloudy. Little snow fell, and it only rained twice.

Day of the Month.	Barometer.		Thermometer.		Strength of the Wind.	Weather in May.
	D.	M.	A.M.	P.M.		
♂ 2.	27	26	24	26	W. 2	Sunshine.
♂ 7.	27	29	28	35	N.E. 1	Clear.
♂ 11.	27	3	29	41	N. 1	Sunshine.
♂ 14.	27	6	34	43	W. 1	Clouds & Sunshine.
♀ 20.	27	1	32	39	N. 1	Clouds & Sunshine.
♂ 25.	26	11	55	58	S.E. 1	Clearsky.
♂ 31.	27	6	36	45	N. 2	Clearsky.

In the first three weeks of this month, the quicksilver in the thermometer was generally under the freezing point every day, though in the afternoon the weather was mild: after the 20th never froze.

Day of the Month.	Barometer.		Thermometer.		Strength of the Wind.	Weather in June.
	D.	M.	A.M.	P.M.		
♂ 1.	27	6	36	48	N. 1	Clouds & Sunshine.
☉ 5.	27	8	44	53	W. 1	Clear.
♂ 9.	27	9	49	64	N. 1	Clear.
♂ 11.	27	8	38	49	W. 2. N. 3	Clouds & Sunshine.
♀ 17.	28	0	41	44	S.W. 3 & 4	Cloudy.
♂ 25.	27	6	43	61	W.S.W. 2	Sunshine.
♂ 30.	27	6	44	60	N. 1 & 3	Clear.

The air in this month was generally mild, excepting some cloudy forenoons: there was almost constant sunshine and agreeable spring weather, which is rare in Greenland.

Day of the Month.	Barometer.		Thermometer.		Strength of the Wind.	Weather in July.
	D.	M.	A.M.	P.M.		
♀ 1.	27	6	40	56	N. 1 & 3	Cloudy.
○ 3.	27	5	48	60	N.E. 2	Do.
♂ 5.	27	4	47	63	W. 1	Sunshine.
♂ 11.	27	4	46	40	W. 2. S.W. 3	Snow & Sunshine
♂ 12.	27	6	39	48	S. & N. 2	Cloudy.
♀ 15.	27	7	39	41	S. 5	Heavy Rain.
♀ 20.	27	6	54	63	N.W. 1	Clouds & Sunshine
♀ 22.	27	6	55	57	N.W. 1	Sunshine & Cloud

The height of the quicksilver fluctuated between 40° and 60° and rarely reached 64° . On account of the fogs, snow, and rain it was not so warm and pleasant in this month, as in the preceding; and the air seldom exceeded the average warmth of a German spring. We must, however, observe, that the observations in the beginning of June were taken in *Pissiksarbik*, ten miles farther from the sea, where the sun's rays are more powerful. The sky was mostly cloudy with intervals of sunshine.

NOTE VI. — PAGE 51.

1. *Granite*. — "The granite of this island is fine granular consisting of pearl-white felspar, greyish black mica, and very little quartz of a black grey colour. The whole rock is very much iron shot and disintegrated. At the foot of the granite rock occur beds of common quartz, (not milk quartz,) and flesh-red felspar, common hornblende, with small crystals of moroxite, and foliated or common apatite. Flesh-red felspar, magnetic iron-stone, and gadolinite, crystallized in longish four-sided pyramids, are also met with. A bed on the east side of Cape Farewell contains garnets in a fine granular greyish-white rock, very much resembling the rock of Hamau in Moravia, called by Werner, weiss stein. The granite extends from Cape Farewell, over the islands of Statenbuk and Kakasoetsiak, and Cape Disko, to a distance of more than 40 miles. Talc-slate forms a large bed in it at Akajarsanik. Common schorl, tourmaline, common hornblende, rock crystal, calcareous spar, and fluor spar likewise accompany it.

2. *Gneiss*. — The smaller fragments were used by the old Norwegians, with mica slate and slaty-clay stone, to build their houses. Gneiss constitutes one of the most elevated points of this extensive coast, viz. the mountain of Kingittarsoak. The top of this mountain is similar in shape to the roof of a house, while the ridge is not much elevated.

The mica-slate resting upon the gneiss presents a variety of kinds of hornblende slate, weiss-stein with small garnets, talc slate with common indurated talc, potstone (ollaris), actinolite, and precious splintery serpentine. The gneiss is traversed with numerous veins of greenstone, varying in thickness from one inch to six feet. This greenstone resembles basalt; but it is more crystalline in its texture, lighter in its colour, and not quite so hard. Common schorl, tourmaline, and precious garnets, occur imbedded in gneiss. It contains veins of lime-stone, accompanied by arsenical pyrites, wolfram, fluor, and quartz, in a firth called Arksut, situated about thirty leagues from the colony of Julianahaab, towards the north-east.

Cryolite. — The same place is remarkable for two thin layers of Cryolite, resting upon gneiss; and it is the only place where this mineral has hitherto been found. One of these layers contains the snow-white, and greyish-white variety, mixed with any other mineral.

3. *Mica Slate*. — Mica slate is likewise one of the most common rocks in Greenland, and an inseparable companion of gneiss. There are very few instances where they are not found in the vicinity of each other, and frequently in contact. Mica slate forms, in this country, a very extensive series of insulated mountains, which never rise to a considerable height, and appear generally to rest upon gneiss. It is frequently visible on the shores, and the gneiss itself forms also very extensive beds in it at Disko Bay, where the white stone also occurs in beds. The Greenlandish mica slate abounds in mica; it is generally thin-slaty, and only thick-slaty, where the quartz prevails. Sometimes it has an undulating aspect, but when this is the case, it passes into primitive clay slate.

Sodalite, — a New Mineral. A new mineral has been analysed by Dr. Thomson, and Professor Eckeberg, called Sodalite. It is of a pale apple-green, leek-green, greenish-white and pearl-grey colour, partly massive, partly crystallised.

Another New Mineral. — Another mineral, which has not yet been analysed, occurs also with the sodalite; it is of a peach-blossom red, and purple-red colour. On the shore the underlying gneiss is visible in several places. Calcareous

spar and fluor occur in veins, both of which are sometimes coated with a thin crust of *chalcedony*; also *galena* in small veins. Blue *phosphate* of iron, in detached pieces, is found on the shores.

White-Stone. — White stone (*weiss-stein*), which has lately been determined by Werner, appears to belong to the rock. It presents a white and greyish-white granular appearance, which was formerly supposed to be compact or granular felspar. It is in this country characterised, by very small and minute crystals of garnet, disseminated throughout the whole mass. Here it is found in layers of inconsiderable extent, resting on mica slate, very seldom on gneiss. It is also found in detached pieces.

4. *Clay-Slate.* — Clay slate is very seldom met with on this coast and consequently the different beds, which are characteristic of this rock, viz. Flint-slate, Lydian stone, Alum-slate, but rarely occur. Nevertheless, at the mouth of the firth of Arksut it forms two islands of some importance, called Arksut and Ujorbuk. The colour of the slate is ash-grey, and bluish grey; its fragments present a double cleavage, and it is traversed in all directions by numerous veins of massive, and crystallised quartz, massive hornstone, and sparry iron-ore of an isabella yellow colour. An extensive bed of flint slate and Lydian-tone, rests upon it on the east side of the island Ujorbuk.

5. *Porphyry.* — Porphyry is very common in the south of Greenland, from Cape Farewell, to the 64th degree of latitude, but it is generally found towards the interior of the continent, forming insulated rocks. The mass of the porphyry is brownish red, and passes in some places into clay-stone forming clay-stone porphyry, the crystals then becoming less distinct. Hornstone porphyry, with a few very small crystals of felspar, occurs also in an adjacent firth, called Iunugarbik. This rock rests upon old red sand-stone.

6. *Syenite.* — Syenite, and all the porphyritic rocks, belonging to the primitive and transition trap-formation, are found in great abundance in this country. Hornblende is a mineral which occurs almost every where.

7. *Primitive Trap.* — (*Greenstone.*) The islands which lie between the 62d and 63d degrees of latitude, present a very complete series of rocks that belong to the primitive trap formation.

8. *Primitive Limestone.* — Primitive limestone of fine granular texture, is found only in beds and rolled pieces, and occurs very seldom in Greenland. Its beds are confined to gneiss

and mica-slate, and it is mingled with minute leaves of silver-white mica, seldom with grains of quartz.

Coal. — On some parts of Disko Island, beds of brown coal occur in floetz-trap. They rest upon yellowish-white coarse-grained sandstone, which is very friable; — large balls of iron pyrites are imbedded in it."

Mr. Gieseke, in Dr. Brewster's Edinburgh Encyclopædia.

NOTE VII. — PAGE 58.

THE following catalogue of Greenlandic plants, is from the pen of Dr. D. J. C. Schreber, to whom Crantz communicated his Herbarium.

DIANDRIA.

Veronica alpina.

TRIANDRIA.

Scirpus cæspitosus.

Eriophorum vaginatum.

Agrostis arundinacea, var.

Poa alpina.

Elymus arenarius.

TETRANDRIA.

Cornus Suecica.

Alchemilla vulgaris, alpina.

PENTANDRIA.

Diapensia lapponica.

Menyanthes trifoliata.

Azalea procumbens.

Campanula rotundifolia.

Viola canina, palustris.

Gentiana lutea.

Ligusticum Scoticum.

Angelica archangelica.

Sibbaldia procumbens.

HEXANDRIA.

Anthericum calyculatum.

Juncus pilosus, var. alp. Fl. lapp. 124.

campestris, var. alp. Fl. lapp. 127.
spicatus.

Rumex digynus.

acetosa.

acetosella.

OCTANDRIA.

Epilobium angustifolium, A. & B. Sp. pl.
latifolium.

Vaccinium uliginosum.

oxycoccus.

Polygonum viviparum.

DECANDRIA.

Ledum palustre.

Andromeda polifolia.

cœrulea.

Pyrola minor

uniflora.

Saxifraga stellaris.

nivalis

rivularis

cæspitosa.

grænlandica.

Stellaria cerastoides.

Arenaria trinervia.

Oxalis acetosella

Lychnis alpina.

Cerastium arvense.

alpinum.

aquaticum.

ICOSANDRIA.

Rubus chamæmorus.

Potentilla aurea.

Comarum palustre.

POLYANDRIA.

Ranunculus nivalis.

acris.

hederaceo proximus, Fl. Dan. t. 331

DIDYNAMIA.

Ajuga pyramidalis.
Thymus Acinos.
Bartsia alpina.
Pedicularis flammea.
 lapponica.

TETRADYNAMIA.

Cochlearia grœnlandica.
 anglica.
 (*officinalis* ?)
Cardamine pratensis.
Arabis alpina.
Erysimum officinale.

SYNGENESIA.

Leontodon Taraxacum.
Hieracium murarum.
Arnica alpina, *montanæ* varietas.
Gnaphalium. Oed. Fl. Dan. f. 254.
 sylvaticum.

MONÆCIA.

Carex cœspitosa.
Bitula Alnas
 nana.

DICECIA.

Salix myrsinites.
 arbuscula, g. Fl. Suec. 886.
 herbacea.
 glauca.
 lapponum.
Empetrum nigrum.
Rhodiola rosea.

CRYPTOGAMIA.

Equisetum arvense.
Asplenium trichomanes.
Polypodium fragile.
 lonchitis.
 dryopteris.
Lycopodium Selago.

Lycopodium annotinum.
alpinum.

Sphagnum palustre.
capillifolium.
alpinum.*

Splachnum urceolatum.

Polytrichum commune.
juniperinum.
piliferum.
alpinum.

Mnium pellucidum.
palustre.

purpureum, ramis brevibus inordinate pro-
dientibus, Dill. Musc. 239. t. 31. f. 8.
aut huic sane proximum.

Bartramia pomiformis

Bryum scoparium.

hypnoides. Fl. Suec. 1003. var. B. E.
sexangulare, (nova species.)

cirrhatum, setis et capsulis brevioribus et pl-
ribus. Dill. Musc. 378.

pilosum, sphagni subulati facie. Dill. Musc. 37.
t. 47. f. 34. an?

cæspititium.

Hypnum aduncum.

fluitans, foliis tenuissimis, capsulis exilib-
Dill. Musc. 346.

aquaticum prolixum, foliis ovatis Dill. 28
& 552.

Jungermannia minuta. Dill. Musc. p. 481.

varia.

bicuspidata.

quinqüedentata.

trilobata,

ciliaris (Syn. apud Linn. excludantur

Synon. verum hujus speciei es

Lichenastrum scorpioides pulchrum

villosum. Dill. Musc. 481.

Lichen centrifugus, var.

saxatilis.

omphalodes.

fahlunensis.

* This moss, though ranked by Dillenius among the *Sphagna*, appears rather to belong to his *Brya*.

Lichen islandicus & *lichenoides*, 111. Dill. B. *Lichenoides* 112. Dill.

qui coralloides fruticuli specie, fuscum, spinosum. Dill. 112.

qui coralloides tenuissimum nigricans, mundi muliebris instar textum. Dill. 113.

Lichen aphthosus.

flavus. vid, Oed. Fl. Dan. an arcticus Linn. ?
croceus.

pyxidatus.

gracilis.

quicoralloides scyphiforme cornutum. Dill. 92.
deformis.

foliaceus. Huds. Fl. Angl. 457.

rangiferinus,

paschalis.

uncialis.

subulatus.

fragilis.

globiferus.

pubescens.

chalybeiformis.

sulphureus, an *Usnea* 3 Dillt ?

coriaceus, *lichenoides rugosum durum pullum*
peltis atris verrucosis. Dill. 220.

nodosus, *lichenoides atrum*, corii persici instar
exasperatum. Dill. 220.

Fucus digitatus.

The following plants are as yet non-descript :

Anemone foliis ternatus, foliolis cuneiformibus apice serratis
scapo sub-unifolio, unifloro.

Agrostis panicula coarctata, petalis basi pilosis anteriore medio
aristato, arista recta calyce brevior, foliis involuto-subulatis.

Agrostis panicula diffusa, petalis basi pilosis, exteriore medio
aristato, arista recta, calyce brevior, foliis planis.

Cerastium alpino proximum, caule minus rigido altiore, foliis
pilosis quidem sed viridibus, nec incanis.

Jungermannia surculis procumbentibus, foliolis alternis bifidis
lacero-ciliatis, punctatis.

Hypnum erectum et fluitans, foliis oblongis perangustis acutis.
Dill. Musc. t. 28. l. 33.

Lichen foliaceus repens lobatus, lobis hemisphæricis, supra
lacunosis cinereis, subtus cirrhosis ater, tuberculis marginalibus
carnosis pallidis.

Total 150.

NOTE VIII.—PAGE 76.

THERE is, perhaps, no subject of Natural History, respecting which more monstrous fictions have been propagated and believed, than the production of the Bernacle, or Tree Goose. It is difficult to conjecture by what singular prepossession our old naturalists could be so far blinded, that instead of instituting an examination of facts, they contented themselves with asserting or defending their different theories of an equivocal generation; either from the froth or slime of the ocean; or the ripe fruits of certain trees growing on the sea-shore; or, according to the more commonly received notion, from the testaceous insect, hence known by the name of *concha anatisfer*. And these opinions maintained their hold on the minds of the learned as well as the ignorant, with a tenacity directly proportionate to their absurdity; nor are they even at this day at all uncommon amongst fishermen, and the lower class of sailors. The worthy Bishop of Bergen appears to have been one of the earliest writers who took pains to enquire into this matter, and the following paragraph gives us the result of his investigations.

“This peculiar creature, (the goose-bearing shell,) is of about a finger's length and a half, and an inch broad, and pretty thick; it is brown and spongy, a little curled or shrivelled like an apple when it is dried; so that at first it may be twice the length. Its neck is tough and hollow, like the fingers of a glove: when it is opened there is nothing to be seen but some small and fine deep black filaments; these are like bunches of flax all through. The one end of the neck is made fast to the timber, in manner of a sponge; the other or the end that hangs down, has a double shell, of a light blue colour, and of substance like a muscle-shell, but much less about the size of an almond, and like it, of a sharp oval figure. When this shell is opened, there is found in it the little creature reported to be a young wild goose. Almost its whole substance, which is composed of small toughish membranes, represents some little crooked dark feathers, squeezed together, the ends running together in a cluster: hence it has been supposed to be of the bird kind. At the extremity of the neck also there is something that looks like an extremely small bird's head; but one must take the force of imagination to help to make it look so: this I have constantly found on many examinations; and in all my inquiries, I cannot learn that an

ne has ever seen any thing more, though there are many who pretend to appeal to witnesses for the fact, that have seen this young goose, as they call it. I will allow that they may have seen in this shell, a living sea-insect, as it certainly is, but nothing else.

“When the duck’s egg is opened, the young one is never found like this, consisting of nothing but feathers; they, on ducklings, come afterwards in the place of the down, which appears first; but here is no down, and there seems to be no body, nothing but long, crooked, squeezed-up feathers, with a little point, or small button at the end that may resemble a head, if fancy will have it so, as has been said.” Pontopp. vol. ii. p.53.

Not satisfied, however, with giving his own statement, he cites the authority of Gaspar Schottus, who, in his *Physica Curiosa*, closes an ample dissertation in disproof of the current tale, with three very formal and rational inductions, amounting to a complete refutation of the contested theory, but which need not be repeated in the present state of zoological knowledge.

NOTE IX. PAGE 106.

LA PEYRÈRE, in his *Relation de Groenland*, written in 1646, gives a curious account of this animal, which was then but little known among naturalists: — “Some years ago, (this is a letter from M. Wormius, great marshal of Denmark, to our author,) being at M. Frise, the Lord Chancellor’s house, I took occasion to complain to that great man, of the negligence and want of curiosity of our merchants and seamen that frequented Greenland, in not enquiring into the nature of those animals, the skins whereof they brought in such plenty to us, without giving themselves the trouble of bringing along with them some part of their flesh or skin, for the better discovery of the whole. The Lord Chancellor answered, they are more curious than you imagine; and instantly sent for a great piece of a dried skull, with part of that kind of horn on it, of about four feet long. Being extremely rejoiced to see me hold in my hands so great a rarity, and could scarce sufficiently feast my eyes with the sight of it, as not understanding at first what it was, I entreated the Lord to give me leave to carry it home to my house, to look upon it there at my own leisure, which he readily granted. I found this cranium or skull much like that of the head of a whale, having two holes on the top, and which penetrate to the palate or throat: these two holes, being, doubtless, the two

passages through which this fish spouts up the water it drinks. I took also notice, that what they call the horn, proceeded out of the left side of its jaw. I invited the most curious and ingenious of my auditors to be eye witnesses of so extraordinary a sight in my closet; and among the rest sent for a painter, who in the presence of all the company, drew the picture of that skull with the horn, as it really was in figure, and answerable to its bigness according to the original.

"My curiosity stopt not here, but understanding that such another creature had been taken near, and carried into, Iceland I went to the Bishop of Hóla, whose name was Thorlac Scholoniuss, and had been formerly my disciple at Copenhagen, and send me the draft of that animal, which he did accordingly and sent me word at the same time, that the Icelanders called *Narhual*, that is a whale that feeds upon dead carcasses; for *hual* signifies a whale, and *nara*, a dead carcase. 'Twas really the picture of a true fish, like a whale."

After remarking on the equivocal name of *unicorn*, "which belongs to several animals, as to the onyx and Indian ass, mentioned by Aristotle, and to that wild beast described by Pliny to have the head of a stag, the body of a horse, and the feet solid all of a piece, like the elephant, being, besides, of a wonderful swiftness and strength;" he goes on to decide, that the singular weapon of this animal is not a horn, "growing in the forehead by an adjunction, or natural union with the bone, but a tooth being sunk into the gum, *per gomphosim*, as a wedge or nail that enters the substance.

"The Danes," he continues, "are of opinion, (as most certainly it is,) that all those kind of horns found in Muscovy, Germany, Italy, and France, came originally out of Denmark, where this sort of merchandise was very frequent, whilst there was a passage between Norway and Old Greenland, and that they constantly crossed the seas from one coast to the other. The Danes, who brought them to sale in foreign countries, had no reason to declare them to be fishes' teeth, but sold them for unicorns' horns, to sell them at the higher rate; this they have not only practised formerly, but also continue to do it to this day. 'Tis not long since, that the company of New Greenland, at Copenhagen, sent one of their agents into Muscovy, with several great pieces of these kind of horns, and amongst the rest, the end of a considerable bigness, to sell it to the Great Duke of Muscovy. The Great Duke being extremely taken with the beauty thereof, he showed it to his physician, who, understanding the matter, told him 'twas nothing but the tooth of a fish, so that this agent returned to Copenhagen without selling."

commodity. After his return, giving an account of the success of his journey, he exclaimed against the physician who spoiled his market by disgracing his commodities. ‘Thou art a half-headed fellow,’ replied one of the Directors of the Company, ‘Why didst thou not offer two or three hundred ducats to the physician, to persuade him that they were the horns of the unicorn?’”

NOTE X. PAGE 122.

To those of our readers, who wish to feed their love of the marvellous with a few of the fanciful creations of our forefathers, are desirous of a subject for the exercise of innocent ridicule, or, perhaps, have some small share of belief in certain prodigies still lurking within them, the following extracts from Pontoppidan may not be unamusing. They are principally relative to those very poetical and illustrious monsters, the Merman and the Mermaid. We should not trouble any one who may open this book, by repeating the recital of appearances, the reality of which has long since ceased to be a subject of doubt or discussion, had we not been much struck with the confidence with which the worthy bishop, doubtless a man well furnished with credulity, maintains his point; the various and circumstantial examples which he brings forward to confirm it; and lastly, the names of individuals, whom he mentions as having seen the creatures alluded to, and who, we may suppose, were well known at the time when he published his work. Without, therefore, suffering our fancy so far to get the better of our reason, as to conjure up prophets and fair-haired songstresses from the cold recesses of the ocean, we may be permitted to hint, that possibly some tenant of the sea which approaches nearer to the human form divine, than any which are to be found in the catalogues of naturalists, may have imposed upon the senses of fishermen and others. We think it not unlikely that the progress of discovery, and the growing spirit of research may sooner or later throw some light on the rise of this rather interesting fable. The same remark holds with respect to the Kraken, the stupendous leviathan of Norwegian fishermen; though with regard to this last, actual observation, in some measure, warrants the supposition, that eddies, converging currents, and whirlpools, so frequent on the coast of Norway, may have torn large masses of mud, sea weed, and other submarine vegetables from the bottom of the sea, and exposed them to view, at a considerable elevation above the surface, in shapes so formidable, as to

strike terror into the minds of vulgar spectators. But we are trespassing on the room intended for our extracts. After mentioning several absurd stories, Pontoppidan proceeds, "However, while we have no ground to believe all these fables, yet, as to the existence of the creature, we may safely give our assent to it, provided that it is not improbable, or impossible, in the nature of things, and that there is no want of confirmation from creditable witnesses, and such as are not to be rejected. 'Vera est vulgi opinio, quicquid nascatur in parte naturæ ulla, et in mari esse, præterque multa, quæ nusquam alibi.' Si vera fatebor, quâ historicus naturalis, ex scientiæ principiis nullum characterem hactenus eruere potui, unde homo a simia internascatur. Dantur enim alicubi terrarum simiæ, minus quam hominibus pilosæ, erecto corpore, binis æque ac ille pedibus incedentes, et pedum et manuum ministerio, humanam referentes speciem, prorsus ut eosdem pro hominum quopiam genere venditarint peregrinatorum rudiores." Linn. in præfat. Faun. Suec. p. 2.

"If we will not allow our Norwegian Hastromber, the honourable name of mer-man, we may very well call it the sea-ape Odoard Dapper, in his Description of Africa, p. 584. says "That in the sea of Angola, mermaids are frequently caught "which resemble the human species. They are taken in nets "and killed by the negroes, and are heard to shriek and cry "like women. The inhabitants on that coast eat their flesh "being very fond of it, which they say is much like pork in "taste. The ribs of these animals are reckoned a good styptic "and a certain bone in the head, which separates the brain "is said to be a powerful remedy against the stone." I shall add to all this, a passage relating to the subject, which may be met with under the article "Meermann," in the Universal Dictionary of Arts and Sciences, published by John Theodore Jablonsky p. 658. "Meer-man, Meer-weib, Meer-minne, that is sea-man "sea-maid, or siren, called by the Indians Ambisiangulo, otherwise Pesiengoni, and by the Portuguese Pezz-muger, is a fish "found in the seas, and in some rivers of South Africa and "India, and in the Philippine and Molucca Islands, Brazil "North America, and Europe, in the North Sea. The length "of this fish is eight spans, its head is oval, and the face resembles that of a man. It has a high forehead, little eyes, "flat nose, and large mouth, but has no chin, nor ears. It "has two arms, which are short, but without joints or elbows "with hands or paws, to each of which there are four long "fingers, (which are not very flexible,) connected to each other "by a membrane, like that of the foot of a goose. Their sex "is distinguished by the parts of generation. The females have

breasts to suckle their offspring; so that the upper part of their body resembles that of the human species, and the lower part that of a fish. Their skin is of a brownish-grey colour, and their intestines are like those of a hog. Their flesh is as fat as pork, particularly the upper part of their bodies; and this is a favourite dish with the Indians, broiled upon a grid-iron. It makes a lamentable cry, when drawn out of the water. There is a bone in the head, dividing the brain, which the Portuguese powder, and say it is of great service in the stone and gravel. Accounts of the catching of these sea or mer-men in Europe, are delivered by Wormius, Guiccardino, Mexia, Sybold, Erasmus, Franciscus, and others."

"Athanasius Kircher, gives this description of the Pezz-muger, in his Third Book de Magrete, p. vi. c. 1. § 6. p. 675. "Capitur certis temporibus anni in mari orientale Indiæ, ad insulas Vissayas, quas insulas Pictorum vocant, sub Hispanorum dominio piscis quidam ἀνδρωπομορφος, i. e. humana prorsus figura, quem ideo Pezze Muger vocant, ab indigenis Duyor. Caput habet rotundum, nulla colli intercapedine trunci compactum, extremæ aurium fibræ, quæ et auriculæ nominantur, ex cartilaginea carne eleganter vestitæ, quarum interior pars, amplissimis formata anfractibus, veram hominis refert aurem, oculos suis ornatos palpebris, situque et colore non piscis sed hominis judicares. Naso nonnihil aberrat, malam inter utramque non usquequaque eminet, sed levi tramite bipartitur; sub eo vero labra magnitudine specieque nostris similima, dentium, non qualia insunt piscium generi serratiliū, sed planorum et candidissimorum, continua series. Pectus alba cute contextum, hinc atque hinc paulo latius quam pro corpore, in mammas extuberans, neque eas ut fæminis pendulas, sed quales virginibus globosas, plenas lactis candidissimi. Brachia non longa sed lata, ad natandum apta, nullis tamen ipsa cubitis, ulnis, manibus articulisque distincta. In admistris sobolis procreandæ membris in utroque sexu nulla ab humanis distinctio. Post hæc in piscem cauda desinit."

"Upon these authorities I may say, that if the existence of the European mer-men be called in question, it must proceed entirely from the fabulous stories usually mixed with the truth. Here, in the diocese of Bergen, as well as in the manor of Nordland, are several hundred persons of credit, who affirm with the strongest assurances, that they have seen this kind of creature, sometimes at a distance, and at other times quite close to their boats, standing upright, and formed like a human creature down to the middle; the rest they could not see. I have spoken with many of these people, all eye-witnesses to the existence of this creature; and I have taken

all possible precautions in examining them strictly on the subject. The result was, that I found them all to agree in every particular of their account, which answers to the description lately published by Jablonsky and Kircher, so far as they could judge by the sight of them only, at a small distance. But of those who have handled them, I have not been able to find more than one person of credit who could vouch it for truth. As I may safely give credit to this person, namely the Reverend Mr. Peter Angel, who is still living, and minister of the parish of Vand Elvens Gield, on Sundmoer, I shall relate what he assured me of last year, when I was on my visitation journey. He says that in the year 1719 he, being then about twenty years old, along with several other inhabitants of Alstahoug, in Nordland, saw what is called a mer-man, lying dead on a point of land near the sea which had been cast on shore by the waves, along with several seals, and other dead fish. The length of this creature was much greater than what has been mentioned of any before namely three fathoms. It was of a dark-grey colour all over: in the lower part it was like a fish, and had a tail like that of a porpoise. The face resembled that of a man, with a mouth, forehead, eyes, &c. The nose was flat, and, as it were, pressed down to the face, in which the nostrils have ever been very visible. The breast was not far from the head; the arms seemed to hang to the side, to which they were joined by a thin skin, or membrane. The hands were, to appearance, like the paws of a seal. The back of this creature was very fat, and a great part of it was cut off, which, with the liver, yielded a large quantity of train-oil. That this creature, which is reckoned among the whale kind, is a fish of prey, and lives upon the smaller sort, may be concluded from what Mr. Luke Debes relates in his description of Faroe. He tells us, that they have there seen a mermaid, with a fish in her hand.

“Tirmoder Torfaeus relates, “that several mer-men, along with other monsters, were seen at one time on the coast of Iceland. See his *Hist. of Norw.* t. iv. p. 416. and there refers to his account of Greenland. I am sorry that I have not the work at hand, for those who would be curious to know more of this matter: but in the place just quoted, he speaks thus: ‘*Sirenes propter Australia Islandiæ promontoria, Sudrine appellata, pluraque alia monstra visa, et in his illud, quod Hafis trambe appellatur (de quo videri potest Grænländia nostra caput xiii.) nautis, qui in Islandiam vento retroacti sunt, observatum.*’”

“In the year 1624, a mer-man, thirty-six feet long, was taken

the Adriatic sea; according to Henry Seebald's Breviar.istor. to this the lastmentioned was but a dwarf. As to their form, it is said that some have a skin over their head like a monk's hood, which perhaps serves them for the same purposes, as does the skinny hood which some species of seals have on their heads, which, from thence, are called klapmutzser, as has been observed in the description of that creature. Olaus Magnus speaks in lib. xxi. ch. 1. of several monsters in the North Sea, all of which resemble the human kind, with a monk's hood on the head. His words are: 'Cucullati hominis forma.' He adds that if any of this company be caught, a number of them set up a howl, put themselves in violent agitations, and oblige the fishermen to set the prisoner at liberty. But this last article is a mere romance, to which this too credulous author in this, as well as in other particulars, has given too much credit without sufficient grounds. Of this merman with a hood, Rondoletius writes thus in Gesner. de Aquat. lib. 4. which I ought not to omit. 'Inter marina monstra et illud, quod nostra ætate in Norvegia captum est, mari procelloso. Id quotquot viderunt, statim monachi nomen impo-nerunt. Humana facie esse videbatur, sed rustica et agrestis, capite raso et lævi. Humeros contigebat veluti monachorum rostrorum cucullus. Pinnas duas longas pro brachiis habebat. Pars infima in caudam longam desinebat. Media multa erat atior, sagi militaris figura. Hanc effigiem mihi dono dedit illustrissima Margareta Navarra regina, &c. Ea a viro nobili effigiem hanc acceperat, qui similem ad Carolum V. imperatorem, in Hispania tunc agentem deferebat. Illæ reginæ affirmavit, se monstrum hoc in Norvegia captum vidisse, post gravissimas tempestates undis et fluctibus in littus ejectum, locumque designabat, *die Zundt* juxta oppidum *den Ellepoch*. Ejusdem monstri picturam mihi ostendit Gisbertus medicus ex eadem Norvegia Romam ad se missam, quæ pictura nonnihil a mea differebat. Quare, ut dicam quod sentio, quædam præter rei veritatem a pictoribus addita esse puto, ut res mirabilior haberetur, crediderim igitur monstrum hoc humanam formam eo modo referre, quæ pars capitis ranarum, quia post caput partes erant utrinque elatæ hominum omoplatis respondententes; musculisque movebantur, qui cuculli monachorum figuram repræsentant, qualis in nobis spectatur. Secundus musculus omoplatas movens, scilicet eas partim ad se attrahens, partim attollens, cuculli monachorum formam aptissime referens. Ad hæc, non squamis sed cute dura rugosa veluti cortice contextum putarim, quemadmodum de leone marino dicemus.'"

"The latest instance I have learned of a mer-man's being

seen, was in Denmark; and this stands attested so well, that it deserves to be quoted after all the others. I shall give it as it is found in Ol. Bang's Collections, p. 528., and it is as follows. 'A. D. 1723, on the 20th September, the burgo-master, A. Busseus, of Elsineur, had, by his majesty's orders, three ferrymen inhabitants of Elsineur, examined before the privy-councillor Frid von Gram. Their names were Peter Gunnersen, aged 38, Nicholas Jensen, aged 31, his brother, and Jeppe Jensen Gissen, aged 29. These men were examined about a sea monster which they affirmed they had seen a few weeks before, and concerning which their depositions were taken upon their respective oaths, in order to corroborate their testimony.

"It appeared that about two months before, the aforesaid ferrymen were towing a ship just arrived from the Baltic and which was then under full sail, when they were at a considerable distance from land, being in the mid-way between Hveen and Saedland, where they could see the church steeple of Landscrene. The calm weather induced them to lie by a little, and at the distance of an English mile, or about one quarter of a Norway mile, they observed something floating on the water like a deadbody, which made them row to it, that they might see what it was. When they first came within seven or eight fathoms, it still appeared as at first, for it had not stirred but at that instant it sunk, and came up again almost immediately in the same place. Upon this, out of fear, they lay still, and then let the boat float, that they might the better examine the monster, which, by the help of the current, came nearer and nearer to them. He turned his face, and stared at the men, which gave them a good opportunity of examining him narrowly; he stood in the same place for half a quarter of an hour, and was seen above the water down to his breast; at last they grew apprehensive of some danger, and began to retire; upon which the monster blew up his cheeks, and made a kind of a roaring noise, and then dived under the water, so that they did not see him any more.

"In regard to his form and shape, they say he appeared to them like an old man, strong-limbed, and with broad shoulders, but his arms they could not see. His head was small in proportion to his body, and had short curled black hair, which did not reach below his ears; his eyes lay deep in his head, and he had a meagre and pinched face, with a black beard that looked as if it had been cut. His skin was coarse, and very full of hair. Peter Gunnersen related, (what the others did not observe,) that this mer-man was about the body and downwards, quite pointed like a fish. This same Peter Gunnersen likewise deposed, that

about twenty years before, as he was in a boat, near Kulleor (the place where he was born) he saw a mer-maid with long hair, and large breasts. These ferrymen further deposed, that the weather was very fine and quite calm during the same day, and for several days following. That this examination was taken in the most regular and exact manner, attests, ut supra,

“*Andrew Bussaeus.*”

“Whilst I am writing this, the Reverend Mr. Hans Strom informs me, that in Bergen Sund, or Sundmoer, there has also this summer been seen a mer-man, of the common form: however, in all these accounts, probably fancy has exaggerated a little.

“The before-mentioned marmale, or as some call it marmete, belongs also to this class of the mer-maid: though I shall not call it the mer-man’s offspring, yet one might give it this name, if properly enquired into. This creature is often caught on rocks, and is well known to most of the fishermen. They are of different sizes; some are of the bigness of an infant, half a year old; others of one of a year; and others again as big as a child of three years old: of this last size there was one taken lately in Selloe Sogn: the upper part was like a child, but the rest like a fish; those who caught it, threw it directly into the sea. Sometimes the peasants take them home to their houses, and, as they say, give them milk, which they drink. Those who venture to take them home do it in hopes of having something foretold by them; but they do not keep them above twenty-four hours, superstitiously thinking themselves bound to row out to sea, and put them down in the same place where they found them.” Pontopp. Nat. Hist. of Norway, part II. p. 188-194.

In the following chapter of the work we have just quoted, the author proceeds to substantiate the opinion of Pliny relative to the individual correspondence of some of the inhabitants of the ocean to those of the land, by adducing another example, namely, the Sea-serpent, a creature proportionate in size to the extent of its domain. Many of our readers are probably already tired of what may appear to them idle fictions, and we should not trouble them with anymore, did not the evidence of the writer above quoted, appear worthy of being more generally known and examined. Besides, he enters upon his discussion with such spirit and interest, manages his enquiries with such precision, we had almost said philosophical correctness, that he really induces some degree of participation in his zeal for maintaining the reality of an existence, which, in itself, is but barely probable. We shall be as brief as possible, and as his remarks are very long, only a small portion of them can be inserted here.

“ The Söe Ormen, or Sea-snake, *serpens marinus magnus*, called by some in this country Aale-Tust, is a wonderful and terrible sea-monster, which extremely deserves to be taken notice of by those who are curious to look into the extraordinary works of the great Creator. But here I must again, as I did of the mer-man, give the reader proper authorities for the real existence of this creature, before I come to treat of its nature and properties. This creature, particularly in the North Sea continually keeps himself in the bottom of the sea, excepting in the months of July and August, which is their spawning time and then they come to the surface in calm weather, but plunge into the water again so soon as the wind raises the least wave. If it were not for this regulation, thus ordained by the wise Creator for the safety of mankind, the reality of this snake's existence would be less questioned than it is at present, even here in Norway; though our coast is the only place in Europe visited by this terrible creature. This makes many persons that are enemies to credulity, entertain so much the greater doubt about it. I have questioned its existence myself, till that suspicion was removed by full and sufficient evidence from credible and experienced fishermen and sailors in Norway; of which there are hundreds who can testify that they have annually seen them. All those persons agree very well in the general description: and others who acknowledge that they only know it by report, or by what their neighbours have told them, still relate the same particulars.

“ In all my enquiry about these affairs, I have hardly spoke with any intelligent person born in the manor of Nordland, who was not able to give a pertinent answer, and strong assurances of the existence of this fish: and some of our North traders, that come here every year with their merchandise, think it a very strange question, when they are seriously asked, whether there be any such creature; they think it as ridiculous as if the question was put to them, whether there be such fish as the eel or cod.

“ Last winter I fell by chance in conversation on this subject with Captain Lawrence de Ferry, now commander in this place, who said, that he had doubted a great while, whether there was any such creature, till he had an opportunity of being fully convinced by ocular demonstration, in the year 1746. Though he had nothing material to object, still he was pleased, as a farther confirmation of what he advanced, to bring before the magistrates in the city of Bergen, two sea-faring men, who were with him in the boat when he shot one of these monsters, and

saw the snake, as well as the blood, which discoloured the water.*

* * * * *

“ Governor Benstrup affirms, that he saw the same creature a few years ago, and that he drew a sketch of the Sea-snake, which I wish I had to communicate to the public. I have, however, inserted a draught which I was favored with by the above-mentioned clergymen, Mr. Hans Strom, which he has caused to be carefully made, under his own inspection. This agrees in every particular with the description of this monster, given by two of his neighbours at Herroe, namely, Messrs. Lentz and Tuchsén, and of which they had been eye-witnesses. I might mention to the same purpose, many more persons of equal credit and reputation. Another drawing also, which appears to be more distinct, with regard to the form of this creature, was taken from the reverend Mr. Egede’s journal of the Greenland mission, where the account stands thus in p.6. On the 6th of July 1734, there appeared a very large and frightful sea-monster, which raised itself up so high out of the water, that its head reached above our maintop. It had a long sharp snout, and spouted water like a whale, and very broad jaws. The body seemed to be covered with scales, and the skin was uneven and wrinkled, and the lower part was formed like a snake.

‘ After some time, the creature plunged back again into the water, and then turned its tail up above the surface a whole ship-length from the head. The following evening we had very bad weather.’ In the New Survey of Old Greenland, p. 48. the above-mentioned Mr. Egede speaks of the same monster, with this addition, that the body was full as thick and big in circumference as the ship he sailed in. Mr. Bing, one of the missionaries, that took a drawing of it, informed his brother-in-law, Mr. Sylow, minister of Høugs in this diocese, that this creature’s eyes seemed red, and like burning fire; all which makes it appear that it was not the common Sea-snake. Though we cannot have an opportunity of taking the dimensions of this creature, yet all that have seen it are unanimous in affirming, as far as they can judge at a distance, it appears to be of the length of a cable, i. e. 100 fathoms, or 600 English feet; that it lies on the surface of the water (when it is very calm) in many folds, and that there are in a line with the head, some small parts of the back to be seen above the surface of the water when it moves or winds. Those at a distance appear like so many casks or hogsheads

* A particular account of this incident and the shape of the creature is here given, which is too long for insertion.

floating in a line, with a considerable distance between each of them. Mr. Tuchsén of Herroe, whom I mentioned above, is the only person, of the many correspondents I have, that informs me he has observed the difference between the body and the tail of this creature as to thickness.

"It appears that this creature does not, like the eel or land-snake, taper gradually to a point, but the body, which looks to be as big as two hogsheads, grows remarkably small at once, just where the tail begins. The head in all the kinds has a high and broad forehead, but in some a pointed snout, though in others this is flat, like that of a cow or a horse, with large nostrils and several stiff hairs standing out on each side, like whiskers.

"It is supposed that Sea-snakes have a very quick smell, which we may conclude from this, that they are observed to fly from the smell of castor. Upon this account, those that go out to Stor-Eggen to fish in the summer, always provide themselves with these animals. They add, that the eyes of this creature are very large, and of a blue colour, and look like a couple of bright pewter plates. The whole animal is of a dark brown colour but it is speckled and variegated with light streaks or spots, that shine like tortoise-shell. It is of a darker hue about the eyes and mouth than elsewhere, and appears in that part a good deal like those horses, which we call Moors-heads.

"I do not find by my correspondents, that they spout the water out of their nostrils like the whale, only in that one instance related by Mr. Egede, as mentioned above; but when it approaches, it puts the water in agitation, and makes it run like the current at a mill. Those on our coast differ likewise from the Greenland Sea-snakes, with regard to the skin, which is smooth as glass, and has not the least wrinkle, but about the neck, where there is a kind of a mane, which looks like a parcel of sea-weeds hanging down to the water. Some say it annually sheds its skin like the land-snake; and it is affirmed, that a few years since there was to be seen at Kopperwiig, a cover for a table made of the skin of one of these snakes. This raised a curiosity to know the truth, and, accordingly, I wrote thither for proper information, desiring the favor of a slip of it, as a way of specimen; but it seems there was no such thing, at least not at that time. Besides, a man that came from the place told me that he had never heard anything of it. This person, however, informed me, that in the year 1720, a Sea-snake had lay a whole week in a creek near that place; that it came there at high water, through a narrow channel about seven or eight feet broad, but went away, after lying there a whole week, as mentioned above, and left behind it a skin, which this man, whose name was Thorlack Thorlacksen, declares he saw and handled. This skin lay with one end under water in the creek,

ed, therefore, how long it was, nobody could tell. It seems, the creek within that channel is several fathoms deep, and it lay stretched out a great way; but the other end of the slough had been driven ashore by the tide, where it lay a long time for every one to examine. He said it did not seem fit to make a covering for a table, unless it had been properly dressed, or some other way prepared for that purpose; for it was not hard and compact like a skin, but rather of a soft and slimy consistence; something like the maneto, before described. Even the jelly is said to be of the same nature; as I am informed by those who, by accident, once caught a young one, and laid it upon the deck of the ship. It died instantly, though nobody dared go near it even then, till they were obliged to throw it overboard, by the insupportable stink which was caused by the soft and viscid slime to which it was at length dissolved by the action of the wind. We have the same account from Pere Labat, of a small Sea-serpent, about four feet long, and as thick as a man's arm. His words are, 'Nous l'attachâmes au mât après avoir assommé pour voir quelle figure il auroit le lendemain. Nous connûmes combien notre bonheur avoit été grand, de n'avoir point touché à ce poisson, qui sans doute nous auroit empoisonné. Car nous trouvâmes le matin qu'il s'étoit entièrement dessous en une eau verdâtre and puante, qui avoit coulé sur le pont, sans qu'il restât presque autre chose que la peau de la bête, quoiqu'il nous eut paru le soir fort ferme et fort bon. Nous conclûmes, ou que ce poisson étoit empoisonné par accident, ou que sa nature ce n'étoit qu'un composé de venin.'

"It seems the wind is so destructive to this creature, that, as has been observed before, it is never seen on the surface of the water, but in the greatest calm, and the least gust of wind drives it immediately to the bottom again.

* * * * *

"The supposition that the Sea-snake answers the description of the leviathan better than any other animal yet known; and may be understood by the leviathan, or crooked-serpent, Is. xxvii. 1. that shall slay the dragon that is in the sea; or that it may be the long-serpent mentioned in Job xxvi. 13.: is not without some foundation. That it is the piercing-serpent, or boom-serpent, *serpens vectis*, according to some authors, is not improbable; for they often lie stretched out before a creek, like a boom, to block up the passage. If Bochart had had any knowledge of this creature, which is very little known any where but in the north, he probably would not have taken the whale for the leviathan. 'Cetum Hebræi iisdem nominibus appellantur sicut et draconem, nempe Thannin et Leviathan, aut ob for-

'mæ similitudinem, aut ratione molis, et quia Cetus in aquatilibus tantum præstat, quantum in reptilibus præstant virtutes dracones.' Hierozoic. lib. I. cap. vi. p. 45. The similitude of shape, which writers urge between the whale and the dragon is what I cannot find out; nor can I discover how this author (whom I otherwise esteem as one of the most learned men the world ever produced) comes to say, in the same place, p. 50 'Balaenani multi volunt ideo dici נחש ברה Serpentem vecti Isaiah xxvii. 1.; quod ab uno maris extremo ad alterum, vecti instar, attingat.' This does not at all agree with the whale, which is usually but 50, 70, or most 80 feet in length; at least not nearly so well as with the Sea-snake."

It will be recollected that Crantz mentions a certain simile of a Danish poet, called Peter Dass, concerning the Sea-serpent. The whole passage is to be found in Pontoppidan, and we shall transcribe it here, together with a literal translation, for the amusement of the curious.

Om Soe-ormen veed jeg ey nogen Beskeed,
Jeg haver ham aldrig med Öynene seed,
Begierer ey heller den Aere;
Dog kiender jeg mange, som mig have sagt,
Hvis Ord jeg og giver sandfaerdelig magt
Han maae forfaerdelig vaere.

Naar Julius gaaer i sin fyrstelig Stads
Og Phœbus omvanker i Luftens Pallads
Da lader det Dyr sig fornemme,
Der siges, han er af en saadan Natur
Hvad Baad han fornemmer det skadelig Diur,
Han tiendes efter mon svoemme.

Umaadelig sluttet hans Storlighed og,
Det vel af Forfarenhed vises kand nok;
Thi de hannen komme i moede
Fortælle, han ligger i Laengden udstrakt,
Som hundrede Laes var paa Havet udlagt,
Som Möding paa Ageren oede.

TRANSLATED.

Of the sea-serpent I also know some account
Never did I see him with my eyes,
Nor do I covet that honour,
Yet according to what several have told me,
To whose words I wholly assent,
He must be terrible.

When July passes in its princely state
And Phœbus walks round in the palace of the air,
Then this animal is perceived,
He is said to be of such a nature
Whatever boat he espies, that noxious animal,
He swims silently after it.

Unmeasurable his greatness is conceived,
And this may well be shown from experience,
For those who meet with him
Relate that he lies stretched out at full length,
As if a hundred loads were laid out upon the ocean
Like manure on the barren field.

So much concerning the Sea-snake. We now leave our readers to determine the degree of authority which ought to attach to the evidence of Pontoppidan. In our opinion neither the jeers of self-authorized critics, nor the allegation, that no such monsters now present themselves to the notice of mankind, are sufficient to overthrow the reality of facts, the authenticity of which is properly substantiated by living witnesses. What unknown creatures the ocean may nourish in its womb, "that great and wide sea, wherein are things creeping innumerable, both small and great beasts," it is impossible to know, till its bottom be exposed, and "the secrets of the hoary deep" laid open to our view, so that we have no need to be incredulous concerning any appearance by chance exhibited on its surface. Were it possible' says our author, 'for our sight, to penetrate through the thick medium of water, as we can through air, we should see wonderful objects, according to the accounts of divers, who are employed in recovering wrecked goods. Were it possible that the sea could be drained of its waters, what incredible numbers, what infinite variety of sea monsters would exhibit themselves to our view, which are at present entirely unknown.' To the objection urged by many, that the Sea-snake has never been seen any where but on the coast of Norway, we will allow Pontoppidan to answer in his own words. "This objection requires no other answer, when the thing is confirmed by unquestionable evidence, than that the Lord of nature disposes of the abodes of his various creatures, in different parts of the globe, according to his wise purposes and designs: the reason of his proceedings cannot, nor ought to be comprehended by us. Why does not the rein deer thrive in any other climate, except on the cold

and bleak mountains of the north? Why does the enormous whale keep only in those icy regions that are contiguous to the Pole? Or, why are the Indies and Egypt, the only places where the crocodile exhibits his hideous form, and terrifies the unwary traveller? No other reason can be assigned but this, namely because the wise Creator has thought fit that it should be so and whatever he wills is right, and ordered for the best."

We would only just add, that Mr. Holm, at present residing in Fulnec, says that he once spoke with a Swede, called Ostergreen, who was engaged in the abortive attempt to convert the natives of Lapland, and who affirmed that he had seen the Sea-snake on the shore of that country, without however giving any description of it.

In his account of the Kraken, Pontoppidan coincides in every particular with Crantz, and farther spends a great deal of ingenuity in attempting to prove, that this monster is of the same genus as the polypus or star-fish, creatures which, as they differ from other animals in most respects, may also exceed them in the variety of their growth. After minutely describing its appearance, he says: "This animal has another strange property, known by the experience of many old fishermen. They observe that for some months the kraken or krabben, is continually eating, and in other months he always voids his excrements. During this evacuation the surface of the water is coloured with the excrement, and appears quite thick and turbid. This mud-diness is said to be very agreeable to the smell or taste of other fishes, or to both; that they gather together from all parts to it and keep for that purpose exactly over the kraken: he then opens his arms, or horns, siezes and swallows his welcome guests, and converts them in due time, by digestion, into a bait for other fishes of the same kind."

* * * * *

"The kraken has never been known to do any great harm, except they have taken away the lives of those who consequently could not bring the tidings. I have never heard but one instance mentioned, which happened a few years ago near Friedrichstad in the diocese of Aggerhuus. They say that two fishermen accidentally and to their great surprise, fell into such a spot on the water, as has been before described, full of a thick slime, almost like a morass. They immediately strove to get out of this place but they had not time to turn quick enough to save themselves from one of the kraken's horns, which crushed the head of the boat, so that it was with difficulty they saved their lives on the wreck, though the weather was as calm as possible: for these monsters, like the Sea-snake, never appear at other times.

Mr. Luke Debes, in his description of Faroe, speaks of certain islands which suddenly appear, and as suddenly vanish. This was a thing no body could comprehend; so that one ought not to wonder at the common people, and even those that were a degree above them, for looking upon these moving islands to be inhabited by evil spirits, which appeared sometimes in such places where the seamen, by daily experience, knew very well that there was no such thing as a rock, much less an island; but however, they often found something at sea, which had the appearance of land, and consequently were confounded, made false reckonings, were taken out of their course, and brought into the greatest inconveniences. See Everh. Harpeli's Mund. Arab. tome I. lib. iv. cap. 20, 21. Many seafaring people give accounts of such appearances of land, and their suddenly vanishing away, and particularly here in the north sea. These islands, in the boisterous ocean, cannot be imagined to be of the nature of those real floating islands, that are seen on fresh and stagnant waters; and which I have observed, P. I. ch. 3., are found here in Norway, and in other places. These could not possibly hold or stand against the violence of the waves in the ocean, which break the largest vessels; and therefore our sailors have concluded that this delusion could come from no other than that great deceiver the devil. But according to the laws of truth, I ought not to charge this apostate spirit without a cause. I rather think that the devil, who so suddenly makes and unmakes these floating islands, is the kraken, which some sea-faring people call *soe-draulen*, *i. e.* *soe-trolden*, sea-mischief. What confirms me in this belief, is the following occurrence, quoted by the worthy Swedish physician, Dr. Urban Hierne, in his short Introduction to an Enquiry into the Ores and Minerals of that Country, p. 98., from Baron Charles Grippenhielm. The quotation is as follows: 'Amongst the rocks about Stockholm there is sometimes seen a certain tract of land, which at other times disappears, and is seen again in another place. Braeus has called it an island, in his map. The peasants, who call it Gummar's-ore, say that it is not always seen, and that it lies out in the open sea, but I could never find it. One Sunday, when I was out among the rocks, sounding the coast, it happened that in one place I saw something like three points of land in the sea, which surprised me a little, and I thought that I had inadvertently passed over them before. Upon this, I asked a peasant to enquire for Gummar's ore, but when we came, we could see nothing of it; on which the peasant said, it was well, and that this prognosticated a storm, or a great quantity of fish,' &c. So far Grippenhielm. Now who is it

that cannot discover, at first sight, that this visible and invisible Gummar's ore, with its points, and prognostications of fish, cannot possibly be any thing but the kraken, krabben, of soe-horven, improperly placed in the map by Buracus as an island.

* * * * *

"Even Pliny, in his time, had heard some obscure account of such a sea-animal as is here treated of. This may be concluded from his words in lib. ix. cap. iv. 'Maximum animal in Indico mari Pristis, et balæna est, in Gallico oceano Phryseter, ingentis columnæ modo se attollens, altiorque navium velis diluvium quandam eructans. In Gaditano oceano Arbor, in tantum vastis dispensa ramis, ut ex ea causa fretum nunquam intrasse credatur. Apparent et Rotæ appellatæ a similitudine, quaternis distinctæ radiis, modiolos eorum oculis duobus utrinque claudentibus Ionis.' * * * * * Both these descriptions confirm my former suppositions, namely, that this sea-animal belongs to the polype or star-fish species, which have been particularly described in the preceding chapter. * * * * *

However this may be, it remains an unquestionable truth, that certain kinds of polypi grow to a monstrous size. Athanas Kircher says, in his *Mund. Subterr. P. I. p. 99.* that in the Sicilian seas, there is found a kind of star-fish, which have ten rays, or branches, and a body as big as that of a man: but this bears no proportion to the bigness of a whale, which Athenæus, in lib. xlii. cap. vi., attributes to some of them. Pliny, lib. ix. cap. xxx. speaks of a sort of polypus of a monstrous size, by the name of *Ozæna*, because it diffuses a strong smell; for which reason other fish are apt to follow them. This singularity agrees exactly with what has been said already about the Norwegian krake, 'mire omnibus marinis expetentibus odorem. Concerning the said polypus, Pliny relates in the same place according to the account he had received of L. Lucullus the proconsul of Bætica, several strange stories about their size and strength; as that they lay along the coast, where they would steal the merchants' goods, and drag them away with their long claws; so that they were obliged to set dogs upon them; that these animals could not bear the strong smell, and were also severely handled by these creatures; and that it was with great difficulty they killed them with iron forks, &c. 'Namque afflatu terribili canes agebat, nunc extremis crinibus flagellatos nunc robustioribus brachiis, clavorum modo incussos, ægreque multis tridentibus confici potuit.' — But enough of krakens.

NOTE XI. — PAGE 144.

THE following more circumstantial account of the manner of hunting seals used by European sailors is extracted from Pontoppidan, and may perhaps not be unacceptable to our readers.

“Our Bergen seamen, who every year, in the month of March, sail from hence to Jan Mayen island, or to the eastern side of Greenland, in large ships, generally lie there till Midsummer-day, and then proceed in their sloops and boats, between the large flakes of ice, upon which the seals lie sleeping by hundreds, and destroy the greatest part of them. In their republic they make this cautious regulation, that one of them must stand sentinel; on these occasions, while the rest sleep, and with a kind of noise, like the hoarse barking of a dog, he wakes them, when either the white bear, who prowls about the ice, or any other enemy, approaches. These people, therefore, come upon them suddenly, and with what they call a dollstock, which has a thick iron ring and an iron spike at the end, give them a blow on the snout, hard enough to make sure of them, and prevent them from making their escape. In this manner they serve every one they can come at. The fat which covers the flesh is layed off with the skin, and put up in large casks to make train oil. The skins, when they have sprinkled some salt upon them, to keep them from rotting, are rolled up singly. The catching of seals is sometimes as profitable as the fishing for whales; for a ship may carry off seven or eight hundred casks of fat in a season, and they frequently take two or three hundred in a day. What our fishermen affirm, appears very strange, namely, that these creatures, in a flock of a thousand together, will steer their course as exactly as if they were directed by a compass; for when they perceive any noise, or are driven away from a flake of ice, and are obliged to take shelter anywhere else, if the wind serves, the seamen have nothing else to do, but to set sail after them, and when they have observed what course they took at their departure, they steer exactly to the same point of the compass, and they may be sure of finding them, on the first flake of ice they meet with on their course.

“A great number of seals are taken at Faroe, in the dark and deep caverns of the rocks with which that island abounds. The manner of doing it is very well related by the curious Mr. Lucas Debes, in his Description of Faroe, p. 151, &c. ‘They have many ways of catching them besides shooting. Formerly they

used nets, but few do it now; for they hunt them with dogs bred for the purpose. As the sight of the seal is but imperfect when awake, and he is generally sound asleep upon the rocks, the dogs easily approach them against the wind, (that they may not smell them,) start upon them unawares, and seize them by the throat, holding them fast till the master comes and kills them. The third way is seldom practised, and is called Paa Later. The word Later is not a Latin, but an old Faroesk word, which signifies to pair; for where the seals copulate, it is usually called their Lateres. There are many vast caverns under the rocks close to the sea, which are like vaulted cellars, the entrance to some of which is but small, like a door, so that a narrow boat can but barely get in. Within there is a stagnant deep pool, that they may row in, but the farther they advance the shallower it becomes, till at last they find themselves upon a dry rock, which forms a vaulted roof over their heads, and produces an extraordinary echo. All here is so dark, that there is no distinguishing day from night. In these dismal caverns, the seals take up their abode by hundreds together, and therefore the inhabitants think that they copulate there; and thence call those places Later; and to look out for those places to kill the seals, they call Paa Later.

“ This later is of two sorts; the one is when the entrance is under water, and is therefore inaccessible, and is called *Kaufu* Later, because the seal *kaufuer*, *i. e.* ducks under water, when he enters it: the other has the entrance above water. To get into these caves, the peasants have a particular sort of narrow boats. As they know the time when the young ones are fat and full grown, they then set out, and always have two boats in company. One goes into the cavern, while the other is left outside the entrance. They have a rope of eighty fathoms or more fastened to these boats, at each end, that if the boat which is gone in, should be filled with water, which often happens, the other, upon a signal given, may draw it out, and save the men. As the entrance is narrow, they have boat-hooks to each boat, which they make use of to push themselves in and out. They carry a light, which is a torch as thick as a man's arm, along with them, that they may see how to strike the seals: this light they hide in the boat, that the seals may not discover the men, till they get upon the dry rock. When they have got in so far, that they can feel the ground with their boat-hook, then one of the men jumps out of the boat into the water, up to the neck, and he carries a club to strike the animal with, which is called *Kobbe-Gasse*. Another man follows the former, with a light in each hand, which he is obliged to hold higher than his head to

keep it above the water: then a third man follows also armed with a *Koll*, or Kobbe Gasse. When the young ones, which are on the ground, see the light and the men, they strive to get into the water; as for the old ones, they get upon their flaws, and stand upon the defensive with open mouths; especially the male, who will often make the man give way; for when he strikes at him, he will lay hold of the stick and wrench it from him, and throw it aside out of the man's reach. In this case, the third man comes forward with his club, and strikes him on the back part of his neck, and so knocks him down. The females are not so bold, but always strive to get away if they can. If they happen to hit the creatures right on the head, they are stunned with the blow, and then they immediately cut their throats. When they have destroyed all the old ones, they fall upon the young, which usually lie quiet a good way from the water, and neither mind the men nor the lights, but suffer themselves to be killed without resistance. When the execution is over, they drag the dead carcasses to the water, and fasten them to the rope, by which the boat without the entrance hauls them out. Then they row out with their boats; but if the water be shallow, the outer boat drags out the other, with the men, &c. By this method they sometimes take a great many, to the number of fifty or sixty, in one cave. The old ones are often as big as an ox, and so very fat, that there is sometimes three vaager (about 108 lbs. avoirdupoise) taken out of one. The hide they use for shoes, the flesh they eat, and the fat is melted for train oil, and part of them they pickle and eat.' "

This account must instantly recall to the mind of the classic reader Homer's exquisite description of Proteus tending his marine herd. The circumstance of the peculiarly fetid effluvia attending these animals has not escaped the vigilant observation of the ancient bard. We may be pardoned for transcribing the passage.

Τοφρα δ' ἄρ' ἤγ' υποδῦσα θαλάσσης εὐρέα κόλπον,
 Τέσσαρα φωκάων ἐκ πόντε δέρματ' ἔνεικε·
 Πάντα δ' ἔσαν νεόδαρτα· δούλον δ' ἐπεμήδετο πατρί·
 Εὐνάς δ' ἐν φαρμάδοισι διαγλάψας ἀλίησιν
 Ἦστο μένος, ἡμεῖς δὲ μάλα σχεδὸν ἤλθομεν αὐτῆς.
 Ἐξείης δ' εὐνησε, βάλεν δ' ἐπὶ δέρμα ἐκάστω.
 Κεῖδι δὲ αἰνότατος λόχος ἔπλετο· τείρε γὰρ αἰνῶς
 Φωκάων ἀλιотреφέων δλωτάτος ὀδμή·
 Τίς γδ' ἂν ἐναλίω παρὰ κήτει κοιμηθεῖη;

Ἀλλ' αὐτὴ ἐσάωσε, καὶ ἐφράσατο μέγ' ὄνειαρ
 Ἀμβροσίην ὑπὸ ῥίνα ἑκάσῳ δῆκε φέροντα,
 Ἥδ' ὑ μάλα πνέυσαν· ὄλεσσε δὲ κήτεος ὀδμήν.
 Πᾶσαν δ' ἡοίην μένομεν τετληότες θυμῷ.

Odys. lib. iv. 435. 44

Meanwhile the goddess deep into the gulphs
 Of ocean plunging, from the bottom brought
 Four hides, the skins of Phocæ newly slain,
 Fore-casting to deceive her ancient sire.
 Four cradles in the sea-sand next she scooped;
 Then waited our approach. We soon arrived;
 When side by side she lodged us, and a skin
 Cast over each. But terrible we found
 Our ambush there, so rancid was the scent
 And noisome to us all; for who could rest
 Extended at a foul sea monster's side?
 But she a potent remedy devised
 Herself to save us, who applied beneath
 Our nostrils sweetest odours of divine
 Ambrosia, which the fishy scent subdued.

Cowper's Translation

NOTE XII. — PAGE 185.

A MORE explicit statement of the opinions generally prevalent respecting the transmigration of souls, has been given by late Missionaries: it is as follows. As soon as a person dies, his soul is supposed to animate a new-born infant, which receive the name of the departed, and is from that time adopted by the surviving relatives, weaning them by degrees from their excessive grief. This is called a re-animation or resurrection of the defunct. An European who, unacquainted with this custom, enquires after the deceased, or mentions his name, before he has in their opinion, entered upon a new existence; instead of an answer, meets with sullen looks from the family, which are soon succeeded by the most piercing cries and shrieks. Children are most frequently named after their deceased grand-parents, or other near relatives famous for their cleverness in hunting; and are believed to inherit their talents.

NOTE XIII. — PAGE 192.

THOUGH the notion of a Deity does not appear to have been at any time extinct amongst the Pagans of Greenland, yet owing to their remote and insulated situation, which has for so many ages separated them from all inter-communion with their primitive stock, and from the absence of an organised body of men, devoted to the maintenance of an idolatrous system, they have retained fewer traces of an original mythological creed, than almost any other nation. Yet amidst the faintness of their few religious ideas, antecedent to the arrival of the European settlers, we seem to recognize the belief in the existence of a good and evil principle. What kind of worship they addressed to these beings, or whether they ever paid any religious rites to either of them, it is impossible to decide.

Many circumstances concur to strengthen the opinion, that the ancient Greenlanders did not consider Torngarsuk, as the Supreme Being and Creator of all things, but as an inferior deity; to whom however they ascribed divine attributes, and an immaterial essence. There is reason to suppose that they, and the kindred race of the Esquimaux, meant to express by the word *Silla* the Great Incomprehensible, and as they could form to themselves no representation of his nature, left him on that account without any external signs of adoration. The term is by the Europeans, rendered the *Air*, or the *Heavens*; but the Greenlanders understand by it a being, who looks with propitious or malignant regards on the affairs of men. When they are asked why they decline doing such a thing, they answer, “*Silla* might be angry.” Sometimes the expression is plainer, *Sillam Innua*, the ruler of the sky. Hence, the idea which they obviously attach to the word is that of a being who pervades and surrounds all things like the ambient air, and attentively considers the works of men, both to reward and punish.

The import of the term is still more evident from the common phrase, *Sillakangilak*, he has no understanding; or answering more exactly to the French, “il n’a point d’esprit.” It is synonymous with the πνεῦμα, or pure intelligence of the Grecian and Oriental philosophy. Thus we see, that like the Chinese, who worship their Supreme God, under the appellation of Tien, the Heaven yet associate with him in divine honours, an assemblage of other deities; like the American Indians, who, in conjunction with the Great Spirit, reverence a multitude of Manitu, or subordinate spirits of the elements; or like the more enlightened sages and poets of Greece and Rome, who while they encouraged

or connived at the national polytheism, themselves entertained the belief of a great First Cause; the rude inhabitants of Greenland have peopled the elements with a number of Torngaet, whose supernatural agency produces all those phenomena which exceed their comprehension *, superadded to that spiritual nature, whom they cannot otherwise express than by the name of Silla, the intelligence, the being who resides in the air, and whose subtle essence permeates and is circumfused around the universe. Nor does the resemblance stop here. As the schools of Greece, unable how else to conceive of their first cause, generally held it to be the soul of the world, and maintained the co-eternity of the world with God; the Greenlanders call the universe, *Sillarsoak*, the great Silla, evidently under the same notion. Hence it is, that the present heathen inhabitants of Greenland and Labrador do not attribute the creation to Torngarsuk; and to enquiries respecting the origination of the world, they answer, "It has always been as it is now, and thus it will ever be."

From these facts we may safely draw the inference, that the Greenlanders formerly possessed a religious creed, coinciding in its leading features with the mythological tenets of most other pagans; and that as they receded farther and farther toward the utmost limits of the north, they suffered it to fall by degree into neglect and oblivion. Nor can we fail to notice the uniformity in character and operation of the general corruption of men, who having no Divine Revelation, or refusing to acknowledge it as such, are plunged in the same intellectual darkness and influenced by the same strong delusion, *through the ignorance that is in them, because of the blindness of their hearts*. In fact these northern savages and their designing Angekoks, though they cannot discourse so fluently of Silla and Torngarsuk, are in real theology not far behind the philosophers of antiquity or those of modern days, unworthy of the venerable name who with unhallowed pains, in the face of sound reason and of their own conscience, have raked up the rubbish of heathenism to revive the *Anima Mundi*, and other long-forgotten chimeras. And whence comes it?

* These spiritual agents appear to supply in the Greenlandic mythology the part assigned to another occult power by certain of the learned in our own country, before the introduction of the Newtonian philosophy. "The Spirit of Nature, or inferior soul of the world," says Dr. Henry More, in his *Enthusiasmus triumphatus*, "is a substance incorporeal, but without sense and animadversion, pervading the whole matter of the Universe, and exercising a plastical power therein, operating such phenomena as mechanical power cannot explain."

"BECAUSE THAT, WHEN THEY KNEW GOD, THEY GLORIFIED HIM NOT AS GOD, NEITHER WERE THANKFUL, BUT BECAME BLIND IN THEIR IMAGINATIONS, AND THEIR FOOLISH HEART WAS DARKENED." See Crantz, *Fortsetz. der Hist. v. Greenland*, p. 323.

NOTE XIV. — PAGE 209.

THE following is a translation of the middle part of the Apostle's Creed, with Luther's paraphrase. The affixes of the pronouns and prepositions are distinguished by a different type from the rest.

Credo ego Jesum Christum in, Dei Filium unicum ejus in,
Operpunga Jesus Christusmut, Gum Ernetuanut,
Dominum meum in ; a Spiritu Sancto cum esset conceptus,
Nalegauti-nut ; Annernerub ajunginnerub pimago,
Virgine a Maria natus est, Pontio Pilato gubernante
Niviarsiamit Mariamit erniursok, Pontius Pilatus nalegautillugo
passus est, affixusque lignum in crucem in,
anniar-ti-tok, kikkiek-tortitorlo kersungmut senningarsomut,
mortuusque sepultus est, infernum in, exitum non habentes ad,
tokkovlunilo illirsok, allernut, annivekangitsometunnut,
se recepit, die tertioque mortuis a surrexit, Cælum inque
pirsok, udlut jungajuænilo Tokkorsonit makkitok, Killangmullo
ascendit, omnipotentis Dei Patris sui manu ejus dextra in
kollartok, ajukangitsub Gum Attatame Tellerpiæt tungane
sedem capessit, inde rursus venire vult, vivosque
ivksiauvok, tersanga ama tikki ytsomar-y-ok, Innursullo
mortuosque ut judicet eos.
tokkungarsullo ekkartotillugit.

Ita hoc est.

Imaipok.

Creda ego Jesum Christum Deum meum æterno a
Operpunga Jesus Christus Gudioluinnartok issokangitsomit
Patre suo a natum ; Credo itidem et hominem verum natum
Attatamit erniursok ; Oper-y-ungatog Innuluinnartok erniursok
terra in, Virgine a Maria a, Dominum meum esse, redemit me
nunname, Niviarsiamit Mariamit, Nalegarigarne, annaupanga,

cum condemnatus essem, servum esse cessare fecit me, peccato a ekkartotaugama, kivga-yungnær-sipanga, Ajortunnut omni a, morteque a, Diaboli potestate a et, pretio tammanut tokkomullo, Tornasub persauneranullo erdlingnartunnit terræ bonis, nummis pretiosis neque, redimere non voluit me Nunab peenik, anning-aurseksennigloneet pingikalloarpanga, sanguine suo cum sed, pretioso valde cum carissimo Aungminigle, erdlingnartorsoarmik idluartuinnartomik incomparibili, cum esset innocens, Passione sua morte suaque nellekangitsomik piauang-inname, Anniaminik Tokkominiglo redernit me. Ita fecit ut me iterum habere vellet, a me et annaupanga. Taimailiorpok pi-gi-omau-ulunga, uamnullo ut serviatur justitia in, innocentia inque, gaudio inque, nallekullune Idluarnermik Piauanginnermig-lo, Tipeitsungnermig lo,

regno suo in ut vivam una cum ipso et ut cum ipso regnem; Nalegauvingmine innuk-attigek-kullunilo nalegauk-attigek-kullune;

Quemadmodum mortuis a surrexit, et vivit æternum usque Sorlo Tokkorsunnit makkitok, innuvlunilo issokangitso mut

Hæc omnia ereditu digna et vera sunt. Tamakko tammarmik oper-nard-lutiglo illomorput.

NOTE XV. — PAGE 234.

PROFESSOR MALLET, of Geneva in his tour through Italy with the son of Lord Bute, has collected some fragments preserved in the archive of the Vatican, relating to the history of the Greenland-Norwegians.

The first notice of an episcopal see at Gardar occurs in 1276. It was decreed in the second general council of Lyons to contribute the tenths of all ecclesiastical revenues, toward the expenses of the crusades. The Archbishop of Nidros, now Drontheim, had the charge of collecting the tithes in Greenland which belonged to his diocese. But having no great inclination for the discharge of this duty, he petitioned Pope John XXI. for leave to entrust it to a commissioner. This was granted him in a papal brief dated from Viterbo, December 1275, which states as the reason for this indulgence, that five years were required for a journey to Gardar and back again. The Arch

bishop being afterwards involved in a dispute with his king, respecting his spiritual rights, left the kingdom, and deposited the monies collected with the church, from whence they were transmitted to Rome, in 1287.

In 1326, Pope John XXII. committed the levy of the tenths of all estates held by the church in Norway, Sweden, and Gothland, to a certain Bertrand de Ortolis, who has left the following entry: "Received at Bergen, Aug. 11. 1327, from the Archbishop of Drontheim, the tithes of the bishopric of Greenland, consisting of 127 lispfund, (each 20lbs. English,) of walrus-teeth, which I sold, Sept. 6. by the advice of the Archbishop of Drontheim, and the Bishop of Bergen, to Jean de Prè, a Flemish merchant, for 12 livres, 14 sols Tournais, half of which has been paid to the king. In right of Saint Peter's pence, I have received for Greenland, three lispfund of walrus-teeth, which I have sold at 2 sols per pound." If (as we are informed) this commodity was in those times esteemed of equal value with ivory, the precious metals must have been extremely scarce.

A brief of Pope Eugenius IV. is still extant, bearing date, Sept. 24. 1433, in which he nominates Brother Bartholomæus de Sancto Ypolito, priest, and Baccal. Theol. to succeed the deceased bishop Nicholas in the see of Greenland.

This does not altogether accord with the chancellor Huitfeldt's chronology. According to his account, Andrew was sent as the last bishop to Greenland in 1408, and with him all communication with that country ceased. From this and another source we should be inclined to fix the extirpation of the Norwegians at a somewhat later period than that assigned by Torfæus.

We allude to a letter of Nicholas V. of Sept. 20th, 1448, addressed to the bishops of Skalholt and Hóla in Iceland, in which he testifies his heart-felt sympathy for the miserable fate of the island of Greenland, whose inhabitants, after having embraced the Christian faith nearly six hundred years ago, through the means of that glorious preacher, King Olaus, of blessed memory, and faithfully adhered to the pure ordinances of the Apostolic See, had been invaded by a fleet of barbarians, and their country cruelly devastated with fire and sword, so that only the parochial churches were left standing. The original runs as follows: —

"Pro parte dilectorum filiorum indigenarum et universitatis habitatorum insulæ Grænlantiæ, quæ in ultimis finibus Oceani ad septentrionalem plagam regni Norvegiæ in provincia Nidrosiensi dicitur situata, longe lachrymabilis querela nostrum turbavit auditum, amaricavit et mentem, quod in ipsa insula, cujus et incolæ ab annis fere 600 Christianam fidem, gloriosi sui præco-

nis B. Olai regis prædicatione susceptam, firmam et intemeratam sub sede Romanæ ecclesiæ et sedis Apostolicæ institutis servarum et, quod tempore succedente in dicta insula, populis assidua veneratione flagrantibus, sanctorum ædes quamplurimæ & insignis ecclesia cathedralis erectæ fuerunt, in quibus divinus cultus sedulo agebatur, donec ex finitimis littoribus paganorum, annos 30, classe navali Barbari insurgentes, cunctum habitatorum ibidem populum crudeli invasione aggressi, et ipsam patriam ædesque sacras igne et gladio devastantes, solis in insula Grœnlandia relictis ecclesiis parochialibus, quarum latissimum dicitur extendi terminus, quas propter crepidines montium commode adire non poterant, miserandos utriusque sexus indigenas illos præcipue quos ad subeundum perpetua onera servitutis aptos videbant et fortes, tamquam ipsorum tyrannidi accommodatos, ad propria vexerunt captivos. Verum quia, sicut eadem querela subjungebat, post temporis successum quamplurimi ex captivitate prædicta redeuntes ad propria, et relictis hinc in locorum ruinis, Divinum cultum posse tenus ad instar dispositionis pristinæ ampliare et instaurare desiderant, et quia, propter præteritarum calamitatum pressuras, fame et inedia laborantibus non suppetebat huc usque facultas presbyteros nutriendi præsules, toto illo tempore triginta annorum episcopi solatio sacerdotum ministerio caruerunt, nisi quis per longissimam dierum et locorum distantiam Divinorum desiderio officiorum et illas se conferre voluisset ecclesias, quas manus barbarica illæ prætermisit.

“Hoc de premissis certa notitia nos habentes, fraternitati vestræ, quos ex vicinioribus episcopis insulæ præfætæ esse intelligimus, committimus et mandamus, quatenus scilicet requisito a hoc metropolitani consilio, si loci distantia patiat, personam utilem et idoneam eis in episcopum ordinare et institui valeatis,” &c.

NOTE XVI. — PAGE 242.

“*Karalit* or *Karaler* is the common national appellative both of the Greenlanders and Esquimaux, whether derived from *Karlit* the name of an ancient Tartarian tribe, or from *Kallak*, the great father of the Greenlanders. In the latter case the plural would be *Kalalit*.

“There can be no hesitation in affirming, that Greenland was peopled from Labrador, not Labrador from Greenland. The only question of difficulty is, from which of the tribes of Northern Asia they are originally descended. Many are inclined to reduce their origin from the Kamtschadales, as they border on Behring's Strait, and closely resemble the Greenlanders in their figure, dress, and baidars or leathern boats. But mere proximity proves nothing. The Lettonians and Esthonians inhabit the same province of Livonia, yet the two races differ from each other as much as both differ from their neighbours, the Russians and Swedes, the Poles and Germans. As to similarity of stature and complexion, these are necessarily determined in a great measure by the climate and manner of life. The food and clothing of a nation adapt themselves to the nature of their country and its products. He who is exposed to a rigorous atmosphere, wraps himself in skins and furs, and commonly falls below the average standard in height. The inhabitant of the sea-coast lives on fishes and marine animals. And if he has no timber or iron to manufacture it into boats, his invention teaches him another and a simpler method of constructing small craft. The national character, the manners and customs, civil and religious, but particularly the language, are much less fallible tests of resemblance. In these points, the Kamtschadales, and their neighbours, the Koriaks, Kuriles, and Tschukotschi, exhibit a very material discrepancy from the Greenland race. They marry promiscuously, with the single exception of parents and children. In case of twins, one infant is always destroyed. In their entertainments, the room is heated like a stove, and the guest is supplied with victuals until he is completely surfeited; in return for which bountiful hospitality, he is obliged to make his host whatever present he may desire. Their corpses are not buried, but exposed to the dogs; the Greenlanders, on the contrary, regard worse than death to lie unburied, the prey of ravens and oxes.

“The Kamtschadales have still several religious rites, and worship a number of idols; but instead of paying any honours to the Supreme Being, they load him with abuse, and ascribe to him every calamity which befalls them. There is also a great dissimilarity in the division of labour. The wife must, indeed, make clothes and shoes, but it is the business of the husband to build houses, make fires, and kill, skin, and cook the game. The language is so abundant in sounds, such as *tch*, and terminations in *tchin*, *ksi*, *ksong*; which defy the utterance of a Greenland tongue, that Kraschenninikow supposes them to be of

Mongolian, and not Tartarian descent.* Such terminations are farther beyond the compass of a Greenlander's vocal powers than the soft combinations of two mutes. Yet even these they are forced to alter or separate in pronunciation; thus Ep-peta for Jephtha, Peterusse for Petrus, Caranesse, and the woman Calanesse, for Crantz.

"Dismissing, therefore, the pretensions of Kamtschatka to be the birth-place of the present race of Karaler, we shall meet with no Asiatic bribe to which it bears a nearer affinity in stature habits, and disposition, than that of the Calmucks. Their inland situation, indeed, and the natural riches of their country obviate the necessity of their seeking for a precarious subsistence from the ocean. They have a religion connected with many ceremonies; but this only proves that the Karaler have been severed for a number of centuries from the parent stock, and a very inconsiderable space of time is sufficient to efface almost every vestige of a religious system. Nor is it in the least unlikely that after the separation, the Calmucks may have altered their religion, or embraced a different one, either voluntarily adopted in their perpetual wanderings, or forced upon them by a victorious tribe. Our acquaintance with the Calmuck language is yet too slight to enable us to judge of its radical identity with that of the Karaler. It certainly contains a large store of words not to be found in the latter. But conquests and intermixtures soon effect a mighty change in a language; witness the present state of the kindred dialects of France, Spain, and Italy. Who would believe that the Mecklenburghers and Pomeranians are sprung from the Wends, were not the fact attested by history, and by the proper names of persons and places whose etymons exist only in the Wendish; *ex. g.* Kameke, Chemnitz, Camentz, from the Wendish *Kamm*, a stone. The pronunciation of the Calmucks and their numerous terminations in *ak, æt, uk, ut, &c.*, are very similar to those of the Greenlanders. Many proper names, as Ajuk, Torgæt, Uiræt, are very common in both languages. More of the original form of the language is doubtless retained in the dialect spoken by the Karaler. A tribe dispossessed of its ancient settlements, and driven into a remote angle of the earth excluded from intercourse with other nations, without any tendencies either to improvement or deterioration, is much less likely to change its language and manners, than the parent race, which has shared in the fluctuating progress of the species, or been convulsed by the sudden and violent revolutions of war.

"The Britons of Wales illustrate the first part of this com-

* See the Russian Professor Stephen Kraschenninikow's *Description of Kamtschatka*.

arison; the second is evidenced by the case of the Wends, who are now amalgamated with the Teutonic race, and have lost almost every mark of the Slavonic origin." Crantz, *Fortsetzung*, p. 337.

NOTE XVII. — PAGE 255.

"THEY lived upon milk, cheese, butter, raw flesh, and fish according to their custom, being averse to bread and boiled meat, but much more to wine; the oil of whales being their beloved liquor.

"A Spanish ambassador arriving in Denmark at the same time, the king willing to give this minister a divertisement, ordered the savages to row in their little canoes, which they performed with admirable dexterity.

"But to give you the best idea I can of the shape of these boats, I would have you fancy a weaver's shuttle, of ten or twelve feet long, composed of large whalebones, of the thickness of an inch, or thereabouts, covered both within and without, not unlike the ticks of an umbrella, with the skins of sea-dogs and sea-calves, stitched together with the nerves of the same creatures.

"We must also suppose this engine or boat to have a round hole on the top, in the middle, about the compass of both the thighs of a man, and that it grows narrower and narrower by degrees at both ends, proportionably to its bigness, like the watermen's boats on the Thames. The chief strength and ingenuity of the whole engine consists chiefly in the junctures at both ends, where these whalebones are joined and fastened together; and in the opening, hole, or circle above, in the circumference whereof all the whalebones from the lowermost parts meet; the demi-circle underneath being fastened to the uppermost circle or round hole, like a rundlet where it opens towards its panniers. It is further to be observed, that all the whalebones underneath, and of the sides of this boat, either pass through or end in this demi-circle; and that every thing is so well joined together, that what with its light weight, and the good management of the rower, it will bear against the most violent storms at sea.

"The savages, when they are to make use of these boats, get into them by the hole or opening at the top, and stretching their legs towards one or other of the two ends, stop the apertures left with their waistcoats, made of dog or sea-calves' skins; these they fasten close to their middle, and the hole wherein they sit, and

cover their heads with certain bladders or caps tied to the upper part of their waistcoats; which done, they are proof against all tempests, beyond what may be expected from ships of a considerable bulk; for though they are oftentimes turned topsy-turvy, they always turn upright again. They make use only of one oar, which they manage with the same dexterity as the rope-dancers do their poles, to keep an even balance; and with this they row so swiftly, that, as it was tried at the same time, they could keep pace with a boat of sixteen oars. I did not tell you without good reason, that these boats resemble a weaver's shuttle; it being certain, that the shuttle managed by the most dexterous workman does not go forward with the same swiftness as these boats do upon the water by the dexterity of these savages.

"The Spanish ambassador being extremely delighted to see five of them perform their task with such incredible swiftness, and to cross and pass by one another with so violent a motion, without touching their oars or boats, was so generous as to give a present of money to every one of them, which they bestowed on clothes after the Danish fashion. Now some of them bought themselves boots and spurs, and feathers in their hats, offering to serve the king on horseback.

"But they were soon after seized with their former splenetic fits; all their thoughts being bent upon their native country. The Danes did what they could to render their captivity easy, representing that they were and always should be treated among them like friends and countrymen; which seemed to have some influence upon them. They also endeavoured to instruct them in the Christian faith, but as they could never be brought to learn the Danish tongue, and as faith comes by hearing, it was impossible to make them truly sensible of the mysteries of the Christian religion.

"At length two only of these savages were left, who outlived their countrymen ten or twelve years. One of them having often mentioned that they had pearls in his country, and that he used to be employed in fishing for them, the governor of Calding took him along with him to the pearl-fishery there, where he gave him sufficient employment in the river. The savage being an excellent diver, brought up abundance of the best muscles, and for the most part, some of that kind which contained very good pearls. Pleased with his success, the governor, imagining that in a little time he should be able to sell his pearls by the bushel, made him dive under the ice in the midst of winter, no otherwise than if he had been a spaniel dog till he fell ill and died.

“ His comrade now remaining alone, inconsolable for the loss of his companion, found means, the next spring, to get into one of their little boats, and crossed the sea to the opposite shore of the Sound, before any body had the least suspicion of his flight; however, he was pursued and overtaken, but not before he had got betwixt thirty and forty leagues out to sea. Being given to understand by certain signs, that he must have been infallibly swallowed up by the waves of the sea, before he could reach the Greenland shore, he answered by signs, that his intention was to keep along the coast of Norway to a certain height, from whence he would have crossed over to Greenland by the direction of the stars. After his return to Copenhagen, he died with melancholy. This was the end of the unfortunate Greenlanders.” La Peyrère, Churchill’s Collection of Voyages and Travels.

NOTE XVIII. — PAGE 255.

NOTWITHSTANDING the uncertainty expressed by Crantz, there is no reason whatever to suppose that Munk touched on the east of Greenland, as is sufficiently evident from the narrative of his voyage; an abstract of which may serve, at the same time, to convey a more definite idea of the unexampled hardships and dangers encountered by the first daring navigators of these icy seas.

“ Captain Munk, who had been selected by the King for this expedition, as a person of acknowledged skill and intrepidity, set sail from Elsineur, May 16th, 1619, with two stout ships, one manned with forty-eight men, the other with sixteen. He arrived on the 20th of June near Cape Farewell, being very rocky, and covered with ice and snow. From thence, steering his course to the north-west, towards Hudson’s Straits, he was much incommoded by the ice, which, however, did him no considerable damage, he having sea-room enough. Among other accidents that befel him, it froze so violently on the 18th of June at night, and the winds blew so hard and cold, that his sails were rendered useless by reason of the cold which adhered to them; yet the next following day proved so excessive hot in the afternoon, that they were forced to lay by their clothes, and to go in their shirts only.

“ He did not arrive in Hudson’s Straits till the 17th of July,

which he called after the King of Denmark, Christian's Straits. His first landing was in an island directly opposite to Greenland; and having sent some of his people to take a view of the country, they found no men, but by their footsteps were convinced there were some in this island. The next day they saw some of the savages, who seeming to be surprized at the sight of the Danes, hid their arms behind a great stone-heap, and then advanced toward them in a friendly posture, but kept continually a watchful eye upon their arms, for fear the Danes should come too near them. Notwithstanding which, they found means to get between them and their arms, which they seized. The savages seemed to be exceedingly troubled at this loss, and in an humble posture begged the Danes to have them restored, without which they were not able to subsist, hunting being their only livelihood. They offered to exchange their clothes for them, which moved the Danes at last to compassion; so that they not only gave them back their arms, but also presented them with several toys, which they received very thankfully, and in lieu of them brought several sorts of fowl and fish. One among them having got a small looking-glass, and seeing himself in it, was so overjoyed, that he put it in his bosom, and did run away as fast as his legs could carry him. The Danes laughed heartily at his simplicity; but what diverted them more than all the rest was, that they perceived some of these savages to make their courtship after their way, to one of their ship's crew, who, having long black hair, and being of a swarthy complexion, with a flattish nose, they took him for one of their countrymen, who perhaps had been carried away from Greenland some time before; which often furnished them afterwards with matter of laughter, so that the poor fellow was always jeered as long as the voyage lasted.

“On the 22d of July, Munk hoisted his sails to leave the island, after planting the Danish arms there, but met with such bad weather, and so many vast ice-shoals at sea, that on the 28th of the same month he was forced to seek for shelter betwixt two islands, near one of which he came to an anchor: but finding it unsafe to continue thus, he brought his ships as near the shore as he possibly could, so that at low water they lay upon the sand; and the high tide carried such a prodigious quantity of ice to the shore, that they were in no small danger, if by their industry they had not prevented it. There was a great ice shoal near fifty feet thick, which being loosened by the violence of the sea, carried all before it, and among the rest their shallop, which narrowly escaped from sinking.

“ Ashore they saw several footsteps of men, a sign that the place was not destitute of inhabitants; but whatever care they took, they could not get sight of any. They also found there some mineral tones, and very good talc, of which they carried off several tun-weight. The bay where he came to anchor, he called Hareford, from the great number of hares they met with there. He again set up the arms of Denmark, and the initial letter of his royal master, namely, C. IV.

“ After passing Hudson’s Straits, or, as he thought proper to call them, Christian’s Straits, he got into Hudson’s Sea, which he furnished with another name, or rather gave it two names instead of one. For that part of it which washes the American shore (the northern part) he called Mare Novum, or the New Sea. To the other which extends to Greenland, if it be really Greenland, he gave the name of Mare Christianum, or Christian’s Sea. On the 7th of September, he cast anchor in a large inlet, latitude $63^{\circ} 20'$, which he called Munk’s Winter Harbour, and after his people had refreshed themselves for some days, he ordered them to bring the ships into a little creek, where they were sheltered against the violence of the winds and ice. The next thing they had to do was to procure themselves good huts against the approaching winter season. This harbour lay near the entrance of a river, which was not frozen up in October, though the sea was full of ice all round about.

“ Captain Munk had a mind to go up the river in a boat, but could no further than about a league and a half, by reason of the cataracts, or rocky water-falls that opposed his passage. He then marched with some of his men about four leagues deep into the country, to see whether he could meet with any of the inhabitants; but nobody appearing, he resolved to return another way. Here he met with a certain stone raised above the ground, upon which was painted an image resembling the devil, with claws and horns; near this stone was a place of about eight feet square, inclosed with lesser stones. On one side of this enclosure there lay a heap of small flat stones intermixt with moss of trees: on the opposite side was a large flat stone laid upon two others in the shape of an altar, upon which they found three coals laid across. They saw several more of those altars, as they were walking about, and some footsteps of men near each of them, though they did not come in sight at that time. It is very likely that the inhabitants used to sacrifice upon those altars, either with fire, or perhaps offer their sacrifices to the fire itself; for round about them they saw abundance of bones, which probably were the bones of the

sacrificed beasts, whose flesh the savages had devoured raw according to their custom. They met also with many trees cut down to the roots with iron instruments; and with dogs that were muzzled. But what most confirmed them in their opinion, that this isle was not destitute of inhabitants, was that in many places they could discover the holes where they had fixed the poles belonging to their tents, and found many pieces of skins of bears, wolves, dogs, and sea-calves, where with they used to cover them; which seemed to intimate that the inhabitants here did lead a vagabond life, like the Tartars and Lapponians.

“After the Danes had planted their huts, they cut good store of wood, to be laid up for the winter, and killed abundance of wild fowl. Captain Munk killed a white bear with his own hands, which they eat; and he says expressly, that it agreed very well with them. They caught likewise abundance of hares, partridges, and other fowl, besides four black foxes, and some sables.

“On the 27th of November, there appeared three distinct suns in the firmament, though it was a very thick and gross air; and on the 24th of January next following, two suns appeared very distinctly. The 10th of December they observed an eclipse of the moon about eight o'clock at night; and the same night they saw for two hours together, the moon surrounded by a very bright circle, with a cross in the middle of it, dividing the whole body of the moon into four parts. This meteor seemed to be the forerunner of the ensuing miseries, and almost total destruction of the Danes, as you will see by the following account:

“The cold began to increase with the winter season, to such a degree, that they saw ice of 300, nay of 360 feet thick: no beer, no wine, or brandy was strong enough to be proof against it, but froze to the bottom, and the vessels split in pieces; so that they cut the frozen liquor with hatchets, and melted it before the fire, before they could drink it. If they happened to leave any quantity of water in their copper or tin vessels, they found them all in pieces the next morning. Neither were the poor Danes able to resist so excessive a frost, which mastered the metals, for they all fell sick, and their sicknesses increased with the cold; they were generally seized with a griping looseness, which did not leave them till it put an end to their days. Thus they dropt away one after another, so that about the beginning of March, the captain was fain to do duty as a sentry, for want of others. The worst was that the spring did

gment their distemper, for their teeth were ready to fall out, and their gums swelled to that degree, that they could not take any other nourishment but bread soaked in water. The poor remnants of these unfortunate wretches were in the next following May seized with another looseness, with such violent pricking pains in their limbs, as made them look like mere shadows; their arms and legs being quite lame, and full of blue spots, no otherwise than if they had been beaten with sticks; being distemper not unknown to seamen, by whom it is commonly called the scurvy. So many of them died, that there were not enough left to bury them, the rest being likewise sick and very weak: and to complete their misery, they began to be in want of bread, instead of which they made use of raspberries, which they digged out from under the snow; but they would not keep in the least, so that they were obliged to boil and eat them immediately. They noticed the 12th of April, as a very remarkable day, because it then rained the first time after seven months, there not having fallen a drop of rain all that time.

“The spring rejoiced them with the sight of many sorts of birds, none of which had appeared all the winter long, but their weakness would not permit them to shoot or catch any of them. About the middle of May they saw abundance of wild geese, swans, ducks, and an infinite number of small birds, partridges, ravens, falcons, and some eagles.

“On the 4th of June, Captain Munk himself fell so dangerously ill, that he took no food for four days together; and expecting nothing else but present death, he made his last will, in which he desired those that might by chance come to this place, to bury his corpse, and to send the diary of his voyage to the King of Denmark. After four days were past, he began however to recover a little, and with much ado got out of his hut, to see whether there were any of his ship's crew left alive; of whom he found no more than two of sixty-four persons he brought along with him. These two being overjoyed to see their captain in a condition to stir abroad, took him in their arms, and carried him to a fire, to refresh his spirits. They now began to encourage one another, promising to stand by one another to the last gasp. They digged every where among the snow, till at last they met with a certain root, which being both restorative and food to them, they recovered in a few days. The ice now began to melt apace, so that on the 18th of June, they caught some salmon, and other fish; which, with what exercise they used in hunting, so strengthened them in a little time, that they resolved to return to Denmark.

“ The summer season approaching, they were extremely pestered with gnats, which made them hasten their departure, so that on the 16th of July, they went aboard their lesser ship, leaving the large frigate behind. They were much incommoded by the ice, and lost their boat and rudder. Whilst they were busied in making a new one, they fastened their ship to an ice rock which being loosened by the tide, carried the ship away with it; but the ice being melted soon after, they got clear again, and met with their boat which they had lost ten days before. It was not long before they got fast within the ice once more; but the weather changing almost every day, they were soon released again.

“ Having at last repassed the Strait, they sailed by Cape Farewell, into the ocean; but were on the 8th of September overtaken by a most terrible tempest, which threatened no less than their total destruction, they being quite tired out, and not able to manage the ship: so that leaving themselves to the mercy of the winds, they lost their mast, and the sails blew overboard which however they made shift to save.

“ In this condition they were forced upon the coast of Norway where they cast a piece of an anchor, the only one they had, in a small creek, where they hoped to shelter themselves against the storm; but found themselves deceived in their hopes, for they were in most imminent danger of being dashed to pieces against the rocks, if by good fortune they had not got betwix them and the shore; where after they had refreshed themselves for some days, they pursued their voyage, and arrived at last in Denmark.

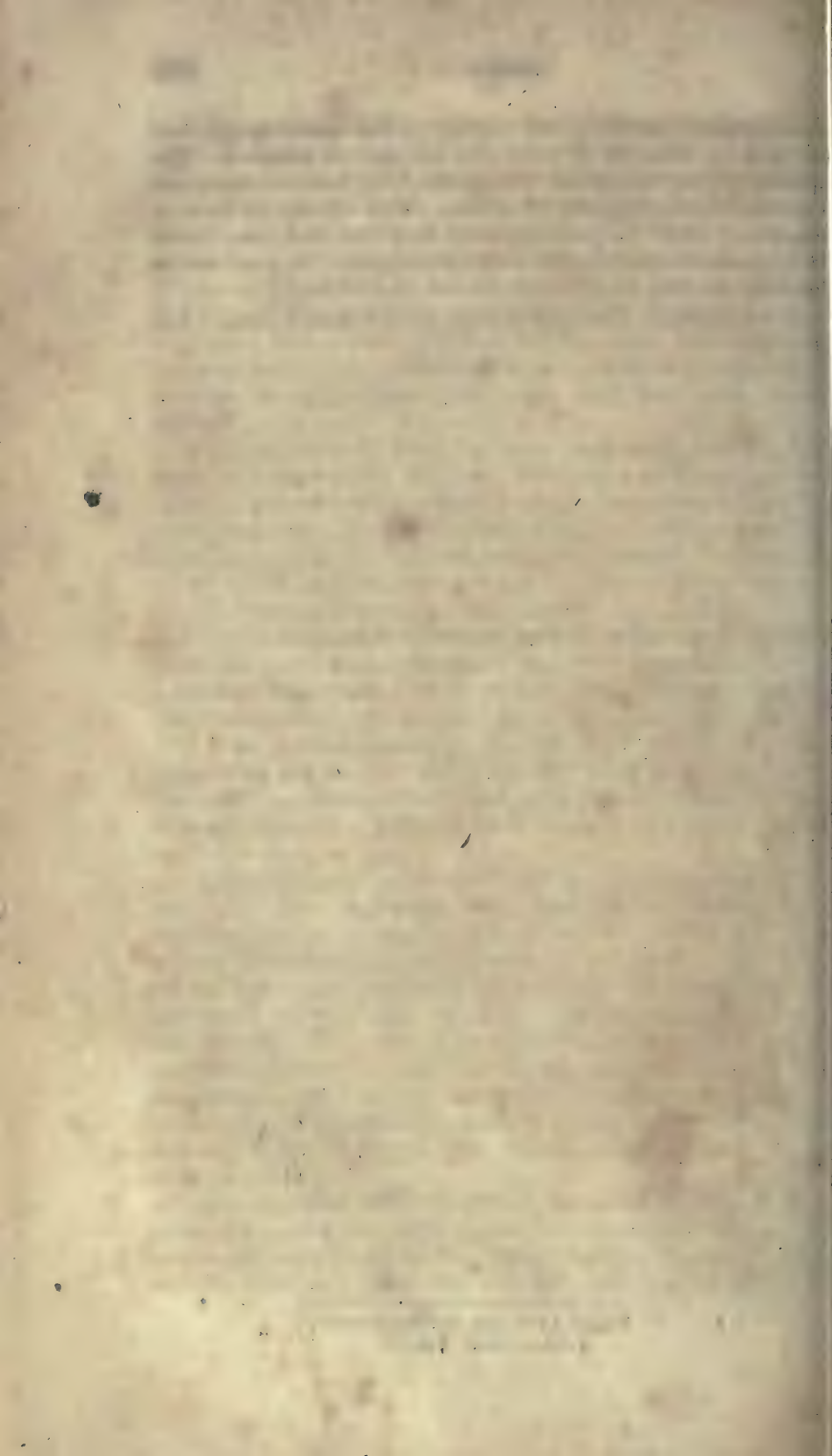
“ Captain Munk had no sooner set foot on shore, than he went to Copenhagen, to give the King an account of his unfortunate voyage; who not imagining him to be still among the living received him with all imaginable marks of favour. But his evil fortune was not yet tired of pursuing him; for ruminating upon his past adventures, and being by degrees convinced of what had been the chief cause of his miscarriage, he resolved to make a second attempt, in which he hoped to supply the defects of the former. Accordingly he proposed his design to divers gentlemen of quality, and rich citizens of Denmark, who entering into a society, equipped two vessels, which he was to command in chief.

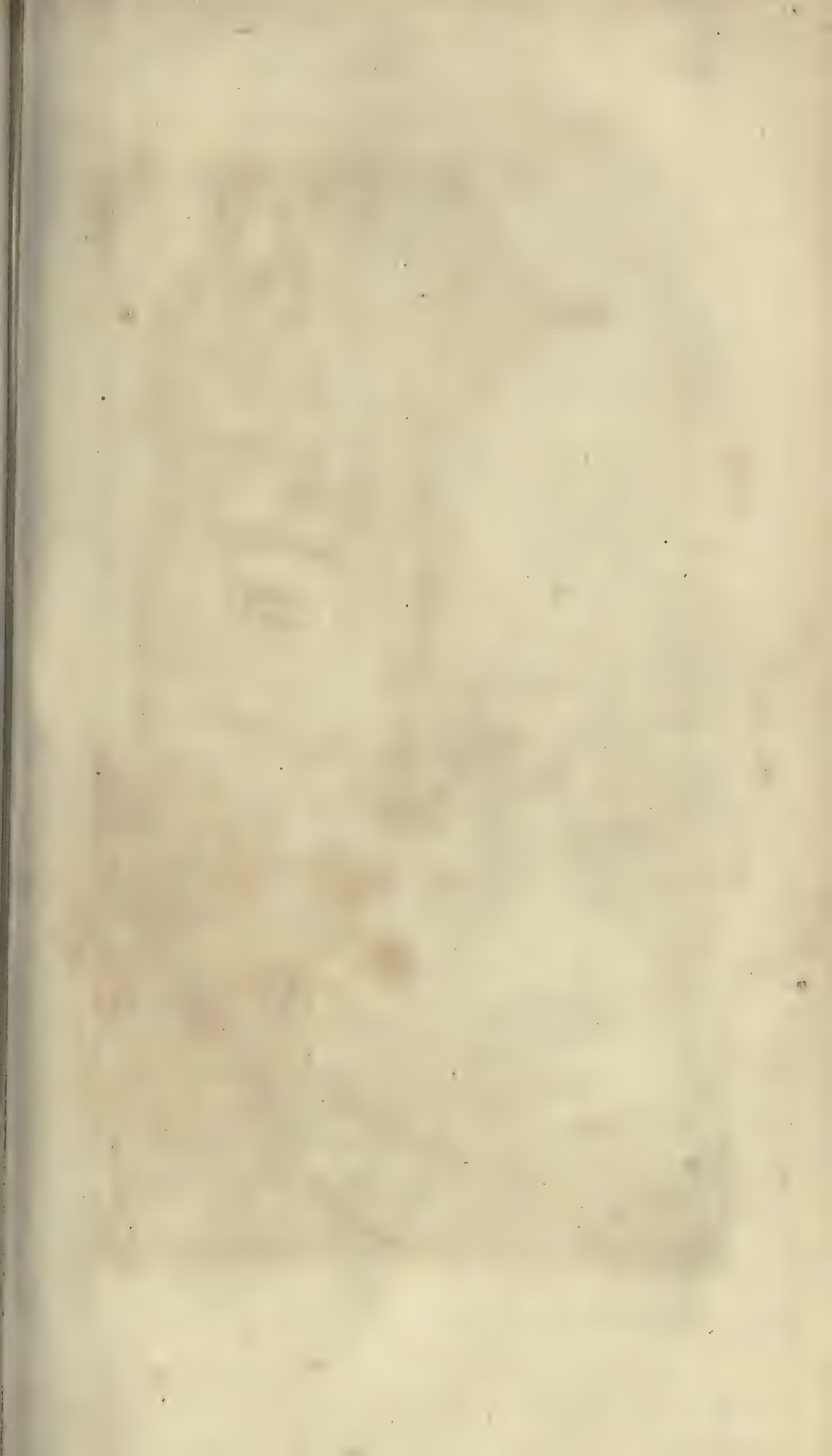
“ Having taken effectual care to provide the ships with all necessaries, and to remedy all the inconveniences he had been made sensible of in his former voyage, he was ready to set sail, when the King sent for him, and happening among

ther things, to speak of his former unfortunate voyage, told him that he had lost two ships by his want of conduct. The captain replying somewhat briskly, the King took his cane, and pushed it in anger against his breast. This affront he took so venomously, that he immediately went home to bed, and would not be persuaded to take the least nourishment; so that in ten days after he died for melancholy and want of food."

Churchill's Collection of Voyages and Travels, vols. i. & ii.

END OF THE FIRST VOLUME.







Scenery.

Chapel.

Basin.

View of Subtropicals.

THE
HISTORY OF GREENLAND:

INCLUDING
AN ACCOUNT OF THE MISSION

CARRIED ON BY THE
UNITED BRETHREN
IN THAT COUNTRY.

FROM THE GERMAN OF DAVID CRANTZ.

WITH
A CONTINUATION TO THE PRESENT TIME;

ILLUSTRATIVE NOTES;

AND AN APPENDIX, CONTAINING A SKETCH OF THE MISSION
OF THE BRETHREN IN LABRADOR.

Give me a theme to grace an Angel's tongue,
A theme to which a lyre was never strung,
Barbarian hordes, by Satan's craft enthrall'd,
From chains to freedom, guilt to glory call'd;
The deeds of men, unfriended and unknown,
Sent forth by Him who loves and saves his own,
With faithful toil a barren land to bless,
And feed his flocks amidst the wilderness.

MONTGOMERY, MS.

IN TWO VOLUMES.

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THE
HISTORY
OF
GREENLAND.

CHAPTER I.

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THE present church of the United Brethren traces its origin to the ancient Bohemian church, known under the same appellation, which was founded in the middle of the fifteenth century by those persecuted Bohemians

and Waldenses who were determined to resist the temporal encroachments and spiritual errors of the Papal See. Watered by the blood of its martyrs, John Huss and Jerome of Prague, and deriving its episcopal ordination from the Waldensian bishops, it long maintained the Christian faith in purity, and spread itself in numerous flourishing branches through Poland and Moravia. But the unremitted violence of its adversaries, and the opposition of the secular power, at length reduced it to a languishing condition; and after having been once snatched from the brink of ruin by the timely assistance of the Church of England *, it ap-

* For a detailed account of the oppressions exercised against the ancient Bohemian and Moravian church, see *Crantz's History of the Brethren*, and *Risler's Select Narratives*. At the beginning of the eighteenth century, the deplorable condition of the Protestant episcopal church in Poland was well known in England, and an order of the privy-council was issued, March 10th, 1715, "for their relief, and for preserving the remainder of the said episcopal churches in Great Poland and Polish Prussia." Among the multitude of nobles and clergy driven from their native country in the reign of Ferdinand II., was *John Amos Comenius (Komensky)* who was minister of the Brethren at Fulneck in Moravia, from 1618 to 1627. In his exile, he wrote a compendious history of the Bohemian Brethren, to which he prefixed an *Address to the Church of England*, dedicating this book as his last will and testament to that church, to use it according to their own pleasure, and preserve it as a deposit for the posterity of the Brethren: "should God produce, (as he writes in the *Dedicatory Address*,) even out of these concussions, that which is better than we all can think: to wit, as he hath promised, that the gospel may at last pass away from sharply chastised Christendom to the other nations of the world; that so as it was long ago, our stumbling may be the enriching of the world, and our diminishing the riches of the Gentiles. *Rom. xi. 12.*

"The consideration of this so-much-to-be-admired eternal providence, doth greatly allay the grief which I have taken by reason of the ruin of the church of my native country; of the government of which, so long as she kept her station, the laws are here described and set forth in view. Even myself, alas! being the very last superintendent of all, (senior bishop or president of the synod,) am fair before your eyes, O churches! to shut the door after me.

"But yet I would not have these things to be so taken, as if, in my solitude, and by my departure hence, I feared or foretold the final end of the church in my country. I know that the church, being founded upon the rock of eternity, cannot fail, viz. the Catholic. And yet examples testify, that particular churches are sometimes overthrow

peared to be totally extinct in the beginning of the eighteenth century. At that critical period, however, it pleased God suddenly to revivify the dying flame. A number of Moravian emigrants formed a new settlement at Herrnhut in Upper Lusatia in 1722, where they revived the ecclesiastical institutions and discipline of their ancestors, and united in a solemn covenant to follow Christ as their Head and Master, even under contempt, persecutions, and death.

This renovated church began at an early period to turn its attention to the deplorable state of the Heathen world, deeply sensibly of the duty under which it lay,

by the hand of an angry God ; that according to his good pleasure, others may be planted, or else the same elsewhere.

“ This I, with full trust, expecting from the everlasting goodness, (if notwithstanding, God should call me to depart out of this life without present comfort,) will say with the last of these seven Maccabean Brethren martyrs, *Let the anger of the Omnipotent, which is come upon our generation for our sins, rest upon me, (or cease in me,) and my brethren.* 2 Mac. vii. 38.

“ But to you, Friends, after the example of our eternal Master, we commend our well-beloved Mother, the Church. Take you now the care hereof in our rooms, whatever it shall please God to do unto her, whether to restore her amongst us, or, when she is deceased at home, to raise her to life elsewhere. You have just cause indeed to love her, even when dead, who whilst yet living, went before you in good examples of faith and patience, even now unto the third generation.

“ God himself, when he took away and laid waste his people’s land, city, and temple, because of their unthankfulness for his blessings, would still have the basis of the altar to be left in its place, upon which after ages, when they should be returned to themselves and to God, might build again. If then, by the grace of God, there hath been found in us, as wise men and godly have sometimes thought, any thing true, any thing honourable, any thing just, any thing pure, any thing to be loved, and of good report, and if any virtue and any praise, care must be taken that it die not with us when we die ; and, at least, that the very foundation be not buried in the rubbish of present ruins, so that the generation to come should not be able to tell where to find them. And indeed, this care is taken, and provision is made on this behalf, by this our trust confided to your hands.”

An English translation of this book was published in 1661, and the original Latin was reprinted in London in 1710.

to carry forth the light of the gospel, and, in reliance on the Divine Providence, endeavour to dispel some portion of that gross darkness which covered the nations. After maturely considering this important object, it sent out its missionaries in simplicity and lowliness, poorly supplied, indeed, with externals, but armed with a lively zeal, and an intense strength of faith. The seed which they were favoured to sow, grew mightily by the blessing of God, and prospered, till after the silent but most persevering labours of many years, its produce filled the wilderness with its fragrance, and gladdened the desert places of the earth with its beauty. There could not well be imagined an apter emblem of the Brethren's missions, than the grain of mustard seed, which "grew and waxed a great tree; and the fowls of the air lodged in its branches." From very small beginnings, an assembly of about six hundred poor exiles, did this great work commence in hope, and the several flourishing settlements in various parts of the globe now testify, that the strength of the Lord has accompanied the weak endeavours of his servants, that the race is not always to the swift, nor the battle to the strong, and that the feeblest instruments are sometimes made use of to perform the most signal exploits in extending the kingdom of the Cross.

Nicholas Lewis, Count Zinzendorf, a German nobleman, equally distinguished by original genius, learning, and piety, was the first promoter of missionary undertakings among the Brethren. An earnest desire to be instrumental in spreading the Word of Life among foreign nations, had taken possession of his mind during the course of his university studies, but was not called into exercise till the year 1731, when he attended at the coronation of Christian VI., at Copenhagen. In that city he met with two Greenlanders who had been baptized by the venerable Mr. Egede, and learned with pain that the mission to Greenland was to be relinquished. His domestics also conversed with a baptized negro from St. Thomas, who earnestly entreated

that Christian missionaries might be sent to his enslaved countrymen. He appeared peculiarly interested in the fate of his sister, whom he had left behind in that island, and who, as he said, frequently besought the great God to send some one who might show her the way to Him. The Count afforded him an opportunity of stating his case in a public meeting of the Brethren at Herrnhut, where his representations and entreaties proved so effectual, that two of those present, Leonard Dober and one of his confidential friends, offered to go St. Thomas, though under the persuasion that they would be obliged to sell themselves for slaves in order to gain access to the negroes. They set sail August 21st, 1732, ten years after the building of Herrnhut, when the congregation consisted of no more than six hundred poor exiles, including women and children.

At the same time the plan of a mission to Greenland was also agitated. As that country was under the Danish government, which was very friendly to the Brethren, it appeared to them the more eligible for the establishment of a mission; and the forlorn state of the poor natives, who had already received Christian instruction from Mr. Egede, loudly called upon their compassion. Matthew Stach and Frederic Boehnisch, two young men, being at work together in preparing a piece of ground for a burial-place at Herrnhut, in the course of conversation, found that they had both, unknown to each other, formed the desire of going as missionaries to Greenland. They therefore proposed themselves for this service; but the delay of a year intervening, before their offer was accepted, and Boehnisch having, meanwhile, undertaken a considerable journey, Christian Stach consented to accompany his cousin. These two missionaries, along with Christian David, the principal agent in the Moravian emigration, who intended to return to Europe after the settlement of a mission, set out from Herrnhut, Jan. 19th, 1733, attended with numberless good wishes from their Brethren.

The congregation which was as yet totally inexperienced in missionary affairs, could give them no in-

structions. They were but the second company who had to make the untried experiment, whether the heathen would receive the message of peace from their Creator and Redeemer, and were therefore left to act in every circumstance as the Lord and his Spirit should lead them. It was only suggested that they should cherish an affectionate brotherly love ; that they should respect the venerable Christian David, as a father, and profit by his advice ; and that they should offer themselves as assistants to that long-tried Apostle of the Greenlanders, Mr. Egede, but if he did not want their help, they should by no means interfere in his labours.

With scarcely any provision for their journey beyond the most necessary articles of clothing, our missionaries travelled by way of Hamburgh, to the Danish capital. Here they met with a kind reception from Professor Ewald, member of the College of Missions, and M. Reuss, his Majesty's chaplain, and from several other friends to whom they had been recommended. Their intention of going to Greenland could not, however, but be regarded as a visionary scheme, particularly while the fate of the Danish mission at *Godhaab* was yet in suspense. But they took little notice of these gloomy forebodings, and cast their confidence on Him, who, as they believed, had called them to the work, and would support them in the prosecution of it. They learned shortly after that his Majesty had granted leave for one vessel more to sail to *Godhaab*, and that M. Pless, the first lord of the bed-chamber, had engaged a merchant of the name of Severen, to send a trader to *Disco Bay*, on trial. Though the latter would be ready to sail almost immediately, they preferred, after deliberate consideration, to wait for the King's ship, and made their application to this effect to the chamberlain.

Their first audience with this minister was not a little discouraging. Indeed it might well seem strange to him, that young laymen who possessed no advantages of study or experience, should hope to succeed, where the indefatigable exertions of the learned and pious

Egede had accomplished so little. But being convinced by a closer acquaintance of the solidity of their faith, and the rectitude of their intentions, he became their firm friend, willingly presented their memorial to the King, and exerted all his influence in their behalf. He is said on this occasion, to have made use of the following argument ; that God has in all ages employed the meanest and apparently the most despicable instruments for accomplishing the grand designs of his kingdom, in order to lead men to ascribe the honour to him alone, and rely not on their own power or penetration, but on his hand of blessing. His Majesty, moved by the representations of his minister, was pleased to accept their overtures, and wrote with his own hand a commendatory letter to Mr. Egede.

The chamberlain also introduced them to several persons distinguished by rank and piety, who liberally contributed towards the expense of their voyage and intended settlement. Being asked one day by his Excellency, how they proposed to maintain themselves in Greenland, they answered that they depended on the labour of their own hands, and God's blessing, and that not to be burdensome to any one, they would build themselves a house and cultivate the ground. It being objected that they would find no wood to build with, as the country presented little but a face of barren rock : "Then," replied they, "we will dig into the earth and lodge there." "No," said the chamberlain, "to that necessity you shall not be reduced ; you shall take timber with you for building a house : accept of these 50 dollars for that purpose." With this and other donations they purchased poles, planks, and laths ; instruments for agriculture, masonry, and carpenter's work ; several sorts of seeds and roots ; implements of fishing and hunting ; household furniture, books, paper, and provisions.

Thus equipped they took an affecting leave of the court where they had been so hospitably entertained, and embarked on the 10th of April, on board the King's ship, *Caritas*, captain Hildebrand. The con-

gregation at *Herrnhut* had already adopted the custom, of annually compiling a collection of Scripture texts for every day in the year, each illustrated or applied by a short verse from some hymn. This text was called the *Daily Word*; it supplied a profitable subject for private meditation, and a theme for the public discourses. It has been frequently observed that the text appointed for a day distinguished by some remarkable event, has had a striking coincidence with that event. Thus the *Daily Word* on that 10th of April, when our Brethren set sail upon a mission which so often appeared to baffle all hope, was, (Heb. xi. 1.) *Faith is the substance of things hoped for, the evidence of things not seen.*

*“ We view Him whom no eye can see
With Faith’s keen vision steadfastly.”*

In this confidence they set sail, nor did they suffer themselves to be confounded by any of the unspeakable difficulties of the following years, till they and we at last beheld the completion of what they hoped for in faith.

They sailed by Shetland, April 22d, passing there out of the North into the West Sea, or Long Reach, and after an expeditious and agreeable voyage, entered Davis’s Strait, in the beginning of May. Here they encountered a field of floating ice, while enveloped in a thick fog, but the next day a terrible storm arose, which dispersed the ice, and freed them at the same time from their fears. On the 13th, they came in sight of the coast of Greenland, when a violent tempest of four days’ continuance, preceded by a total eclipse of the sun, drove them back more than 60 leagues. May 20th they cast anchor in *Baal’s River*, after a voyage of six weeks, and joyfully welcomed the snowy cliffs and savage inhabitants of a country, which had so long been the chief object of their wishes. The Word of the Day was: *“ The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”* By this they were frequently encouraged to a

peaceful and believing perseverance during the first ensuing years, amidst all the oppositions they met with, and the slender prospect of the conversion of the Heathen. The sight of the first Greenlanders, though they could not speak a word to them, was accompanied with sensations of lively pleasure: their pitiable condition pierced them to the heart, and they prayed the Lord, the Light to enlighten the Gentiles, that he would grant them grace, wisdom, and power, to bring some of them at least out of darkness into his marvellous light.

Immediately on their landing they repaired to Mr. Egede, and delivered the letters of recommendation, which they had received from several members of the College of Missions. He gave them a cordial reception, congratulated them on their undertaking, and promised them his assistance in learning the language. They next fixed upon a spot for building on, the nearest habitable part of the coast, to which they afterwards gave the name of *New Herrnhut**, and having consecrated it with prayer, began to run up a Greenland hut of stones and sods, in which they might find shelter, until they had erected a wooden house. They bought an old boat of the captain, in which they intended to procure themselves food by fishing. It was an early season, and the snow disappeared a month sooner than usual; yet the cold was so severe, that the turf often froze in their hands. On the 6th of June, they had so far finished their hut, that they could enter it, pulling down the tent of boards, in which they had hitherto lodged. Directly after the ship had sailed, June 15th, they laid the foundation of their proper dwelling-house, and advanced so far in five weeks, that one room was habitable. They likewise began to build a house for such Greenlanders as might resort to them for instruction, but it was long before there was any use for this.

The honest warmth and confidence of the missionaries in this period of their labours, appear from the

* *Herrnhut* signifies *The Lord's Watch*.

following letter of Matthew Stach, to his friends in Europe:—“I address you, my Brethren, from a country where the name of Jesus is not yet known, and where the Sun of Righteousness has not yet arisen. You live in the bright noon-day; the sun is risen upon you. Has he now warmed your hearts? Or are some of you still frozen? The light shines round all of you; but for him who has not yet arisen to walk in the light, it were better to have lived in Greenland, and never heard of Jesus. For to know what is good, and not to act accordingly, is a reproach to the truth. The heart of Jesus burns with love for the salvation of men; and will he suffer a soul that pants after him, to seek for four, or five, or six years without attaining? I cannot believe it, for I have experienced the contrary. When I sought him with all my powers, and all my powers were exhausted, my eyes still swam with tears, and my heart palpitated with desire. And when even the fountains of my eyes were dried up, and my heart had no more strength to beat, the friend of sinners came and healed my wounded conscience. This is not a mere imagination, but a divine power which occupies and fills the heart.

“But you who have known the Saviour and been washed in his blood, may you be established in grace! And as you have tasted that the Lord is gracious, go on in the strength of that meat, and conquer in the name of the Lord. My heart is listed with yours under the banner of the cross. To Christ will I live, to him will I die; for nought but my Saviour who rescued me from death can give me pleasure. Now, my Brethren, grow and flourish in the blessed flock of God, which he has planted as a sign among the nations in these last days. The salvation is great, and the harvest will be glorious, when we have sown much seed and watered it with many tears. Let us animate each other to follow the bleeding lamb without the camp. Rejoice not that you have trampled the old serpent under your feet, but rejoice that you are hid in the clefts of everlasting love. Let your loins be always

girded about, and your lights burning, and keep the watch of the Lord. Remember your meanest brother constantly in your prayers."

The dwelling-house being completed, they next turned their attention to the means of procuring a maintenance, and the acquisition of the language. These things were at first attended with great difficulties. They had but indifferent success in hunting and fishing, as these occupations were strange to them, and they could not imitate the Greenlanders in the use of the kajak. The first time they went out to seek for drift-wood among the islands, they were overtaken by a storm, and when they had reached home with great difficulty, the wind during the night carried away both wood and boat, though the latter was brought them in a few days by the Greenlanders, much damaged. This occurrence appeared to them in the light of a warning not to engage themselves too far in temporal cares, and they resolved, like their countrymen the Silesians and Lusatians, to earn some necessities by spinning.

M. Egede who had kindly offered to help them in learning the language, gave them his written remarks to copy, and his sons explained them. But it may easily be imagined, that they had to struggle with most appalling difficulties. They were obliged, in the first place, to learn Danish, in order to understand their instructors; it was then necessary for them to acquire a clear idea of the technical terms of grammar, with which they were wholly unacquainted; and lastly, to make themselves masters of the uncouth Greenlandic declensions and conjugations, through a number of unusual moods, and an almost interminable variety of suffixes. Besides this, a copious vocabulary was to be committed to memory, the Greenlanders having often ten different words for one thing. It was very natural that they should frequently be wearied with such a course of study, especially as the natives themselves would enter into no conversation with them; and, as if inspired by the wicked one himself, even stole away the manu-

scripts which had cost so much trouble. But the invincible love of the missionaries for these poor savages, cheered them in their tedious task, and fortified their minds against desponding reflections.

Two hundred families, amounting to perhaps 2000 souls, were at that time resident in *Baal's River*, but they were scattered among the islands and hills, to fish, catch seals, and hunt deer; and towards winter they made voyages to their acquaintance, upwards of a hundred leagues north or south. A life so wandering left the Brethren but little hope of gaining access to them, still less of making any permanent impression upon their minds. No proffered advantages could tempt them to remain for any length of time at the colony. Some indeed paid a passing visit to the Brethren, but it was only from curiosity to see their buildings, or to beg needles, fish-hooks, knives, and other such articles, if not to steal. If the Brethren sought them out in the islands, they seldom found any one who would give them a lodging even for pay; and instead of entering into discourse with them, they were continually asking whether they did not intend to be gone.

These trials however appeared trifling when compared with the far heavier one which was now approaching. This was a terrible mortality which spread like a plague, and, threatened the destruction of the whole nation. A boy and a girl, the only survivors of the six Greenlanders who had been carried to Denmark in 1731, were sent back to their native country, in a sickly state of health, by this year's vessel. The girl died at sea; the boy reached his home, apparently safe and well: soon after, however, a cutaneous disorder broke out, which was thought to be no more than a common eruption, but after visiting among his friends, and communicating the infection, he died of it in September. The first who fell a victim to the contagion, was the Greenland boy, Frederic Christian, a particular favourite of Mr. Egede, who, by nine years' instruction, had fitted him for the office of catechist

among the children. He could also speak Danish, had learnt to read, and was extremely useful to him in composing his Greenlandic grammar. It soon became evident that the disorder was the small-pox. Mr. Egede dispatched an express round the country, warning the Greenlanders to remain in their own dwellings, as those who were already infected could not escape by flight; and advising the inhabitants of places still free from the contagion, to admit no fugitives. But all his admonitions were in vain. Those who had caught the infection fled as long as their strength permitted, and since their countrymen persisted in their custom of denying no guests, the distemper gained ground every day.

The miserable savages suffered dreadfully from the effects of this unknown pestilence. As the pustules would not rise, they endured excruciating pain, heat, and thirst, which in spite of every remonstrance, they would allay by large draughts of iced water, so that they seldom out-lived the third day. Some stabbed themselves, or plunged into the sea to put a speedy end to their torments. One man, whose son had died of the malady, stabbed his wife's sister, under the mad presumption, that she had bewitched him to death.

The Europeans themselves were not without anxiety, as the Greenlanders accused them of being the cause of this pestilence; a notion in which they were confirmed by the dream of an old woman, that the Greenlanders Charles, who had been to Copenhagen, would murder all his countrymen. An almost incredible instance of the power of imagination deserves here to be mentioned. An inhabitant of a place yet untainted, came to visit his sister at the colony, but before he set foot on shore, he imagined that he saw her apparition, which terrified him to such a degree that he rowed back, immediately fell sick, and imparted the infection to his neighbours.

Astounded by the greatness of the calamity, the living neglected to bewail the death of their nearest relatives. No traces of human prudence, much less

of religious feeling, marked the scene of misery. The more aged indeed cried to God in their distress; but when no help came, they gave utterance to their thoughts in despairing, or even blasphemous language, and refused to hear of patience and resignation.

Mr. Egede's sensations under this afflictive visitation may be conceived. He was unremitted in his endeavours to alleviate the distress of the poor sufferers; sending his son to their relief, and paying them personal visits, either alone or accompanied by the Brethren. They were almost every where shocked with the sight of houses tenanted only by the corpses of their former occupants, and dead bodies lying unburied on the snow, which they covered with stones. In one island the only living creatures they found were, a little girl covered with the small-pox, and her three younger brothers. The father, having buried all the rest of the inhabitants, had laid himself and his youngest child in a grave of stones, bidding the girl to cover him with skins: after which she and her brothers were to live upon a couple of seals and some dried herrings till they could get to the Europeans. Mr. Egede and the Brethren received and nursed all the sick who fled to them, although their own health was much impaired by the noisome stench of the dying. Such unquestionable proofs of love touched the hearts even of those who had before shown the greatest animosity to the Missionaries. A person of this description said to the minister on his death-bed: "You have been more kind to us than we have been to one another; you have fed us, when we were famishing; you have buried our dead, who would else have been a prey to dogs, foxes, and ravens; and you have told us of God, and of a better life hereafter." He had likewise the pleasure to perceive in some of the children whom he had baptized, a resigned expectation of death, and a comfortable hope of a resurrection to that better life. Our Brethren made the best use of this opportunity to speak to the hearts of the poor people who took refuge with them: they also engaged a boy to remain constantly with them, to assist them in the language, but he left his benefactors as soon as he was out of danger.

This virulent contagion raged from September 1733, to the following June, and perhaps still longer. It spread, as far as could be ascertained, about 30 leagues both above and below the colony. When the agents made their next trading voyage, they found nothing but empty houses for 20 leagues north. In a district of 15 miles round the colony, the number of dead amounted in January 1734 to 500, though many of the inhabitants took flight in the very beginning. The total of those carried off by the disease was estimated by Mr. Egede at between two and three thousand. At *Baal's River* only eight persons recovered, and a boy who had a hole in his side, through which the deadly virus found vent, remained perfectly free from illness.

As the nation now seemed to be almost extirpated, and the country round *New Herrnhut* was shunned as the nest of the plague, the Brethren had enough to damp their ardour. But repeated strokes of adversity had taught them firmness; they had often before beheld and adored the wonderful ways of God; and they came from a place where they had seen the words of the Apostle realized: "*He calleth the things which are not as though they were.*" Their desire to spend their lives in the service of the Heathen had not been an hasty impulse, and they were steadily resolved to wait for years, before they would relinquish their aim. When therefore they were advised to return, as the land was depopulated, they cheerfully replied: "God's ways are not as man's ways: he who called us hither can still keep us to fulfil his purpose."

To complete their troubles, they were all three attacked by an eruption which increased so much in the winter that they could scarcely move their limbs, and were frequently obliged to keep their bed. Very probably this disorder was the scurvy, so common in northern countries, to which they would be rendered the more liable by the change from habits of labour to a sedentary life, in a cold, damp, habitation. One of them however was always able to wait upon the rest, and to go with the colony's boat to visit the sick natives. The

attentions of Mr. Egede and his wife were constant and sincere, and proved a considerable solace to them.

1734. — Such were the discouraging circumstances that marked the progress of the first year and the commencement of the second. The distemper among the Brethren gradually died away, when the spring afforded a plentiful supply of scurvy-grass; but the contagion lingered among the Greenlanders till after Midsummer, on account of which very few of them were to be seen in the neighbourhood of the settlement. Yet the Brethren not only continued their visits, on their fishing and hunting excursions, but also undertook voyages solely for the purpose of searching out the resorts of the natives. Christian David penetrated farthest south this year, in a voyage undertaken between the 11th and 31st of March, in the company of the traders. He afterwards made an attempt to sail northward, but found it impracticable. His principal views in undertaking these voyages were, to examine into the circumstances of the country; to ascertain whether the contagion still prevailed, and where the bulk of the natives had their summer and winter abodes; to invite them to visit the Brethren; and to proclaim to them as much as possible the joyful message of the Gospel. At first, after traveling many leagues they found no people, but unburied corpses, with new clothes and tools lying near them. The second day a violent tempest brought them into imminent danger among the rocks, and it was with great difficulty that they were able to make the land over the ice. After spending three days and nights in a keen frost, without any shelter, waiting in vain for a favourable wind, they attempted to return to an inhabited island, but the ice debarred them from approaching it. They were therefore obliged to forsake their boat, and proceed over land to another island, where they found five inhabited Greenland houses. Here they remained ten days. The natives were very friendly, desired to hear the name of the missionary with its signification, looked at his book, (the Bible), wondered how he could understand the will of God from that, and

expressed a wish to know something about it; but owing to his ignorance of the language he could give them very little information. They followed him every where like children, and showed evident sorrow at parting.

Towards the end of the year, the Brethren were rejoiced by the re-appearance of some of the natives. They assumed a very friendly deportment, and were very fluent in flattering expressions, by which they endeavoured to soothe the Europeans into liberality. As long as the conversation turned upon seal-catching, or the state of other countries, they listened with pleasure; but as soon as religious topics were started, they grew drowsy, or set up a shout and scampered off. When the Brethren were accompanied by the minister on their visits, the natives indeed showed them more respect, and sometimes acquiesced in the truths which he propounded by saying: "O yes, we believe it all;" and even desired farther instruction. But it was very apparent from a variety of circumstances that their seeming interest in religion, if not pure dissimulation, proceeded solely from veneration for the person of the missionary. This is plain from the following incident: After one of Mr. Egede's assistants had been telling them the narrative of the creation, &c. and they had expressed their wonted assent, they began to relate the insipid fables and marvellous exploits of their *Angekoks*, asking the missionary whether he believed them. Upon his answering in the negative, and alleging in support of his disbelief, that their tales were inconsistent with common sense and probability, they replied: "If you will not believe us upon our word, you must not require us to believe what we cannot comprehend upon yours."

In compliance with the request of his Majesty, that more missionaries might be sent to Greenland, the Brethren dispatched two of their number thither in this year. One of these, Frederic Boeshish, was recalled from a journey for this purpose. He had been previously destined for the mission at St. Thomas, but

arrived too late to join the company that was proceeding to the West Indies. Being desired to choose one of two Brethren, Daniel Schneider or John Beck, for a partner, he fixed upon the latter. This Brother had been before imbued with the missionary spirit by a letter of Matthew Stach's from Greenland, and in the sequel had signified his intention of engaging in the service to his elders. He therefore accepted the appointment without any demur; nor had he ever occasion to repent, as his labours among the heathen were blessed with abundant fruit. On the 10th of March, after being blessed with imposition of hands, they set off for Berlin, where the King's chaplain, Jablonsky, bishop of the Polish Brethren, showed them much kind attention, and implored the blessing of God on their undertaking. From thence they prosecuted their journey by way of Lubec to Copenhagen, where they arrived after a prosperous voyage on April 1st. In this city they met with a favourable reception; but upon mentioning their voyage to Greenland, they had to encounter many difficulties. To obviate these they drew up a memorial, which was presented to the King, and supported by Baron von Soelenthal, governor to his royal highness the crown prince, who had several times interrogated the Brethren concerning their voyage and intentions. Soon after his Majesty's gracious determination was signified to them, that they should have their passage to Greenland free of expense.

Three ships sailed this year for Greenland. One of them put in at *Godhaab*, and brought a new Danish missionary, Mr. Ohnsorg; the second sailed for *Disko*, and had on board Mr. Bing, and Mr. Egede's eldest son, who had gone from Greenland to Copenhagen in 1731, to prosecute his studies, and now returned as missionary of the colony to be settled at *Disko*. The third, in which our missionaries sailed, was loaded with building materials for this colony. Their voyage was far from being agreeable; for besides hard usage, they were obliged to put up with a great deal of mockery and abusive language. We mention this in order to excite

gratitude in those missionaries who undertake such voyages at present, for the many tokens of friendship which they enjoy from a class of men, who took all imaginable pains to torment their predecessors.

On June 2d they passed the Shetland Isles, and thenceforward had mostly fogs. By the clearing up of the mist on the 17th, huge masses of ice were exposed to view, which, driven along by a high wind, threatened destruction on every side. Fortunately the wind fell soon after, and they had just time to tack about and sail out into the open sea. June 2d they saw the first land, on the 5th passed the lat. of *Godhaab*, and on the 6th and 7th were distressed by a violent storm. At *Disko island* Christian David met them in the vessel from Goodhope. He was going to assist as carpenter in erecting the new colony. Having received each other with cordial welcomes, and related what the Lord had done for them since they parted last, they entered the harbour July 15th, lent some assistance towards building the colony of *Christian's-haab*, and on the 25th set off on their return with Capt. Jacob Bensen to *Godhaab*, where they arrived August 8th.

Just at this crisis two of the missionaries had begun to think of returning, as they could not see what could be gained by remaining in a country, which seemed almost entirely depopulated, and where the small remnant of inhabitants showed no tokens of any interest in religion. But Matthew Stach could not resolve to go away. He often recollected a text which had had a great share in impressing the first impulse which he received to engage in missionary labours; namely, "At the evening it shall be light," and determined to stay alone rather than forsake his charge, Mr. Egede kindly offering his services, while he remained in the country. But when they heard that two assistants were coming, and ascertained the determination of the congregation to support the mission, and the favour of the King, they prosecuted their exertions with renewed courage. Being illiterate men, they found great difficulty in studying the grammar and peculiarities of an intricate language.

However, young Mr. Egede, who had learned the language from the natives while a child, and spoke it with fluency, assisted them very faithfully, and practised with them twice a week in German and Greenlandic.

They also endeavoured, as much as possible, to conform to the Greenland mode of living, and thereby lessen their demands upon the Brethren in Europe. And God laid his blessing on their endeavours, so that they improved in the art of fishing more and more. They now also regulated their meetings for religious worship according to a fixed order; and besides the hour destined for prayer and singing, appointed one every day for reading the Holy Scriptures, and meditating thereon. In this exercise they began with the Epistle to the Romans. Besides each of them set apart some particular time, both of the day and night, in which he implored the Lord, to bless himself, his brethren, the whole church of God, and above all, their endeavours to learn the language, and convert the heathen inhabitants of Greenland.

1735.—Having as yet no field of active labour among the natives, their chief occupation, during the winter, was the study of the language. The farther they advanced the greater the difficulties appeared, especially as they now endeavoured to find appropriate expressions for scriptural and religious ideas. They had been positively told by grammarians, that it would be impossible for them to translate any thing more than historical pieces; but they did not suffer themselves to be discouraged, and in a few years their progress exceeded their most sanguine expectations; especially as the natives themselves, when light once broke in upon their minds, soon found words to express their newly-acquired sentiments. And they now saw that they had reason to congratulate themselves on their judicious determination, not to speak with their charge on spiritual subjects in the beginning, lest their false or equivocal expressions might give them erroneous conceptions of the Christian religion, and fill their minds with a strange medley of ideas.

That they might be able to pursue their missionary

labours with less interruption, the Brethren determined to apply to the congregation at *Herrnhut* for a married pair to take charge of their house-keeping. This business in the mean time fell to the province of Christian David, whose age and state of health rendered him unfit for learning the language, or for travelling, and who besides was waiting for the first vessel to take him to Europe, that he might promote the cause to the best of his power at home. The other four Brethren renewed their voyages along the coast, and gained considerable knowledge of the country and its inhabitants. As they were making preparations for one of these voyages in March, the only umiak they had left was borne up from the ground by a violent tempest, whirled aloft some hundred paces through the air, and dashed to pieces against a rock. The loss was however repaired by the kindness of Mr. Egede, who gave them an old European boat, and when they had not hands enough to man it, lent them a smaller one calculated for short excursions. In addition to this he generally made them the companions of his own benevolent visits.

The longest voyages undertaken this year were those of Matthew and Christian Stach; the former went 100 miles towards the south, and the latter the same distance towards the north, both of them in the company of the traders, to whom their assistance was not unwelcome in a difficult and perilous navigation, attended with cold, rain, snow, and contrary winds. For several leagues they found nothing but ruinous houses whose inhabitants were dead, and some solitary dogs which had kept themselves alive for the two last years, during the great cold, by eating old tent-skins and shell-fish. The Greenlanders at first regarded them with contempt, concluding from the readiness with which they engaged in every kind of manual labour, that they were the factor's servants. But when they understood that their object was not to trade with them, but to make them acquainted with their Creator, and when they observed their modest and gentle carriage, so different from that of other Europeans, they paid them more attention.

The frank and friendly behaviour of the missionaries, tempered with an air of earnest seriousness, gained so much on their esteem and confidence, that they eagerly sought their conversation, pressed them to come into their houses, begged them to repeat their visit, and promised to return it themselves. This animated the Brethren to apply with the utmost assiduity to the language, and they began to discourse with the natives about sensible objects. They likewise read some of the pieces translated by Mr. Egede, as the decalogue, the creed, and the Lord's prayer, reminding them of what he had formerly told them of the creation and redemption, recalling to their memories what they had as usual forgotten, and rectifying their misapprehensions. They were not backward in avowing their belief of what they heard, but when the experience of the heart was demanded, they were completely at a loss. A short prayer being read to them by Matthew Stach, they assured him that it was good Greenlandic, but added that they did not understand what was meant by *Jesus Christ*, the being *redeemed by his blood*, and the *knowing, loving, and receiving of him*; that it was a strange language, and too sublime for their ears to comprehend.

The Greenlanders now commenced a more frequent intercourse with the Brethren, and would sometimes spend the night with them. The motives of their visits were indeed glaringly selfish; they wanted either food and shelter, or presents of needles and other things; they even bluntly declared that if the Brethren would give them no more stock-fish, they would no longer listen to what they had to say. And during the winter, which was intensely cold, the Brethren could not refuse their request for provisions. They did not altogether discontinue their visits in summer, but they generally came, after spending the night in feasting and revelling, too drowsy to support a conversation, or intent only upon hearing some news, or on begging or purloining whatever might strike their fancy. Their pilfering habits made their visits not a little troublesome to the Brethren; but the latter did not wish to frighten them

away, and were content for the present that they came at all, especially as a few of them discovered a satisfaction in being present at the evening meetings, though held in German, and made enquiries into the design of them.

While the Brethren were thus anxiously waiting till the light should dawn upon the natives, they were by no means inattentive to their own spiritual concerns. Though they had enjoyed many blessings in their family worship, they were sensible that they had suffered considerable detriment from a want of closer brotherly fellowship, each endeavouring to stand alone, and bear his own uncommunicated burden. To remedy this defect, they resolved to spend an hour every evening in free conversation on what had passed in their minds during the day, relative to their main object, and what obstructions and difficulties had occurred to each. They would at the same time admonish and reprove each other in love, when necessary, and spread their common wants in prayer before their Master. That nothing might remain to prevent the closest union, they also allotted a period of some weeks for privately examining themselves on the following point: "Whether they were convinced that their call was of God, and were determined never to abandon it, whatever trials they might have to endure, until they could conscientiously believe, that they had fulfilled their duty as faithful servants, to the utmost possible extent; or until God discharged them from their call."

The results of this self-enquiry, were as follows:

Christian David declared, that his call to Greenland extended no further than to see the foundation of a settlement, and having attained this object, he intended to return by the first opportunity. Yet he considered himself engaged to support the mission, wherever he was, not only by his prayers, but by active exertions.

Christian Stach had never considered himself bound to devote his whole life to the service of the heathen. He had rather undertaken the voyage upon trial; but

he would remain in his present situation till God took him out of it, or till he was called away by his Brethren.

The remaining three, Matthew Stach, Frederic Boehnisch, and John Beck, were ready to enter into a solemn obligation, to prosecute the work for life or death, believing where they could not see, and hoping even against hope; nor would they desert their enterprise until they could appeal to God with the testimony of their consciences, that they had done all that man could do. They determined to indulge no anxiety as to the means which God would make use of to glorify himself in this work, but through the strength of the Lord to persevere in the prayer of faith. They would be chargeable to no one who did not freely contribute his share towards the salvation of the infidels. Among the proofs which they adduced to avouch the Divine origin of their call, they particularly mentioned this, that during the prosecution of their plan they had encountered greater difficulties than they had previously expected.

In confirmation of their vows, the three Brethren drew up the following resolutions: —

“We will never forget that we came hither, resting ourselves upon God our Saviour, in whom all the nations of the earth shall be blessed, not on the principle of sight, but of faith.

“The redemption wrought out for us by Christ, through his own blood, shall be our chief doctrine, which we will confirm by our words and actions, as God shall give us ability, and by this we will endeavour to bring the heathen to the obedience of faith.

“We will prosecute the study of the language with assiduity, patience, and hope.

“We will each acknowledge and value the spiritual grace conferred upon the other, in honour prefer one another mutually, and be subject to each other in the Lord.

“We will steadfastly maintain brotherly discipline admonition, and correction, according to the rule of Christ, and will withdraw from any one who swerves

from the purity of the Gospel, until he shall humble himself before God and his Brethren.

“We will do our outward labour in the name of the Lord, and if any one is remiss, we will remind him of his duty; yet we will not be over-anxious for externals, but cast our care upon him who feeds the sparrows, and clothes the flowers of the field.”

After this agreement, they strengthened the bonds of their union, by a refreshing participation of the Holy Sacrament.

Our missionaries soon found that they had need of all the support which could be derived from a lively faith and strict mutual fellowship. In the preceding year an eminent benefactor at court had provided them with the necessaries of life, but this time they were entirely forgotten.

Several articles even, which the Brethren who came the last year, had been obliged to leave behind for want of room, had not been forwarded.

The congregation at *Herrnhut* was ignorant of their situation, and unable to relieve them, had it been known to them. To increase their anxiety they received no letters, except from two friends at court.

Disappointed in their hopes of a supply, they were now involved in the deepest distress. The amount of their provisions for the year consisted of a barrel and a half of oatmeal, most of which they bartered at the colony for malt; half a barrel of pease, and a small quantity of ship biscuits. Out of this pittance they were to supply Christian David for his voyage to Copenhagen, as the captain said he could not board him, though afterwards he allowed him to mess with the sailors. The missionaries at *Godhaab* compassionated their distress, but were not in a situation for rendering them much assistance, the missionary Bing and his family having recently removed thither from *Christian's-haab*, on account of the scarcity of provisions. To complete their misfortunes, the season was extremely unfavourable for hunting and fishing, in which they had hitherto met with tolerable success. The only resource left

was to buy seals of the Greenlanders, as they themselves could not catch those animals. But when the savages perceived their necessitous condition, they not only raised the price of their wares, but most of them, especially such as had received the greatest benefits from the Brethren, would sell them nothing on any terms. Often, after rowing from one place to another, for two or three days, their utmost entreaties could scarcely procure half a seal, and when that was consumed, they were forced to satisfy their hunger by shell-fish and sea-weed.

At length God disposed a stranger of the name of Ippegau to come thirty leagues from the south to them, who offered to sell them regularly all the provisions which he could spare. This Greenlander had accidentally met with them in the summer, when they had lost their way, in one of their voyages, amongst the islands. He had on that occasion treated them with great kindness, and appeared to be struck with their manners and conversation. They had forgotten the circumstance, when he thus providentially visited them towards the end of the year, and proffered them his friendship and assistance. The Brethren now inured themselves to eating seals' flesh, and prepared their scanty stock of oatmeal with the train-oil, which, revolting as it is to an European stomach, was a luxury in comparison of the old tallow-candles they had before been obliged to use for the purpose.

The urgency of their wants increased the perils of their toilsome life, as they were frequently constrained by the cravings of appetite to venture out upon the foaming billows in an old weather-beaten hulk for many miles along the shore. Once, when they had nearly reached the land on their return homewards, they were driven back four or five miles by a sudden squall, and after being completely drenched by the breakers, were obliged to spend four nights upon a rocky island exposed in their wet clothes to the cold. Another time, being exhausted with plying at the oar, they halted for the night at an uninhabited spot, where for

want of a hut they lay down in a hole in the snow, and when that was drifted up, were compelled to rise and keep themselves warm by running.

Before the departure of the ship they were pressed by every one to take their passage in it to Europe, and return if possible the next year. Even the Greenlanders, who seldom troubled themselves with reflection, wondered much what could induce the Brethren to remain amongst them. Their resolute perseverance only excited the contempt of these savages, who know no other estimate of a person's worth than his wealth, and his ability to give much away. "Your countrymen," they would say, "are worthless people, for they have sent you nothing; and you are not wise if you do not return." Above all, the Brethren were sometimes oppressed by an unusual gloom when in the company of the unbelieving natives, being made painfully sensible of the thickness of that darkness which covered their hearts and minds. But they adhered to the word of promise, and believed that their heavenly Father would never forsake them. "We commit our ways to the Lord," they write in their journal. "We know not what he intends to do with us, and as little do we comprehend what his secret hand has been doing amongst the heathen. We can only observe that other trials await us; yet we believe that the issue will be truly prosperous, and that when he has proved us thoroughly and found us faithful, he will not fail to let us see his glory."

1736.—In this light the Brethren beheld their circumstances at the beginning of the year, and put themselves in a posture to oppose more and severer trials, fixing their confidence in God, though unacquainted with the means he might choose to accomplish their preservation. Meanwhile the scarcity of food increased as the winter advanced. A small quantity of oatmeal procured from the boatmen belonging to the colony was quickly consumed, and very little provisions were to be obtained from the Greenlanders, who could not be prevailed upon to curtail the luxury of their dancing-feasts.

On one such occasion the Brethren witnessed the consumption of eleven seals, yet the most earnest entreaties could not move the disgusting revellers to part with a single morsel.

As long as they could procure a supply of seals'-flesh, they retained their strength pretty well. But in spring, when this resource began to fail, vigour could be no longer supported by a precarious diet on shell-fish and sea-weed. They accordingly became so weak as to be quite unable to manage their boat.

Sometimes in serene weather they ventured out in a *kajak* to angle for fish. But they soon dropped this hazardous employment, as owing to a sudden gust of wind and the consequent surf, one of them was exposed to the most imminent danger, from which he was with difficulty saved by the timely assistance of two Greenlanders, who towed him on shore between their *kajaks*.

Meanwhile God cared for their necessities. Among the rest the boatmen found a dead white whale, and shared it with the Brethren. On another occasion, after they had eaten nothing but shell-fish for five days, a Greenlander left them a porpoise taken from the belly of its dam, which was enough for a meal. Once, after an unsuccessful chase, they were forced by a contrary wind upon a desolate island, and obliged to lodge there all night. Here they espied an eagle sitting on the nest, and shot it. After some trouble they got at the nest, and in it found four large eggs besides the bird, which weighed twelve pounds. It also supplied them with a quantity of quills, an article of which they were much in want. In all their external distresses, the examples of Elijah and Elisha afforded them the most emphatical consolation.

Nor was their confidence put to shame. A short time after the above-mentioned incident, a sloop from Holland brought them a cask of provisions, with a letter from a friend in Amsterdam. On this occasion they wrote as follows: "We had just then returned from a toilsome but unsuccessful excursion, and were therefore the more struck with the gracious and wonderful providence of God. Hearing that our Brethren in Amster-

dam requested some account of our circumstances, and also that we would acknowledge the receipt of the cask, which they had sent to try if they could serve us by this channel, we were very desirous of visiting the ship. The principal obstacle was the leaky condition of our boat, which seemed unfit to carry us through the prodigious surge that rolls from the ocean into the bays, or to make its way among innumerable islands and sunken rocks. But the encouragement we had just received animated us exceedingly, and on May 20th we set off on our voyage. On the 22d we arrived at the ship, and after having spent a day with the captain, and given him the desired certificate, set off on the 24th on our return. On the way back we bought some seals'-flesh, and arrived safely at our habitation on the 27th, heartily tired with plying the oar. The angel of the Lord had guarded our lonely dwelling in our absence, for we found that some plunderers had attempted to force the door, but had done no damage."

Mr. Lelong, well known as an author, was the person who had executed the benevolent design of transmitting some stores by the Dutch ships to the Brethren in Greenland. The same gentleman also solicited the aid of his friends to supply their wants for the next year. By the return of the ship the Brethren signified their gratitude for his benevolent intentions, and also their request to be provided with a good boat, a most necessary article for their subsistence.

They now ardently looked forward to the arrival of the ships, and at length three came, the first of which ran into the harbour June 13th. By this they received neither letters nor provisions. The captain, an honest, pious man, expressed compassion at their need, but could only afford them a little salt, being ordered to proceed to the northern colony, whither he took Mr. Egede, as missionary. The last ship arrived 7th of July, but contained only a very scanty supply of provisions, though it brought an increase to their family of four persons. However they were considerably revived by the receipt of many letters, and a new reinforcement of auxiliaries.

These were, Matthew Stach's mother, a widow forty years of age, and her two unmarried daughters, Rosina and Anna, the former twenty-two, the latter twelve years old. They were sent chiefly to take the management of the housekeeping. George Wiesner accompanied them as conductor, and it was left at his option either to stay in Greenland or to return. He went back the year after.

The venerable Mr. Egede returned to Denmark with this ship. So much has been already related of this wonderful man, whom God used as his signal instrument in beginning the Greenland mission, that nothing remains but to mention the reasons of his departure, and the ensuing incidents of his life. He came to Greenland with the determination to sacrifice his all to the service of the heathen, and it is manifest how immoveably he adhered to it. He remained in the country throughout a general defection, when nobody was left but himself, his family, and a few sailors, without any assurance of future support. Seeing however that a longer continuance at his post, for reasons above-mentioned, could answer no good end, he now panted with an ardent desire to visit his native country. His children were growing up, and he could not give them a suitable education in Greenland. Besides, he himself was very sickly, and much enfeebled by the cares, toils, and vexations he had suffered, so that he could no longer discharge his office with alacrity, but had for some time waited for assistance adequate to its incumbrances. Therefore, when in the year 1734 only three missionaries were sent, whom he thought insufficient for so extensive a field, he determined to sue for his dismissal and go to Copenhagen, that he might represent the state of the missions at the fountain head, and procure a competent reinforcement for its successful prosecution. In the year 1735 he received his discharge in the most gracious terms, but as he could not resolve to take his wife, who had meanwhile fallen dangerously ill, across the ocean, he staid another year in the country. It pleased God to take her to a

blessed eternity on the 21st of December. Mr. Egede drew her character in the following terms. "The highest panegyric with which I can crown her name falls far short of what her piety and Christian virtues deserve. I will not expatiate on her irreproachable conduct in domestic life, nor on her peculiar qualifications as a wife and as a mother. Suffice it to mention how eagerly she submitted to my will, as soon as she got an insight into the resolution I had formed to forsake my native country and repair to Greenland, that I might instruct its ignorant inhabitants in the doctrines of Christianity. For though friends and relations vehemently importuned her, for her own sake, for mine, and for that of our tender offspring, to withstand this apparently so frantic project; yet out of love to God and me, she joined heart and hand with me in my hazardous enterprise; and, like a faithful Sarah, accompanied her husband, not to some Canaan, but to a strange and uncultivated heathen land. And it is well known to many, with what exemplary fortitude she bore her part of the labours and adversities we had to endure; nay, how often she cheered my mind when oppressed by reiterated obstacles and repulses." So far Mr. Egede. We have had occasion several times to make mention of this magnanimous woman, whom we may properly call a Christian heroine; and have only to add that the missionaries never spoke of her but with the greatest respect, as she treated them in all respects like her own children. Mr. Egede's grief for her loss gradually wasted his vigour, both of body and mind, till at last he was visited with a painful attack of scurvy. This lasted till the vessel came, in which he was to be carried from Greenland, after having laboured with ardour, though seemingly without fruit, for fifteen years. He preached his farewell sermon on Isaiah xlix. 4. "I said, I have laboured in vain, I have spent my strength for nought and in vain; yet surely my judgement is with the Lord, and my work with my God." After the sermon he baptized a little Greenland boy, which was the first

baptism the Brethren had witnessed in Greenland. His parting interview with them was affecting. They begged him to forgive all failings on their part, and he assured them of his love, which would make it a pleasure to him to further their concerns as zealously in Copenhagen, as he had done in Greenland; he implored the divine blessing on their official endeavours and expressed a lively hope, that God would bring the affairs in Greenland, which he now left in heaviness, to a glorious issue. August 9th he sailed with his youngest son and two daughters. The Brethren sent Christian Stach with him as their deputy to Herrnhut, to give a verbal statement of their internal and external circumstances, and also of their labours among the heathen, because hitherto their letters could not be properly conveyed. They arrived in Copenhagen September 24th. Mr. Egede had taken the remains of his wife with him, and they were interred in St. Nicholas's church-yard. Soon after he had the honour of an interview with the King, and on that occasion made known his sentiments concerning the most effectual means of prosecuting the mission to advantage. He was afterwards made superintendent of the mission in Greenland, with a salary of 100*l* per annum, and was ordered to found a seminary of students and orphans, whom he should teach the Greenland tongue, and from whom the missionaries and catechists were to be chosen. He spent his last days in retirement with his daughter on the island of Falster, and there he closed a useful and honourable life, in the 73d year of his age.

As the family of missionaries now consisted of several persons, they made a new arrangement as to their domestic economy and their several employments. As Matthew Stach's two sisters, besides doing their share of housekeeping, were appointed assistants in serving the Greenland women with the gospel, that brother instructed them in the language with assiduity. In this study they both, and especially the youngest, made an unexpected proficiency.

Much could not be effected this year in their labours among the heathen. Few of the natives visited them, being still unconcerned about spiritual things, and temporal advantages they could not expect to reap. Only in the spring some poor starved objects found their way to them, to whom they gladly gave some victuals when they had any.

Neither had they any opportunity for distant visits, but were obliged to content themselves with a few excursions in the neighbourhood. They found few open ears, and still fewer desirous hearts. For the Greenlanders sometimes had not time to listen on account of their business or a dancing-match, at other times, they would hear nothing but news, and told the Brethren that they had heard enough already of spiritual things from abler instructors. At the same time they were not only volatile and trifling under instruction, but in case the Brethren stopped more than one night in their houses, used all possible means to entice them to conformity with their dissolute practices. And as these did not succeed, but the Brethren maintained their serious deportment, they endeavoured to tire them out by mocking their reading, singing, and praying, with all kinds of ridiculous mimicry, or by accompanying their devotional exercises with drums. They also took occasion from their outward poverty to ridicule them with all manner of cutting sarcasms, which the Brethren had by this time learned to understand. And if the latter replied, that they did not stay in Greenland for the sake of outward advantages, good eating or drinking, they retorted with a jeer, Illiose Ajokarsaromarpisigut! Fine fellows indeed to be our teachers! We know very well that you yourselves are ignorant, and have learned your lesson of others.

The Brethren bore these rude mockeries with equanimity. But when the savages perceived that they could effect nothing in this way, they began to insult and abuse the persons of the missionaries. They pelted them with stones for sport, took their things and shat-

tered them to pieces, and tried to spoil their boat, or drive it out to sea. One night the Brethren heard a noise on the outside of their tent, and perceived that some one was pulling its curtains, which were fastened with pins. Upon going out to investigate the cause of the uproar, they beheld a company of Greenlanders collected about the tent, some of whom had naked knives in their hands, and could not be driven off till threatened with fire-arms. The Brethren supposed at that time, that they came only to cut their tent-skins to pieces; but some years after, when a number of Greenlanders in these parts were converted, they were informed that a conspiracy had been set on foot against their lives, in hopes that the other Europeans would not revenge the death of such poor despised people.

Meanwhile the Brethren did not relinquish their hopes, and rejoiced if but one of the natives listened with pleasure to the doctrine of reconciliation, especially if he came of his own accord to hear. This year afforded the first instance of the latter case in a quite strange and heathen man. We shall quote their own words: "May 4th, we went to the Sound to pierce cat-fish with a prong, and pitched our tent near four Greenland dwellings. But the inhabitants soon decamped and fled further, not relishing our company. While we were fishing, on the 7th, a perfectly strange heathen, who arrived this spring from a place 50 leagues distant in the south, came to us, and desired to see our things. We showed him what we had, supposing that he wished to barter some Greenland food for our iron-ware. But after remaining quite silent for some time, he at last said that he had been with the pellesse, (their way of pronouncing praetz, or minister,) who had told him wonderful things of One, who was said to have created heaven and earth, and was called God. Did we know any thing about it? If we did, we should tell him something more, as he had forgotten a good deal. This discourse made a deep impression upon us. We told him of the creation of man, and the intention of it of the fall, and consequent corruption of the human

race, of the redemption through Christ, of the resurrection, and of eternal happiness and damnation. He listened very attentively, was present at our evening meeting, and slept all night in our tent."

"This is the first Greenlander, who has come to enquire concerning divine things: those in the neighbourhood are still quite dead, though the Bible has been read to them so many years. Pray, therefore, to the Sun of Righteousness that he may arise, even in this desert, with healing in his wings."

1737. — Their irksome state of inaction lasted till May, when they contrived to patch up their damaged boat and venture out to sea, no less to their own surprise than that of every one else. The hard necessity of their case prompted them to risk their lives, where in other circumstances they would have considered themselves as tempting God; and their confidence in the Divine protection was not disappointed. Though not so straightened for the means of subsistence as in the two preceding years, having received a few stores by the last ship, they had still to put themselves upon short allowance, and seldom tasted the luxury of bread. They either bartered the malt that was sent them for pease, or ground and boiled it into a soup, to which they drank water. Sometimes a Greenlander brought them the bread to sell, which had been given him at the colony. When the weather again permitted them to go out to sea, they seldom returned without some booty, and if they were totally unsuccessful, the Greenlanders brought them eggs. Having caught nothing at all on one of their expeditions, they providentially found a dead seal with the harpoon sticking in it, to redeem which its owner brought them another seal. They had formerly supplied themselves with water by melting snow and ice in the warm room; they now succeeded in sinking a well, and met with a plentiful spring.

The arrival of the ship on the 6th of July at length brought them a competent stock of provisions. Their fellow-labourer, Christian Stach, whom they had dele-

gated last year to Germany, returned with this vessel. On his outward voyage in company of Mr. Egede, he had encountered four terrible storms; the last of these, attended with a thick mist, was the most violent; though it continued only for an hour, it almost overset the ship, and dashed in pieces thirty vessels on the coast of Norway. After informing the Brethren at *Herrnhut* of the state of the mission, and recommending it to their prayers and support, he proceeded to England to confer with Count Zinzendorf, who was then in London. The latter, with his colleagues in office, endeavoured to animate his hopes by citing the cheering example of the mission in St. Thomas, which already began to flourish, and gave him several useful hints for the general conduct of the missionaries, though they could not advise them how to act in particular circumstances. With regard to the outward support of the Brethren in Greenland, they promised to do every thing in their power, and took the necessary measures without delay. Christian Margraf having offered himself for the service of the heathen in Greenland, was ordained for his office in Holland by Bishop David Nitschmann. From Amsterdam the two missionaries travelled to Copenhagen, and having received the royal permission in very kind terms, set sail for Greenland. After many difficulties they arrived on the coast, and ran into a harbour three leagues distant from the colony. Here a storm blowing from the south drove the vessel on a rock, whence however it was happily got off without damage, after continuing for 12 hours in so perilous a situation, that the keel was discernible at low water. The next day they were received with joy and thankfulness by their Brethren.

They brought the welcome intelligence, that the friends of the mission in Holland had promised to send a new boat by the whalers. They were to receive it at the outermost islands, where they accordingly waited for several days together, at two different times, but in vain. Their old boat, which had been given them when the owners were afraid to use it any longer, had

now grown so leaky, that the very sight of it made them shudder. In spite of continual repairs it was so rotten, that they could run their knives through it. Alarming apprehensions arose in their minds for the safety of both ship and boat, and these fears were by no means groundless. The season was unusually cold, spirits froze in rooms with fires in them, and the breath congealed on their faces even in May. There were frequent storms on the coast, in one of which the captain, who brought them the cask of provisions the last year, lost his ship. The crew saved themselves in two boats, but were obliged to cruize upwards of 400 miles, before they could meet with a Dutch vessel.

The boatmen of the colony, too, had their share of misfortunes. Being intercepted and carried away by a sudden tempest, before they could retreat to a place of safety, the Brethren went to seek them, and after three days' quest, found them almost dead with cold and hunger. A still more dreadful casualty befel them towards the end of the year. On their return from a trading voyage, a heavy hurricane caught them, when within eight miles of their home, and drove them into the ice, by which they were impounded for four days, tossed and whirled round the whole time, between life and death, by the mountainous waves. They at length extricated themselves and gained the shore, but it was twenty leagues from their destination. No sooner had they all landed, than the wind tore away the two boats and drove them out to sea. Happily for them, they found a Greenlander, who hospitably entertained them for several days, and conveyed them half way home by water. They were obliged to prosecute the remainder of their journey on foot in the bitter cold, over a rough and hilly country. After two days' march, they fell in with a party of savages, who offered themselves as guides for the rest of the way.

While the external circumstances of the Brethren wore so ominous an aspect, they met with no buds of promise in their labours of love among their heathen charge, to cheer and invigorate their spirits. Five

long years of continued toil and hardship had passed away without any appearance of success; and it had already come to their knowledge, that their unproductive labours were a subject of ridicule to many persons in their native country.* Can it be thought strange, if, under these discouragements, they felt a degree of concern, lest their friends and patrons should withdraw their support, and decline any further risk in an undertaking loaded with misconstructions? One who knew the Pagan nations, and was acquainted with the almost total failure of all antecedent attempts at their conversion, a failure which confirmed many in the opinion, that nothing less than miracles would win their belief, would find less matter of wonder in the past unfruitfulness of these novices in the work, than in the unblenching perseverance, which they opposed to distress, difficulties, and impediments of every kind, never for a moment quitting hold of the hope of ultimate success.

The present prospect was indeed dreary and comfortless. The Greenlanders, who came from a distance, were ignorant and stupid, and the little they could hear in a short visit, was soon effaced by the hurry of a migratory life. In those, who resided at Baal's river, the only change that could be perceived was for the worse; they were tired and disgusted, and hardened against the truth. They resolved to lend their hearing no longer, except for a bribe. To any kind of news, they indeed listened with delight, and could bear to hear interesting Scripture narratives, and accounts of miracles, but as soon as the missionaries began to discourse on the nature and attributes of God, the fall and corruption of the soul, God's wrath against sin, the necessity of an atonement, faith and grace, the sanctification of the disordered creature, and eternal happiness or misery; they grew sleepy, answered every question with a *yes*, and slunk away one by one. Or else they showed open

* A certain writer applied to the missionaries the line of the satirist:—

“*Nos numerus sumus, et fruges consumere nati:*”

a cutting taunt to men less firm in their principles, but in this instance it was soon wiped off.

marks of displeasure, and began to talk of seal-catching; or they pleaded their incapacity of understanding the truths proposed. "Shew us the God you describe," they said, "then we will believe on him and obey him. You represent him as too high and incomprehensible; how shall we arrive at him? or how can he trouble himself about us? We have invoked him, when faint and hungry, and were not heard. What you say of him, cannot be true; or, if you know him better than we, pray for us, and procure for us a sufficiency of food, a sound body, and a dry house; that is all we want. Our soul is healthy already: you are of a different race from us: people in your country may have diseased souls; and from the instances we see of them, we can believe, that for them a physician of souls may be necessary. Your heaven and your spiritual joys and felicities may be good enough for you, but they would be too tedious for us. We must have seals, fishes, and birds. Our souls can no more subsist without them than our bodies; we shall not find these in your paradise, which we will therefore leave to you and the worthless part of our countrymen; but as for us, we will go down to Torngarsuk, — there we shall find a superfluity of all things, and enjoy them without trouble."

By such arguments did they endeavour to ward off every thing, that was calculated to make an impression on their hearts, not sparing, unless they were checked, the most sacred mysteries of religion in mockery too profane to be repeated; for the most stupid Greenlander can misuse his understanding, as well as his superiors in intellect.

As the Brethren found their company still shunned by the natives, they were necessitated to seek for them among the islands in their leaky old boat. The particulars of one such voyage will be sufficient to give an idea of the condition of the poor savages at that time.

The Brethren set out in November, purposing to visit Kangek, but were driven by contrary winds to the

southern islands, where they met with many Greenlanders of their acquaintance as well as strangers; among the rest Ippegaw, who two years ago had been the providential means of preserving their lives, and had since then been in the south. They were kindly received by these people, and though, before two days had elapsed, they were given to understand that their return would be agreeable, they prevailed on them to permit one of the missionaries to make a short stay amongst them, for the sake of improving himself in their language. Matthew Stach lived a month with them, and gave the following account of his proceedings to his brethren.

“ My hosts are extremely changeable in their conduct, sometimes friendly, sometimes morose. At first I conversed much with them, and occasionally read them a passage from the New Testament; but now their desire of hearing is gone, I have told them the reason, why the Son of God was obliged to die; but they only desire me to go out with them, and call upon God’s Son to give them seals, because they are in want.

“ All I say to them of divine things is made matter of chit-chat and laughter. On the contrary, they extol their angekoks, who can vanish out of sight, glide along an invisible rope to heaven and hell, and rescue the incarcerated seals from the infernal demon. When I point out the absurdity of these tales, they angrily bid me hold my peace, and turn their backs upon me. At other times, they will tell me, they believe all I say, and would have me to stay longer with them and learn their language, that I may tell them more. But these fits of good-will are very transient. On one occasion. they danced two whole nights successively. I believe there were one hundred and fifty people assembled together in the house; some of them tried every thing to vex me, and they drummed and bellowed so horribly during the dancing, that my ears ached. The next day it rained violently; then they begged me to pray to the Son of God, because he was Almighty, to send them good weather, that the rain might not penetrate through the roof. I told them there was no necessity

to pray for that, as they might prevent the inconvenience by spreading their tent-skins upon the roof; they should rather pray to God, to be gracious to their souls. They scouted my advice, and said they understood nothing about it, nor did they need it; though for myself, perhaps, it might be very good. And in general they speak contemptuously and spitefully of all that they have heard and professed for so many years to believe. They frequently ask questions, which sound very foolish, and yet involve sarcasms on Christian truths. My soul is often in a flame, when they mock my God. However, the children all love me and run after me; sometimes I call them together, speak with them, and ask them questions. They listen with pleasure, but it is difficult to keep up their attention; and as soon as some new object catches their eye, away they run after it.

“As I was one day reading to a Greenlander, there occurred the words: ‘*We should despise earthly things;*’ he immediately said *Saog*, Why so? I informed him, that God had created mankind not only for this earthly life, but for an everlasting state of existence, and that it was the unhappy effect of the Fall, that men concerned themselves solely for the body, careless of the imperishable soul, and of that doom which awaits them, when Christ shall come to judge the world, and shall conduct those, who believe, to heaven, but shall consign the wicked and unbelieving to fire unquenchable. The Greenlander replied: ‘If the Son of God be such a terrible Being, I do not wish to go to heaven.’ I asked him, if he would go to hell-fire? He answered, No; he would not go thither either, but would stay here upon earth. When I represented to him, that no man can stay for ever upon earth, but all must die and remove to a good or a bad place, he mused a while and then said, he did not know that, nor did he like to hear any more about it; he must go a fishing; his wife had no provisions; and he had no ears for such incomprehensible things.”

So little effect was produced on the Greenlander by dwelling on the divine attributes, eternal happiness or misery, and the Christian duties. Something else was requisite, something, which must be given from above, and received in true simplicity and lowliness.

1738. — Though none of the seed as yet sown had sprung up in the hearts of the heathen, the Brethren began the year 1738 with a renewed determination to persevere. They seemed to have a presentiment, how near was the help from Zion, and that in this year the Lord would burst the chains, which held the poor Greenlanders in bondage to Satan.

Many hungry visitors as usual applied for assistance. In these they took particular pains to discover some traces of grief for sins committed, but so dead were their consciences, that even thieves, to whom they explained at large the enormity of their crime, were presently caught in all sorts of theft. Among their famished guests was a young Greenlander, called Mangek, who offered to come and live with them, if they would maintain him, promising at the same time to give them all the seals he caught. Though it was not probable, that he would prolong his stay after the famine ceased, they took him in, as an instrument sent from above, to teach them the language more fundamentally. Daily instruction was given him and particular attention paid to the state of his heart. At first they perceived no difference between him and his former companions, but by and by observed from his deportment, that something was going forwards in his heart, which led the others to persecute him; who, after finding all allurements vain, endeavoured to bring about his dismissal from the Brethren, by charging him with having purloined several articles. But after strict examination, they were forced to own, that they had invented their accusation. By degrees some emotions were perceived in his heart, and it was noticed that, especially during prayers, tears frequently started from his eyes.

Though this young man afterwards left them, yet his partial awakening afforded them considerable refreshment, and seemed a sort of guarantee, that the Redeemer would soon display the power of his blood in the hearts of the benighted Greenlanders.

In a letter sent to Germany about this time, they write as follows: "How does it abase us, when we receive by the ship accounts of the success of our fellow-labourers among Christians and heathens, and especially of the abundant harvest now reaping in St. Thomas, while poor we must go away empty. But courage, dear brethren! Let us believe, that the Lord will still do glorious things in Greenland. Do not intermit your supplications, that God would display his power in the hearts of these poor people."

Two days after this letter was sent off, the first Greenlander, a wild native of the south, quite unknown to them, (and who had never heard a word about God,) was solidly awakened by the doctrine of Jesus' sufferings. We shall relate this important event, as nearly as possible, in their own words.

"June 2d, many of the natives of the south that passed our habitation visited us. John Beck was at the time just writing a translation of the Evangelists. The savages earnestly requested to hear the contents of that book. He accordingly read part of it, and took the opportunity to enter into some conversation with them. He asked them if they had an immortal soul? They answered, Yes! He asked, again, where their souls would go after death? Some said, up yonder, pointing to the sky; others, down into the abyss. After setting them to rights, he asked them, Who had made heaven, earth, and every thing visible? They replied, that they did not know, nor had ever heard, but that it certainly must have been some great and opulent lord. He then told them, how God had created all things good, particularly man, but that the latter revolted through disobedience, thereby plunging himself into extreme misery and ruin. But that his Creator had mercy on him, and became man to re-

deem him by suffering and dying. And now, said Brother Beck, we must believe in Him, if we wish to be saved. The Holy Spirit then prompted this brother to give them an energetic description of the agonies of Jesus. He exhorted them to consider seriously how much it had cost our Saviour to purchase their redemption, how he had been wounded, suffered inexpressible anguish, sweat blood, and died a cruel death for their sakes, and how awful would be their responsibility, should they reject his offers of grace. He afterwards read to them from the New Testament the narrative of Christ's sufferings on the Mount of Olives. Then the Lord opened the heart of one of them, called Kajarnak, who stepped up to the table and said with a loud, earnest, and affecting voice: "How was that? Tell me that once more, for I would fain be saved too." 'These words,' says the missionary, 'the like of which I had never heard from a Greenlander before, thrilled through my frame, and melted my heart to such a degree, that the tears ran down my cheeks, while I gave the Greenlanders a general account of our Saviour's life and death, and of the whole counsel of God concerning our Salvation.' Meanwhile the other brethren returned from their several employments, and began to explain the doctrines of the Gospel to the heathen, still more at large. Some of them laid their hands upon their mouths, as is their custom, when struck with surprise. Some who had no relish for the subject, sneaked off; but others desired, that we should teach them also to pray; and when we did so, they repeated our expressions over and over, in order not to forget them. In short, there was such an agitation among them as we had never seen before. At taking leave, they promised to repeat their visit in a short time, and hear of this matter again, and that they would also tell their acquaintance of it.

"A short time after, some of them visited us again, and staid all night. Kajarnak still recollected a great portion of what had been told him, and could recite

some of the prayers. He said, he would now go to his tent, and tell his family, especially his little son, these wonderful things.

“On the 18th of June, a great number of the natives visited us again. Most of them were deaf to the Gospel. But it became more and more apparent, that divine truth had made an indelible impression on the heart of Kajarnak. He is continually repeating either a short ejaculation, or a text, that he has heard from us, and is now come entirely to live with us. When we speak to him, the tears frequently roll down his cheeks. His peculiar intelligence is surprising, when compared with the supineness and stupidity of the other Greenlanders, who can scarcely comprehend, what is daily repeated to them. But this man scarcely hears a truth before he understands it, so as to retain it in his memory and heart. He is also exceedingly affectionate, and shows a constant desire to be instructed, catching every word with an eagerness, which we have never observed in a Greenlander before. His family, or tent companions, were the first, who were benefited by the conversation of Kajarnak, ; but before a month had elapsed, three large families of South Greenlanders came and pitched their tents near the mission-house. They came to hear the joyful news of their redemption ; and when the Brethren could not find suitable expressions, the new convert helped them from the fulness of his heart. All were affected, and several even of those, who had at first opposed, declared that they would now believe and stay during the winter with Kajarnak.” But few of them kept their word. Most of them soon after took their leave with tears to share in the reindeer hunt, promising to return towards winter. Kajarnak declined accompanying them, lest his soul should suffer harm, which, alas ! was the case with his companions. They indeed returned, but the heathenish practices, in which they had engaged, had obliterated their religious impressions ; and after some time they left the Brethren entirely. By their departure Kajarnak, hav-

ing no tent of his own, was brought into great straits. The Brethren offered him a part of their own dwelling though it was very small. But he only requested a couple of skins for a tent, alledging, that this was the third time his friends had forsaken him, and taken with them the woman's boat and tent, because he would not follow their ways. From this declaration it might be gathered, that even before the arrival of the Brethren the Holy Spirit had been preparing his heart for the reception of the Gospel.

The Brethren were always concerned, lest his friends should entice him away. They took every opportunity to exaggerate the difficulties of his new way of life, and the bondage he would suffer, in comparison to their wild, unbounded freedom; at the same time doing their utmost to make the missionaries contemptible, and their doctrines and friendship suspicious. But as Kajarnak differed very much from his countrymen in point of sincerity, ingenuously disclosed to the Brethren the bad reports propagated concerning them amongst the heathen, and always conferred with them about his intentions, they could satisfy their minds, that He who had begun a good work in him, would certainly accomplish it.

In the beginning of October, when the frost sets in, and the Greenlanders forsake their tents, about twenty persons were lodged in two houses, one of which was afterwards deserted. The Brethren therefore began to devote an hour every morning and evening to prayer, and catechization. On Sunday, a passage from the Bible was read and explained, and five persons, who were regarded the most suitable candidates for baptism, received special instruction, previous to their partaking of that sacrament. A school also was begun, which at first was a source of much toil and vexation, on account of the excessively volatile disposition of the Greenland children. However, after much labour, some of them learnt to read a little.

When the Greenlanders laboured under disease, the Brethren were their only physicians, and the Lord blessed the medicines which they administered, in a variety of cases.

Two invalids wished to have a form of prayer, adapted to their circumstances. Their request was indulged, but they were informed, at the same time, that they might always spread their wants before our Saviour, in their own words, with confident simplicity.

This delightful beginning of a work of God, was speedily interrupted, by an occasion for admonition and reproof. On the return of the sun, at the winter solstice in December, the awakened Greenlanders were invited to a dance in the neighbourhood, and though warned by the missionaries, most of them repaired thither privately. The next day they were reminded how the people of God had been chastised for such carnal merriment, in which they put themselves on a level with the heathen. The greater number were ashamed of their conduct, yet the Brethren heard with pain, how some attempted to vindicate themselves by alledging, that they had gone out of complaisance to their friends.

The Brethren, finding that four persons were not adequate to the task of instructing and caring for the Greenlanders, were obliged to apply for two more assistants, and as they were very much cramped in their present dwelling, also requested, that, if possible, they might be provided with a new house, containing one large room, and two lesser ones adjoining it. Their wish could not, however, be gratified, till four years after."

The appropriate promise contained in the text appointed for the day, on which Kajarnak's awakening took place, is remarkable. It was the following: "They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them." Isaiah, lxxv. 23.

1739. — The awakening, which had commenced in

the preceding year, continued to gain strength in this. Several incidents, by no means agreeable, were serviceable in bringing the natives to hear the truth, and in preparing their hearts to embrace it. In the very beginning of the year, the cold was so rigorous, and there was so much ice in the vicinity of the colony, that the ordinary hunting expeditions were entirely suspended, and many Greenlanders were frozen to death for want of train to supply their lamps, or perished yet more miserably by hunger. This distress urged them to seek refuge amongst the Europeans. Some were obliged to walk for many leagues over the ice with their kajaks on their heads, before they came to the water. They earnestly entreated the colonists to grant them a dwelling-place, and to fetch their wives and children, who stood waiting on the ice, many miles distant. The Brethren set out immediately on this charitable service, accompanied by another boat from the colony, but the ice prevented their landing on the island, and they were forced to leave the poor wretches a whole week in their misery, till more favourable weather permitted them to be brought off. They had lain ten days on the snow, and had barely kept up life by eating old skins, shoe-leather, and sea-weed. A Greenlander had in the mean time succeeded in a hazardous attempt to bring his wife and children to the colony in two kajaks: he with his eldest child tied to his back in one kajak, towing along the other which contained his wife and youngest child.

The Brethren had now their two Greenland houses completely crowded with these people. They embraced the opportunity to address themselves to their hearts, and the attention perceived in several showed, that these exhortations were not altogether without effect. "How long," said they, "have we and our fathers neither known nor believed the truth! who would still refuse to hear and embrace it!" The Brethren on this occasion gratefully acknowledged the favourable change in their outward circumstances. Two years ago

they thought themselves happy, if they could buy such bones or offal as the Greenlanders were ready to throw away; now they had continually 15 or 20 hungry persons standing round them, and fed from their table. In the spring they carried these fugitives, at their request, back to their former residence. Yet one family staid, and the rest promised to pay them frequent visits, and to live with them during the winter, that they might hear God's word.*

The Brethren did not remain inactive in the interim, but commenced their visits round the country, as early as February, though they were obliged to carry their boat over a great extent of ice. Scarcity of provisions had compelled the Greenlanders to resort to *Kangek*, and John Beck accompanied them, in order to instruct those who had already heard the Gospel, and to proclaim it to the rest. His recital of his labours during his twelve days' abode there, is interesting, as it exhibits the manner, in which the missionaries endeavoured to convey divine truths to the understanding of the natives.

"We found five houses upon one of the islands, and were all lodged in the largest. In the evening I had a meeting for prayer with our own people, which raised the wonder of the savages. February 3d, after singing a hymn and prayer, I discoursed to them on the love of God, who would have all men to be saved, and come to the knowledge of the truth. I afterwards spoke separately with each of our own people, exhorting Mangek, in particular, to lead an exemplary life before his countrymen, as he was the first, who gave himself up to our instruction. On the 4th numbers

* No one will be hardy enough to insinuate from hence, that the Brethren wished to allure the natives by temporal benefits, and bribe them to turn Christians. It is one thing to proselyte a person by favours, and another to open the arms of mercy to every one whom bodily distress forces to us for help, without respect of persons or sentiments, and to take this opportunity to make such a poor wretch acquainted with his Creator; else indeed we should be worse than infidels.

came to *Kangek* from other islands, to dance. The house was completely filled, and we withdrew into a smaller hut, suffering them to pursue their orgies undisturbed, the whole night. After they had slept themselves sober, I told them something of the creation, the fall, and our redemption. Megak, who slept next to me, was very much affected by the evening prayer. When we lay down to rest, he several times repeated parts of it, and asked in what manner our Saviour had delivered us from the power of the Destroyer. I was vastly pleased to see him inquisitive about so noble a subject, and conversed with him on it upwards of an hour. He resumed the topic as soon as he awoke in the morning. After I had prayed with them, I crossed the ice to another island to instruct the savages. Contrasted with their miserable ignorance, I could value more highly the grace, which the Lord has bestowed upon Kajarnak and his family. He longed much to return to *New Herrnhut*, for the din of the savages shocked him. In the evening, three men staying unusually long at sea, occasioned great anxiety to their friends. I consoled them by suggesting, that the delay was probably owing to some heavy capture; and as the hunters returned at midnight with two seals, they imagined I could prophesy, and said they would in future believe all my words. The next day they were very attentive to a discourse on the love of Jesus, in coming into the world to redeem us by suffering and dying. In the evening, however, they renewed their dances, with the exception of a few, who staid and listened with interest to what I said. Matters continued in this train during the rest of my visit. I spoke from time to time with our people, especially the children, on the incarnation and passion of Jesus. They were all extremely desirous to be at home again. At parting, Megak gave me a fowl in token of his gratitude, which was the more remarkable, as the Greenlanders are far better pleased to receive than to make presents."

The grateful reflections, which frequently arose in the mind of our missionary during his intercourse with

These savages, are pleasingly depicted in another letter from *Kangek*. "When I see how this crowd of people live without God in the world, blindly following the impulses of nature, the great love of our faithful Saviour appears more important to me. *We* have found mercy. We also were once strangers, we were not his people; but he has brought us nigh unto himself, and taught us to look up to him continually by faith. What suitable requital can we make him for his generous love and free grace, except by offering him our heart? If we give him that, happy are we, for all the attacks of the enemy will be impotent; we are sheltered in his wounds. Still it behoves us much to watch and pray, if we would maintain the victory. For the adversary has great wrath against those, who are now rescued from his yoke; how much more, then, against us, who are intent on making inroads, into his kingdom! His devices are apparent here in various ways; but the Lord gives us the victory over them all."

The Brethren now made numerous excursions, and as the Danish missionaries could not procure a boat and boatmen, as often as they wished, the former accommodated them with part of theirs. The natives in general showed greater relish for their company, the Brethren being now able to express themselves more intelligibly in their language, and to enter into familiar conversation with them. The testimony of the truth was often attended with considerable emotion among the hearers; but as long as they were strangers to the true life that proceedeth from God, their understandings were extremely clouded. They had learned from visible things to own an invisible Creator, to fear him, and to call upon Him for the supply of their natural wants; but to representations of the corruption of the soul, the necessity of a renovation and of faith in Jesus, they returned their customary affirmation: "We believe it all;" the import of which, as the Brethren were by this time aware, was that they were unwilling to be troubled any further about the subject. Even where some degree of reflection was excited,

it generally issued, not in a wholesome self-knowledge and fervent longing after a Redeemer, but in curious questions, difficult to be cleared up to a raw uncultivated understanding, and of no practical utility. One, for instance, asked, if God could not hear the serpent speaking to Eve; and if he could, why did he not warn her of the danger, and prevent the fall?

Many barbarous actions were committed under their eyes, which they had not the power to prevent. A son had, according to the Greenland custom, tied up his mother, who had apparently breathed her last, in a skin. An hour after, she began to utter lamentable screams. Fear hushed the Greenlanders into silence but on the urgent persuasions of one of the missionaries, the son uncovered her face, and asked her if she was really still alive. No answer being returned, he tied her up again. Some time after, the cries were repeated, on which her son put a piece of blubber into her mouth, which she swallowed; but as she could not speak, he once more closed the shroud. When she raised her outcry the third time, and answered his question, he reluctantly consented to release her. The poor wretch, however, was not long suffered to enjoy this reprieve. Her unnatural offspring seized his opportunity to gag her, and convey her unnoticed to another island, secure from fear of interruption, where he buried her alive. This cruelty he afterwards palliated, by saying, that he had merely put an end to her misery, as she had been deranged and unable to take any food for several days. It was observed, that he had made crosses in the snow, at regular intervals along the path, by which he had drawn her to the fatal spot.*

Painfully as these proofs of the miserably degraded and obdurate state of the natives in general affected the

* Both the prevalence and the origin of this custom are points on which I could gather no satisfactory intelligence. The latter would be accounted for on the supposition, if it could be admitted, that some of the old Norwegian Christians were incorporated with the Greenlanders.

feelings of the missionaries, they derived abundant consolation from the prosperity of Kajarnak and the rest of their catechumens. They plainly traced in them, not only a real consciousness of a Deity, but a profound reverence for him; not only a compliance with the doctrines of a future resurrection, and eternal happiness for believers, but deep views of their misery, joy in the love of God as displayed in Christ's atonement, and an increasing desire for the word of life. The work of grace had taken deep root in their hearts, and evinced its power in a change of life, voluntary renunciation of the follies of Paganism, and a cheerful endurance of the mockery of their infidel acquaintance, by whom they were forsaken, hated, and contemned. Kajarnak in particular was much affected by what he had heard, and would sometimes, of his own free impulse, exhort his countrymen to embrace the truth after their long ignorance, or he would offer up a short but fervent prayer to the same purpose. He had a clear head, and assisted his teachers in the choice of proper words, frequently correcting them in the equivocal expressions, to which they were still liable, and which were open to the sly perversions of the malicious savages. He was not satisfied with merely answering the questions, which his teachers put to him, but brought forward his own enquiries, and sought an explanation of his difficulties. During a conversation on the new theme, which now engrossed all his thinking powers, he declared that as soon as an evil thought arose in his mind, he immediately, wherever he was, raised his heart in silence to Jesus, and prayed him to deliver him from it by his blood.

As the catechumens evinced a lively desire for baptism, the Brethren could no longer refuse to comply with their request, and open to them in this holy ordinance the way to the enjoyment of all the blessings purchased by the blood of Jesus. They did not, however, take this step without great caution. Mangek was denied the participation of this privilege, though he had continued under their instruction up-

wards of a year, and had not been without visitings of grace; but no durable impression had been made upon his mind, as he himself owned with shame. Perhaps the Brethren carried their scrupulosity too far in this instance, and required more than could reasonably be expected of a person still unbaptized; and it may have been the pain and disappointment of this repulse, which threw him into an unsettled, wavering state, till he finally betook himself to the heathen. But the missionaries cannot be justly blamed for their strictness in regard to the admission of their first candidates, knowing, as they did, that the ceremony would attract universal attention to the conduct of the new Christians.

Kajarnak and his family were now taken into a special preparation for baptism, and were daily instructed in the most essential articles of the Christian faith; as they could best comprehend and retain them in their memories. On Easter Sunday they were solemnly baptized, Kajarnak receiving the name of Samuel, his wife being called Anna, his son Matthew, and his daughter Hannah. After they had before the whole congregation simply answered the interrogatories of the missionaries respecting the ground of their hope, and promised to renounce all heathenish practices, remain constantly with their teachers, and lead a life worthy of the Gospel, they were, with fervent prayer and imposition of hands, pronounced free from the power of darkness, and dedicated to their rightful Lord and Saviour Jesus Christ. The Greenland formulary is as follows: *Koiaukit Atatah Niarnahlo Annerneruhlo Aiunginnerum Akkanut, Jesuh Tokkoanut*, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost, into the death of Jesus." A powerful emotion pervaded the spectators, as well as the baptized, during the whole of this solemn transaction.

But the joy with which the missionaries contemplated their little flock, and their pleasing anticipations of a speedy increase of numbers, were soon obscured. Scarcely four weeks had passed since the late event,

when a band of murderers from the north, treacherously stabbed Kajarnak's brother-in-law at *Kangelk*, having enticed him out to sea. Their pretence was, that he had formerly conjured the son of their leader. He indeed tore the harpoon from his body, and fled to land, but he was overtaken, covered with wounds, and thrown from the top of a cliff, where the body was found after a long search. The assassins having threatened to murder Kajarnak himself, and two more of his relations, threw them into no small panic, but the colonists shortly after seized the ringleader, with several of his accomplices. He confessed, that besides the present murder, he had killed three Greenlanders with his own hand, and been accessary to the death of as many more. Since, however, he was amenable to no human judicature, and was entirely ignorant of the divine law, he was dismissed with a severe reprimand; but two of his companions, who had formerly been instructed in the word of God, were punished with flogging. Kajarnak's apprehensions were rather increased than dispelled by a mode of procedure, which appeared to him more likely to irritate than to awe the offenders, and after much anxiety he declared that he thought it his duty to accompany his brother Okkomiak, who was most obnoxious to their resentment, to his relations in the south. It was in vain, that the missionaries endeavoured to appease his fears, and promised to board him in their own family, that he might not be under the necessity of going abroad to hunt. Their concern touched him to the quick, but he could not resolve to stay, and they saw him set out with heavy hearts. In a fortnight only two tents of Greenlanders were left in the whole country.

The solitude was however enlivened after a short interval by the arrival of twenty-one boats of Southlanders, among whom were the friends of Simek, one of their late hearers. They had met the fugitives on their way, and heard from them wonderful things of God, in which they were eager to be farther instructed. They returned thanks for the kindness

shown to their countrymen, particularly for restoring the wife of Simek to life. The simple fact, which their ignorance invested with so much of the marvellous, was, that the Brethren had recalled her to her senses from a violent fainting fit in child-birth by the application of some cordial drops. Simek himself returned with his company towards winter, and he was soon followed by the greater part of those Greenlanders, who had found a refuge with the Brethren during the severe famine, so that nine families now wintered with them.

A party of Southlanders returning from *Disko*, likewise called at the settlement. One of these, who thought no Greenland bride worthy of him, came one day when the Brethren were absent from home, with a number of followers, to carry off young Anna Stach by force to be his wife. Fortunately she understood their conversation, hurried back into the house and bolted the door. The ruffians after some fruitless attempts to burst it open, tried to cut through the windows with their knives, supposing them to be made of seal-gut like their own. Their endeavours were of course unavailing; to dash the glass in pieces never occurred to them, and they slunk off threatening to return, when they were not expected. The third day they again made their appearance in greater numbers, but were happily repulsed by our Greenlanders, with the aid of some boatmen from the colony.

Having now collected a considerable native congregation, the Brethren could proceed to hold regular hours, morning and evening, for singing hymns and for catechisation. The beneficial effects of this arrangement were soon perceived. Most of the hearers readily consented to throw away their amulets, and place their confidence alone on God. Still much levity and inconstancy marked their conduct. At one time they were sleepy and indifferent during the reading of the Scriptures; at another their attention was awake and lively, and they were eager to become pious all at once. Indeed it gave the missionaries no small trouble

to impress upon them the evidences and workings of a genuine faith as distinct from mere approbation. Yet it was pleasing to observe the general willingness to be taught; and the children, in particular, six of whom were formed into a school, gave promise of better times. It ought not to be passed over, that this stirring amongst the Greenlanders had a salutary influence on others, not only proving a source of encouragement to the Danish missionaries, but leading the other Europeans of the colony to profitable reflection.

CHAPTER II.

From 1740 to 1747.—Change of System in the Conduct of the Mission—Visitation.—The Natives withdraw in Spring.—Return of Kajarnak, with other exhilarating Occurrences.—Useful Services of the new Converts.—1741.—Death of Kajarnak.—Visits to the Natives.—Good Understanding subsisting between the Brethren and the Danish Missionaries.—1742.—Matthew Stach returns from Germany.—A Missionary lost on his Voyage.—Success attending the preaching of the Gospel.—Imperfections of the Believers.—A new Increase of awakened Greenlanders.—1743.—Appearances of a general Awakening in the District of Baal's River.—Singular Dream of an Angekok.—Annual Dispersion of the believing Flock.—Fatal Accident.—Winter Residence with the Missionaries.—Meetings for religious Worship.—Various Dangers and Deliverances.—1744.—Extension of the Gospel.—Plot of a Band of Murderers defeated.—Arrangements for the Summer.—Exclusion and Re-admission.—Christmas.—1745.—Spiritual Course of the believing Flock.—The Missionary Boehnisch returns from a Visit to Germany.—Casualties.—1746.—Opposition of the Angekoks.—Excursion to hunt Rein Deer.—Arrival of the Missionaries, Soerensen and Boernikè.

1740. — **T**HE eighth year of the mission was signalized by the important change, which took place in the mode of conducting it. Though the Brethren, as we have seen, had already acknowledged the principle, that their grand object ought to be Jesus Christ, and their main doctrine the purification from sins through his blood, they had not steadily acted upon it; their sincere resolves, according to their own expression, miscarrying in the execution for want of unanimity. Experience had now added its testimony, that the only efficient means of touching the hearts of savages, was not to insist, in the first instance, on such truths as the unity of God, the creation, and the fall; a method, which though it ap-

bears in theory to be the most rational that can be adopted, proved, in effect, to be a bar to their conversion; but to proclaim to them the news of their Creator's assuming humanity, in order to redeem his fallen creatures; and his purchasing and winning them with his own precious blood, and with his innocent suffering and dying. This spread and kindled like a fire from the Lord, softened their obdurate minds, illuminated their dark spirits, and infused a vital energy into their torpid hearts. The Brethren therefore resolved to know nothing among the Heathen but Jesus Christ the crucified, and to confine their future efforts to the simple narrative and profitable application of his meritorious incarnation, life, sufferings, and death. By their more frequent communication with Europe, they also shared in that increased clearness, which the Church at home had attained respecting the all-sufficient merits of our Redeemer, and could consequently urge the doctrines of grace more freely and effectually upon the Greenlanders.

With this year's vessel arrived a new assistant John Schneider, and Brother Andrew Grassman, who had been deputed to hold a visitation in Greenland. The captain was obliged to land them 70 miles from *Godhaab*, and all the stores had to be transported thither in a boat, at a dangerous risk, from the same distance. After a stay of ten weeks, Andrew Grassman returned to Europe, taking with him the eldest missionary, M. Stach, on a visit.

In the beginning of the year, their labours had an unpromising aspect. Few of their hearers appeared to have a thorough conviction of the truth of the Gospel; and many opposed themselves to it, especially if they were reproved for any misconduct. As soon as the severity of the winter was past, most of them left the settlement, and the rest followed in April. At taking leave, the Brethren exhorted them not to forget what they had heard, but to think of it often, and receive the offered grace. They parted in peace,

and some of them were much affected. The children had become greatly attached to their instructors: they took their reading-books with them, in which the Brethren had written them some prayers and little exhortations. After their departure the missionaries continued their usual visiting voyages to the surrounding heathen, though without much immediate benefit.

It was a joyful surprise to them to see Kajarnak return after a year's absence, bringing with him his brother and his family, which had been the chief motive of his expedition. He stepped unexpectedly into the room, while the cheerful party were celebrating the marriage of the missionary Boehnisch with young Anna Stach. The guests, no less than the Brethren, rejoiced at this first instance of a Greenlander, who had remained faithful, during all the temptations of a residence among his savage countrymen. He said, that he had made known the good news, which he had heard from the missionaries, to the heathens in the South; that at first they listened to him with pleasure and wonder; but when, after a while, they grew tired, and turned it all to ridicule, he left them undisturbed, holding converse with the Saviour in solitude, and edifying himself and his family. Towards the end of his stay there, he had felt an ardent longing for the company of his teachers, and could not possibly part from them any more. He had left his son for another year among his friends, in the hope that they, too, might be induced to come and hear the Gospel.

The return of their first convert was succeeded by other occurrences of a pleasing nature. A young woman had repeatedly importuned them to take her into their service, but as they supposed her to be actuated merely by temporal views, they declined it. After some time she came again, complaining with tears, that she could no longer bear to live among the unbelieving natives, who all hated her, because she would not conform to their customs. Upon this

a place was found for her at the colony, where she made such progress in Christian attainments, under the instructions of the Danish missionary, that she was baptized by him before the expiration of the year.

Another young female at *New Herrnhut*, who was deeply impressed with the doctrines of the Gospel, took every opportunity to speak to all who would hear her, of the value of that grace, which had produced so powerful effects upon her own heart. She did not fail to attract contempt and opposition among the rest: they told her that, when they listened to her, and reflected upon the subject, they grew sick, meaning that they felt an uneasy sensation, which was disagreeable to them. But she replied, that when she was sick, she was made well by prayer.

A third most striking instance of the power of divine grace is best related in the words of the Brethren: "In a Greenland house, where all besides were hostile to us, there was a young woman of the name of Pussimek who was very much affected. While we were speaking, she held her hands before her face to hide her tears, and softly sobbed forth: "O Lord! let thy light break through the very thick darkness." At another time, we saw her kneeling behind a rock, and caught the words: "O God, thou knowest that I am exceedingly corrupted from our first parents, have mercy upon me!" When we afterwards asked her why she knelt, she answered: "Because I now begin to believe; I pray daily to God to be gracious to me." Being directed to persevere in prayer, she began to weep and to exclaim: "O Jesus! my heart is thoroughly depraved; make me truly sorry for it; take away the bad thoughts, and form me according to thy pleasure. And as I yet know but little of thy word, give me thy Holy Spirit to instruct me." Her companions, very naturally hating the person, whose example was a constant reproof to them, treated her with a severity quite foreign to the national character, so much so, that she was glad to take the

first opportunity of seeking an asylum with the Brethren.

She was never weary of listening to the doctrine of the Cross, and soon began to speak of it to others. No sooner did any heathens come to the place, than she paid them a visit, explained to them the reason of her living here, told them of all the blessings, which she had enjoyed, and of the still greater happiness which she had in view, and her admonitions were not without their effect. Having been prepared for baptism, and made acquainted with the nature and design of that holy ordinance, she declared that she now no longer believed, that Jesus was the friend of sinners, because we had told her so, but because she felt it in her own heart. As we perceived in her a most ardent longing after the blood of sprinkling, and the energy of Jesus' death, she was baptized at her earnest request, and called Sarah.

These events excited a new emotion among the Greenlanders, who wished to become as happy as their countrymen. The Brethren took their new converts with them on their visits to the heathen, to convince them, by living witnesses, that the word of the Cross is the power of God unto salvation to all them that believe, and is of force to renew the heart, mind, temper, and all the faculties. They testified of the grace, which was purchased for all, and of which they now partook, with a frankness and spirit that astonished, and, in many cases, forced conviction upon the savages. An old grey-headed man said, that the name of Jesus was impressed on his heart, and that he was always thinking *Jesuna!* O Jesus! which he had heard repeated in prayer.

Those also who visited the settlement from the adjacent islands, and from remote places, were generally much affected by the testimony of the baptized Greenlanders. A party who came from a considerable distance to the south, and perhaps from the east-side, (for their dialect was not perfectly intelligible,) listened with surprise and eagerness to the account of the crucified

Jesus. Many Northlanders also, who pitched their tents with the Brethren for a few days in August, were wonder-struck, when Kajarnak and Sarah gave an account of their conversion. They were utterly amazed at their prayers, which they supposed they had learned by rote, and would willingly have done the same; but they were told, that they must learn to know their misery, and that would teach them how to pray.

Towards winter the Brethren began to translate a Harmony of the Four Gospels into Greenlandic, for the use of their little flock. Kajarnak and Sarah rendered them material assistance in this work. They frequently used apt expressions, which no grammatical knowledge could have discovered. Of these the Brethren took particular notice; and in this manner, after having taught their converts to *think*, they learned to *speak* from them. Kajarnak was extremely active in endeavouring to turn his countrymen from their evil ways. As he was once on a journey, he was invited by the natives to dance with them at the sun-feast, and join in the usual festivities on the reappearance of that luminary, but he gave them this answer: "I have now another joy, for a brighter sun, namely, Jesus, has risen in my heart. I must hasten to my teachers to celebrate with them a great festival, in token that the Creator of all things was born into the world as a poor infant for our redemption." And on this subject, as his brother, who was present, related, he uttered a discourse which completely astounded them.

1741.] — But the Brethren were not long permitted to enjoy the services of so valuable an assistant in their ministry. Early in the next year, he was called away from this mortal scene, to prove the reality of that blessedness, to which his hopes had been so recently directed. The account of his death given by the missionaries is, in substance, as follows:

"We had of late devoted our attention particularly to Kajarnak and Sarah, instructing them in all the truths necessary to salvation, as they had greater op-

portunities than ourselves for enforcing them upon the natives, and could illustrate them better. Kajarnak twice went out into the country, to tell the heathens something of Jesus, the friend of sinners. He returned home from his first attempt with a sorrowful heart, for all he said was laughed at. Soon after he met with better success in *Kangek*, where he drew round him a willing and attentive auditory, while he dwelt with peculiar emotion on the merits of the bleeding Reconciler, who yielded up his sacred body to such a painful death, that we should no longer employ our members in the service of sin, but as instruments of righteousness all the days of our lives. On the 21st of February he was suddenly attacked by a cough, attended with pleuritic stitches. We spoke to him of the transitory nature of this life, and the necessity of a constant resignation to the will of God. While we were thus addressing him, he grew so faint, that he could neither hear nor see. But during a prayer, which we then offered up, he came to himself, and immediately joined us, in the midst of his most acute pains, with such fervour, that we and all the surrounding Greenlanders were amazed. On the 25th, the spasms were frequently so violent that they stopped his breath: yet in the greatest agonies he remained composed and tranquil. When his family began to weep, he said: "Do not be grieved for me; have you not heard, that believers when they die, go to our Saviour, and partake of his eternal joy? You know that I am the first among you that was converted by him, and now he calls me first home to himself. If you are faithful to the end, we shall see one another again before the throne of the Lamb." He then expressed his wishes with regard to his family, entreating us to take charge of them, especially of his two sons. We had many most interesting conversations with him on the succeeding days. On one of these occasions he declared, that every thing he had heard in the days of health, was now much clearer to his heart. On the 27th, the day

of his death, the Danish missionary paid him a visit, as he had done regularly from the commencement of his illness, being extremely fond of him: During his visit, just as we were speaking to the patient of the goodness of the Lord, he breathed his last, having bowed his head upon his hands, as if to sleep.

His wife Anna and his brother Kuyayak, were quite resigned under this afflicting visitation, and desired us to bury the deceased in the manner of believers. The next day the missionaries, factors, boatmen, and Greenlanders of the colony, came to the interment. After the singing of some favourite hymns of the deceased, and a short discourse, four Greenland boys carried the remains to our new burying-place. At the grave, one of the Danish missionaries addressed an exhortation to the company present, from the words, "*I am the resurrection and the life, &c.*" and told them that a believer does not die, but at his departure begins truly to live, yea, to live for evermore. We then kneeled down upon the snow, under the open sky, and gave back to our Saviour this our firstling, with our fervent thanks for all the grace he had conferred upon him. The Greenlanders wondered at all they saw and heard, it being directly contrary to their customs, to perform the last offices to the dead with such affectionate care, except the deceased is their nearest relation.

The remembrance of the happily departed Kajarnak had a beneficial influence upon his surviving family. His brother Kuyayak, indeed, soon relapsed into a vacillating state, unable to resolve either to stay with the Brethren, or finally to part with them. His wife died, and as she had been actuated in her life-time by spirit the reverse of Kajarnak's, her death-bed scene was marked by a far different character. It could not fail to impress the Greenlanders, and rouse them to a zealous imitation of Kajarnak's example. On her husband alone, it appeared to have no effect. In spring he retired with his family to the islands, after a mournful farewell on both sides, and though he spent the following winter with the Brethren, according to pro-

mise, he again set out the next year towards the North, and lost his life on the way.

Better hopes were entertained of his son Kuanak. He was a bashful boy, but of an ingenuous disposition, and showed a sincere love to the Saviour. Though he was obliged to attend his father in his roving among the islands, he seldom missed an opportunity of visiting his teachers, whom he esteemed the more, in proportion as he learned to perceive the difference between believers and unbelievers. "I often feel quite anxious," said he, "among the heathens; therefore, I implore Jesus to give me constancy, that I may never wander from him, for I can rest no where but at his feet." After his father's death he came back a cripple to *New Herrnhut*.

Instances were not wanting of the most refractory spirits bending under the transforming power of Divine grace. Okutsuk, a young woman, who had formerly been reproved for lying, and had returned an impudent answer, now came back from the savages, to whom she had withdrawn, declaring that during her abode amongst them, she had been deeply convinced of her misery, and now wished to be baptized. In these sentiments she steadily persevered, and at length forsook her great and wealthy family, to live with the believers. The kindness of Ippegau also, who had five years ago been the means of preserving the Brethren from a miserable death by famine, was requited to him in his children.

The desire for hearing the word of life now became more general among the natives, and even some notorious Angekoks began to be ashamed of their craft. The Brethren endeavoured to improve these favourable symptoms by frequent excursions. "The Kangek people," they write on one of these visits, "imagine that every thing must be read out of a book, and when we come, they ask directly where our books are? Sarah told them, that the Holy Spirit was the best school-master; if he reigns within, and makes the word of God truth to the soul, a person can then speak without

book." From the same visit, the Brethren brought home with them a Greenland family, in which was a young man called Arbalik, who, by his openness to the truths of the Gospel, his lively temper, and strong natural abilities, gave promise of extensive usefulness. Having disengaged himself and his mother from his company, he soon after settled altogether with the Brethren, living in the same tent with Samuel's widow, her children, and Sarah; and these he was to maintain as their provider.

This was the only family resident at *New Herrnhut* during the summer; but in October, three numerous families took up their winter quarters there. Having finished the translation of the *Harmony of the Gospels*, the Brethren read and expounded a portion of it daily, and this was rarely done without benefit. Eight children were likewise instructed in human and divine knowledge, with evident success. Kuanak's sister, a girl of twelve years of age, was deeply touched by the history of the Redeemer's sufferings, and would sometimes assemble her little companions, and pray with them, in a strain of the most heartfelt devotion. When two of the teachers were dangerously ill, these affectionate children came and kneeled down by their beds, and prayed with tears to our Saviour, that he would spare them longer; and their prayers were not in vain. It would be a culpable omission, to neglect noticing the good understanding, which subsisted between the Brethren and the Danish missionary, Mr. Drachart, who came to the country in 1739. He conferred with them on the best method of reaching the hearts of the heathen, and often joined them in their visiting journeys. He saw no impropriety in desiring their assistance in preparing his candidates for baptism, as they also gladly accepted his services on similar occasions. He poured his grief into their bosom, whenever his labours were not immediately productive of all the fruits he desired, though *they* saw clear proofs among his flock, that the Lord was

with him. Since he requested their counsel, they advised him not so much to aim at increasing his numbers, as at grounding those, who were already awakened, on a firm foundation of vital knowledge; and to promote a close connection amongst them, that when he could not be with them, they might encourage each other. He saw the good sense of this advice, and its utility evinced itself more clearly from year to year.

1742.—In 1742, Matthew Stach, the oldest missionary, who had gone on a visit to Germany two years before, returned, bringing with him another Brother, who was to have the care of the children. Having opportunely arrived in Europe, during the sitting of a synod of the Brethren at Marienborn, he could deliver a verbal account of the mission in Greenland to the assembled servants of the church. December 12th, 1741, he was ordained a priest by Polycarp Müller, Bishop of the Brethren, and after having given great pleasure to the friends of the mission on the continent, by his narrative of what had already been done among the pagans in Greenland, he set out on his return. At Copenhagen he presented a petition for the abrogation of some galling restrictions, which had hitherto fettered the Greenland Brethren, both in their secular and spiritual proceedings; which being approved of by the College of Missions, he was honoured with a very gracious royal rescript, permitting him to administer baptism, and all other ministerial acts.

Contrary winds retarded his arrival in Greenland till July 17th. Daniel Schneider returned with the ship to Europe. He had arrived the preceding year to supply the place of Christian Margraf, who, on account of ill health, and inability to learn the language, was obliged to resign his station. His commission was to assist the missionaries in their secular avocation for a year, but it was at his option to continue with them, if it agreed with his inclination, and he could learn the language. The Brethren would willingly have

kept him another year, as they had various scruples respecting the voyage, but since he could not reconcile himself to the Greenland mode of life, they dismissed him in peace. He wrote to them from *Fredericshaab*, the southern colony, where the captain was obliged to touch; but since that time neither he nor the vessel was ever heard of. This is the only Brother, that has been cast away in the numerous voyages to and from Greenland, though these seas are overspread with danger, and many ships perished amongst the frightful ice-bergs in the earlier period of this navigation.*

During the two years of the missionary Stach's absence, only one Greenland woman had been baptized, but there were many souls, who listened to the word with joy, from whom a plentiful harvest might soon be expected. Among the rest, came several of Kajanak's relations, to whom he had fled after his baptism. They said that he had told them many things about Jesus, which they did not at that time understand, but since then they had frequently revolved them in their minds; and were now come to be more fully instructed. These were not empty words, for besides attending the meetings, they came singly to converse with the missionaries, and generally concluded with the ejaculation: "O that God would open my eyes, and purge my ears, that I may rightly understand this matter, and be happy!"

External disasters led some to greater seriousness of mind. One person said, that he had a short time ago been overset in his kajak, and as he lay under water,

* Such was the case in 1765, when Crantz wrote his history. Since that time two similar accidents have occurred; one in 1786, when the widow Königseer and the unmarried brother Heinze were lost at sea with the ship and the whole crew, on their return from Greenland to Germany. And in 1817, the missionary Kranich, returning to Europe after a service of twelve years in Greenland, found a watery grave. By a letter written from on board to the Brethren at Lichtenau, it appears, that his mind was prepared to depart and be with Christ; if, as he adds, "he should never reach the desired haven;" of which he seems to have had some presentiment.

unable to recover himself, he thought: Now I must die, and my soul will probably go down to the bad spirit. But he cried in his inmost heart: "O thou who art above, take my soul to thee!" That instant, two Greenlanders came and raised him up. Afterwards, when he was told, that Jesus was called a Deliverer, who had rescued us by his blood from sin and eternal death, he feelingly exclaimed, "O that great Deliverer!"

In the visits which the missionaries undertook, either in company of the factors to procure provision, or for the express purpose of conversing with the natives, they always found opportunity to sow the good seed anew, or to water what had been sown, and the Lord often granted them to see the footsteps of his benediction. A few weeks before one of their visits to a lodge of Greenlanders, Arbalik had related something of our Saviour's dialogue with the woman of Samaria to a woman there; this wrought so upon her mind, that she now enquired with longing after that living water for all who thirst. Occasion was taken from hence to speak more at large to her and some other attentive hearers on the belief in Jesus, who was crucified, and is the true God and eternal life. It was perceived, that they were always particularly affected, when the Saviour's agony was spoken of. "And as our own hearts," say the Brethren, "were uncommonly warmed by this theme, the words came so fluently, that each wondered at the other's power of expression." They justly ascribed the sole glory to the Spirit of God, under whose powerful energy the heart of the poor woman opened like that Lydia. She could never hear enough, and after listening with delight the whole day to the proclamation of the glad tidings of salvation, she sent her son to fetch the missionaries to her house at night, that they might tell her more. They had also to deal with a sorcerer. Kassiak, for that was his name, did not deny, that there was a God, the Creator and Governor of the world; but he affirmed, that he likewise had received a divine power from

Torngarsuk, or as he expressed himself, he was also god; not indeed over believers, who had committed themselves to the protection of another deity, but he had power over all that adhered to Torngarsuk, and could be of service to them by his art. Happily the Brethren were enabled, in the presence of a crowd of his countrymen, to convince him of his wretched and unhappy state.

The above is only one of many instances, in which the believing Greenlanders prepared the way for their teachers. Wherever they ranged for food, they spread the knowledge of Jesus, and every evening had a meeting for religious discourse and prayer, with those who desired it. They were not always strictly correct in their expressions, but it was evident, that they had profited more from the instructions received, and especially from the reading of the Holy Scriptures, than could have been expected. Thus, one of them being asked, why he did not eat of the raw flesh, and drink the warm blood of a rein-deer just shot, replied: "God had forbidden it to his people in the law, and seeing his teachers let the blood run off, he would follow their example." Nothing had previously been said to him on the subject. The missionaries availed themselves of the zeal of the new converts with great advantage, as they could not themselves go to the natives at all times, and in all places. Nor could the pagans make the same objection to the testimony of their believing countrymen, which they had formerly made to that of the missionaries, and which many ignorant minds, even in Christendom, make use of as an excuse for their indifference: "You are a different sort of people from us: it is your profession: you have sufficient time and capacity to study these things." They now saw examples of their equals, once as ignorant and as vicious as themselves, who were become new creatures through the grace of Jesus, and freely showed forth the praises of him who had called them out of darkness into his marvellous light.

But self-conceit, that subtle intruder, began to creep in amongst the believing Greenlanders, and too often embittered the joy of their teacher with a tincture of grief. Thus even Sarah was observed to become petulant and unruly. When she was reminded of the grace bestowed upon her, and exhorted to continue faithful, her heart softened, she acknowledged her fault, and heartily entreated our Saviour for pardon, and grace to amend. But this reformation was not the work of a moment. In the sequel, the Brethren discovered, that the root of the mischief was, her entertaining high thoughts of herself on account of her successful diligence among the heathen. They pointed out to her the corruption of her heart, and bade her reflect on the deplorable situation, in which the Redeemer found her, and showed mercy unto her, with her sensations on that occasion. She burst into tears, and said: "Ah now, I plainly feel, that I have gradually departed from the happiness I then enjoyed, and our Saviour is become a stranger to me. Now, though I pray, I find no comfort, notwithstanding; and I seem unable to recover the way to Him." On this, they kneeled down with her, and prayed to the compassionate Saviour, to reveal himself to her heart afresh. She was desired to pray too, but she could not utter a single word, the sobs stifling her voice. Since that time, however, she had visibly a very humble opinion of herself, and was again favored with a free access to the friend of the sinful and miserable. Mr. Drachart had noticed the same failing in his baptized people, and found it necessary, as well as the Brethren, to proceed very cautiously in the tuition of his little flock, and to inculcate poverty of spirit as an essential part of the Christian character.

In October, thirty Greenlanders came to spend the winter with the Brethren, who now found ample employment in making the necessary arrangements for their accommodation, and in caring for the poor. In addition to the regular catechisations, they instituted little associations amongst their Greenlanders, which they called bands or classes, where four or five persons

of the same sex met, under the direction of the missionaries, and spoke freely and without compulsion, of the state of their hearts, and their advances in the vital knowledge of Christ.

Towards the close of the year, five persons were admitted to be candidates for baptism. These were, young Arbalik, who had already delivered a noble testimony to his countrymen. He had formerly been a pupil of the sorcerers, and was to have learned the art of conjuring people to death. Nauagiak and his sister Kannoa, who came into this country from the distance of fifty leagues on the east coast, as far as could be gathered from their account. After they had been awakened by the preaching of the Gospel, their boat companions, disliking their change of sentiments and conduct, secretly rowed off and left them behind, on which they came directly to the Brethren, being deserted by the world, in order to be partakers of a better inheritance. And lastly, Okutsuk, and Issek, the sister of Sarah, who had been directed to the believers by her dying mother. On the second day of the Christmas holidays, Matthew Stach performed the baptismal act in presence of a numerous company of Greenlanders, who betrayed great emotion.

Not long before, Mr. Drachart had also baptized nine persons. Among these was an old man, who, when he heard, that his two daughters were to be baptized, went to the missionary, and asked if he might not be baptized too? "It is true," said he, "I can say but little, and very probably I shall never learn so much as my children, for thou canst see that my hairs are quite grey, and that I am a very old man; but I believe with all my heart in Jesus Christ, and that all thou sayest of Him is true." So moving a petition could not be refused, though the aged man could no longer retain the questions and answers in his memory. He was much affected, while the ceremony was performed, and moistened the place, where he was baptized, with his tears.

1743. — Appearances now seemed to predict an universal awakening of the Greenlanders round *Baal's River*. It is true, there were many who could not yet resolve to forsake their wonted resorts for hunting, and live with their teachers, in order to receive the instruction requisite to prepare them for baptism. Owing to this their first ardour frequently cooled again, and some wandered away to the south or the north. But yet the greater part of those, who had once yielded to the power of grace, returned in succeeding years, and several, who never came back into the bosom of the congregation, went into eternity in a manner very different from their pagan neighbours. Some again prosecuted their enquiries after the truth in the newly erected colonies of the Danes, and were received there into the Christian church. Nor did those, who had sowed the good seed, behold this without sincere joy, for it was indifferent to them who reaped, provided the Lord of the harvest did but get his due. From this time the whole nation discovered a far more favourable opinion of foreigners, whom they had before either dreaded or despised; a change to be chiefly attributed to the impression left upon the wandering Greenlanders, who were frequently convinced, even when they were not converted.

Every visit from the missionaries was now hailed with joy by the natives. Mr. Drachart having heard that one of his flock had been drowned at *Kangek*, the Brethren carried him thither in their boat, and took with them some of their baptized people to bury the corpse, and to tell the heathen something of the death of Jesus, and the happy sleep of believers. They found Arbalik in the house already, busily employed. He was speaking to an attentive company of faith in Jesus Christ, from whom, though spiritually dead by nature, and without ability to help or save themselves, they might, by believing, obtain life and fulness of joy. Nor need they be perplexed how or for what they should pray; that would after

wards flow spontaneously from the heart. "I, poor creature," he concluded, "have yet but little experience, but here are my teachers, they can tell you more." Accordingly, after singing a hymn, they addressed the company on the subject of the Redeemer's incarnation and death. The whole house was affected. "What strange event is this?" said they: "your present discourse affects us in a very different manner from what you were always telling us of God, and the two first parents. We continually said, we believed it all, but we were tired of hearing it, and thought, 'What signifies this to us?' But now we find, that there is something interesting in it."

After the funeral, an angekok declared his determination to forswear his art; having been induced to form this resolution by a startling dream. He thought a little child came to him out of Heaven, and bade him follow him. His infant guide first conducted him to a very beautiful place, where he heard the most enchanting singing. Then he took him to a very dark dungeon, and intimated, that he would go there, if he was not converted. This filled him with inconceivable anguish, especially as he saw numbers of people cast into it. But his conductor led him back again to the agreeable place, and then he gave the people, who were assembled there, something white to eat, the virtue of which was to make men cease from evil. Afterwards the assembly began to sing, and he sung with them, which his wife heard, and awoke him from his * dream.

* We are far from laying any stress on extraordinary dreams, or visions feigned or real of any kind. The power of fancy is naturally very active in the Greenlander, and it is the business of the Angekoks, in particular, to strengthen it by artificial excitements. In the present instance, several Christian truths which he had heard had doubtless taken hold on the Angekok's imagination; though the last circumstance cannot thus be accounted for, as the Brethren were certain that neither he nor any of our Greenlanders had ever heard or seen the least of the Lord's Supper. It can never be proved that God may not condescend to make many singular contingencies subservient to his purpose, and by dreams, among the rest, "with-

In this voyage the missionaries were constrained to acknowledge the great loving-kindness of their heavenly Guardian. Those who had once despised, derided, and abused them, now came to ask pardon; and even the most untractable in former times, stood along the shores as they passed by, entreating them to land and tell them the words of God. On their return, the cold was intense: the boat was covered with so thick a crust of ice, that they could scarcely row it, though there were seven of them; and the spray which dashed over congealed so suddenly, that it would have sunk the vessel, but for their unremitted exertions in lading it out.

The dispersion of the little flock, when the necessity of seeking abroad for provisions, drove them from their winter retreat, proved a blessing to the surrounding country. Yet the Brethren never suffered them to depart, without giving them proper warning of the dangers and temptations, to which they might be exposed. They were like Jacob, when he dismissed Benjamin: they followed them to the strand, entreating them with tears not to lose sight of Jesus who was crucified, and took leave of them with their benediction.

A fatal accident soon called the Brethren to the assistance of their people. A dead cachalot was driven ashore in *Kookærnen*, and the event was celebrated with the customary festivities by the Greenlanders. Two of the baptized admonished them, not to indulge in such boisterous merriment, but to thank God for his gifts instead of abusing them. The barbarians only laughed at them, and the uproar and tumult were redoubled, when suddenly one of the

draw man from his purpose;" but we have observed, from frequent experience, that persons thus acted upon seldom arrive at a fixed and solid frame of mind. Accordingly I remarked, that this Greenlander whom I saw myself, though he led a quiet and irreproachable life had not yet attained to the enjoyment of the food he saw in his dream because he still manifested no true hunger and thirst after the righteousness of Christ.

revellers fell down lifeless. Others who had eaten of the animal, died on the same day and the next. The Brethren having heard, that the whale was green and blue on the side where it had been wounded, and rightly conjecturing, that the harpoon must have been poisoned, brought with them some drops, which operated as an antidote, and saved several lives.* It was observed, that the eyes of the sick first grew fixed and their tongues white; then they gradually lost all sensation, their bodies swelled excessively, and they died away without any pain. All that had eaten of the green flesh were lost beyond relief, but such as survived forty-eight hours, and could vomit, recovered.

On this occasion, a woman came to the missionaries bringing on her back her sick son, twelve years old, who, with a faint voice, desired them to tell him something of the Saviour before he died. Their own baptized Nauagiak, had also partaken of the fatal meal, and fell a victim to his imprudence. He was uncommonly cheerful during his sickness, spoke with delight of the blessings he had enjoyed in the preceding winter, and expressed his ardent love for his Saviour, and his longing to be soon at home with him. His life, since

* It was probably wounded and lost by a Spanish whaler, two of which were seen in the Strait this year. One of these ships ran aground thirty leagues north of *Godhaab*; the crew attempted to escape to land in their boat, but were shot, as is supposed, by the arrows of the Greenlanders, and plundered; though these latter assert that they found them famished to death with hunger and cold. Many a ship has suffered a similar fate. Only two years before, the Greenlanders had stabbed the crew of a Dutch vessel. They ranged themselves among the sailors, as if they wanted to trade with them, and the sign agreed upon being given, they drew their knives from under their coats, and every one stabbed his man. At *Disko*, they enticed the crew of a smuggler to bring their goods on shore. No sooner was the merchandize landed, than a fellow, who was in the plot, came running down with intelligence that the Danish factors were on the road. The smugglers, panic-struck, left all their goods behind, and fled to their boat; several of them were killed by a party stationed in ambush behind the rocks, and the rest of the perfidious natives carried off the whole booty.

his residence with the Brethren, had been exemplary. No shade of discontent was ever seen to darken his countenance, though he had to suffer many privations; and he chose rather to stay with his teachers, than to remove to other places where he might have improved his circumstances. His skill in addressing the heathens was not equal to that of others; but he was well satisfied to be a disciple on the breast of Jesus. "O, how doth the Lord love the people!" After the funeral, the Brethren hastened away to the islands to visit the rest of their flock.

Many strangers called at the settlement on their frequent migratory voyages along the coast; many families also took up their final residence there. Among these was Matthew Kajarnak, who had been bequeathed to the Brethren by his father. Four years of absence among the barbarians in the south had made him rather wild, but being reminded of his baptism, and of the words of his dying parent, he soon became reconciled to the more orderly and settled habits of the Christian society. A numerous company of Greenlanders were again collected round the mission-house for the winter, and the usual meetings were renewed. A singing-school was also instituted among the female part of the congregation, and the committing of verses to memory was generally encouraged. This custom was found to be of admirable utility; and as religious truths were thus instilled into the minds of the Greenlanders, and especially of the children, in an agreeable and easy manner, they presently learned the hymns, and they could with greater freedom ask the meaning of a verse than of a discourse. Our Greenlanders were accustomed, not to a boisterous vociferation, but to a soft, slow, and intelligible mode of singing, which delighted the heathens themselves; and many a stranger has been induced by it to stay and hear a discourse, a catechisation, or a chapter of the Bible. The little flock of the baptized was augmented in the course of this year by eleven persons; and the first Christian pair were united in holy matrimony.

Several remarkable preservations excited the lively gratitude of our Brethren. Once, when they went out to search for wood, a contrary stormy wind and snowy weather, kept them prisoners a whole week on a desert island, without a tent to screen them from the piercing cold.

No ship having arrived at *Fredericshaab*, the factor at *Godhaab* resolved to carry them two boat-loads of provisions, and desired the Brethren to accompany him with their boat. When they were on the point of setting out, the factor of the southern colony arrived, which rendered their assistance unnecessary. The same unfriendly storm, which had imprisoned the Brethren for a week on an island, beset the factors on their voyage, and overturned one of the boats by its monstrous billows; two men were drowned, and two, having climbed upon the keel of the boat, floated upwards of a league in this precarious situation, before the other boat could come to their relief.

Happily the *Godhaab* ship arrived in safety with encouraging letters, and the necessary supplies from Europe. This vessel carried back the missionary, Frederick Boehnisch on his first visit to the congregations at home.

1744.—The spirit of enquiry after the truth, which had been diffused among the natives, still continued in progress during this and the following years, and extended even beyond the ordinary reach of missionary visits. Early in March, the female, whose attention had formerly been awakened by Arbalik's account of the woman of Samaria, was baptized in *Kangek*; the inclemency of the weather preventing her from attending the general baptism at the settlement. She was a very hopeful convert, and endowed with rich gifts both of nature and grace; but she was exposed to the persecuting malice of a noted Angekok in the island, who was also very inimical to the Brethren, and threatened to fall upon them with his band of murderers, as their ministry among the heathen made alarming inroads upon his trade and credit. The same man having

failed in an attempt to conjure a healthy soul into a sick child, accused a poor woman of having murdered the new soul by witchcraft; and to avoid being hewn to pieces, the miserable wretch leaped from a rock into the sea, and was drowned.

The demon of revenge, ever so powerfully at work in the breasts of the natives, threatened molestation to the congregation of believers. Among the islanders who visited at *New Herrnhut*, were some who aimed at taking away the lives of several of the baptized, under the pretext, that they were related to the murderers of their friends; but after the guilt of murder, and the injustice of such a mode of revenge had been represented to them, they were confronted with the objects of their resentment, and a full and free reconciliation was effected. One of these people, named Kainaek, had, some years before, been impressed with conviction by the words of the missionaries. When he was reminded of this, the tears came into his eyes, and he faltered forth, that he was a miserable, corrupted creature, and knew very well, that he ought to be converted, but could not, because his inclination led him, in preference, to wander up and down with the savages. After Kuyayak, Kajarnak's brother, had been drowned in coasting to the north, this man undertook the guardianship of young Kuanak. Afterwards the poor boy, during one of the paroxysms of a burning fever, wounded Kainaek's wife with a knife, for which he was beaten most unmercifully. He was brought to the Brethren as a cripple, and cured by them. The boy now came to Kainaek, and confessed that he had deserved the blows; but he advised him and the rest of them to be converted. They all wept together, and owned that they were wrong.

Others of the visitors were the more disposed to pay attention to the missionaries, as they were exceedingly out of humour with an Angekok, who had endeavoured to convince them, that the religion of Jesus was a mere invention of the foreigners; in proof of which he

adduced the death of several of the believers, contrary to what their teachers had declared, that none who believed on the Son of God, should die. Being called to account in their presence, and asked if he had ever heard, that the believers should always remain in this world, he honestly confessed, with a candour, of which it would be well, if there were more examples: "Oh no, I did not understand it so, but because I knew, that I ought to be converted, and yet would not, I invented this objection, lest the rest of the people should be converted, and I be left alone." He told one of the baptized, that he also was willing to embrace the truth, but was restrained by love for his deceased children and friends, for he could have no joy in heaven, if they were in hell.

Thus truth obtained one victory after the other; and the simple doctrine of the crucified Jesus, plainly set forth, failed not of its wonted effects on the wildest, hardest, and most hostile hearts. But the Brethren were not slow to exert a due severity towards those, whose audacious profligacy required more rigorous treatment.

In May the banditti above mentioned marched to the settlement, at a time, when all the Greenlanders, at least all the men, were absent in quest of game; and all the Brethren, except M. Stach, were gone to visit them. The following is his account of what passed during this interview:

"My room was crowded, and the rest of the house was filled by those, who could not gain admittance. Though I knew what they had threatened, I felt no alarm, and went on quietly with my translation. After sitting some time, their chief said: 'We are come to hear something good.' I told him I was glad of it. After singing a verse, I prayed that the Lord would open their hearts, to understand what he should give me to say. I then proceeded to speak a few words on St. Paul's preaching at Athens. 'Yet,' said I, 'I will not dwell on this topic, for you know already, that there

is a Creator.' To this they all agreed, with the exception of one man. 'You also know that you are wicked people.' They unanimously assented. 'Now then I come to the main point, that you and we have a Saviour, the same great Being, who created all things in the beginning. He lived upwards of thirty years on earth, to instruct and bless mankind, after which he was nailed to a cross, and slain by his countrymen, who would not believe his words. But on the third day he rose again from the grave, and afterwards ascended up into heaven. The time is now approaching, when he will come again in the clouds of heaven, and all the dead will rise and appear before him, as the righteous Judge, to receive sentence, every one according to his works. 'But thou poor man!' said I, turning to their chief, how wilt thou stand aghast, when all the souls, whom thou hast hurried out of this world, shall step forth and say to Him that sits upon the throne: 'This wicked wretch murdered us just as thou hadst sent thy messengers, to publish to us the plan of salvation!' What answer wilt thou then return?" He was silent, and cast his eyes down to the ground. Observing that tremor had seized the whole company, I proceeded: 'Hearken to me; I will put thee in a way to escape this tremendous judgment; but delay not, or death will anticipate thee; for thou art old. Fall then at the feet of Jesus. Thou canst not see him, yet he is every where. Tell him, that thou hast heard, that he loves the human soul exceedingly, and rejects no one, that cries for grace. Tell him to have mercy on thee, poor miserable man, and wash out thy sins with his own blood.' He promised with an affected heart, that he would. They all listened with attention to the exhortations of Anna, whose brother they had murdered, and afterwards walked up and down the place, in a thoughtful mood, and with folded hands; but towards evening they departed."

As many irregularities easily crept in among the Greenlanders, while dispersed in their fishing parties

an arrangement was made, that all the baptized women and children who had no protector, should be accommodated in the tents of some baptized heads of families. One of their teachers accompanied them this season, that they might not remain too long without instruction. In this service he had also frequent opportunities of speaking with the unconverted natives. Once when he went out to procure some food, two little girls fishing upon the ice called to him, and said that they were highly pleased, when they saw him coming, and now he should stay a little with them, and leave his partridge-hooting, to tell them something of our Saviour, especially as they could not visit him at his house.

When the former course of spiritual instruction was resumed in the winter, one man openly declared his aversion to that free religious conversation, which was encouraged by the missionaries; for he neither could nor would believe any thing he heard here about God; there was no God, but every thing came of itself, and would always remain as it was. His answer to all remonstrances was, that he would never alter the opinions he had once embraced, but go the same way, which his fathers had gone before him. This frantic speech proceeded from the disquietude of a heart agitated by an ineffectual struggle to stifle the work of grace. Thus when he once went unawares to hear a discourse on the words: "*The wages of sin is death,*" after sitting for some time in extreme restlessness, he at length rose up and ran away.

The desire of the Greenlanders for the word of God was continually increasing, and many seals of their ministry called forth the warmest joy of the Brethren, exciting them anew to spend themselves freely in this blessed service. Three children of believing parents were born, but only one of them was at present baptized, whose parents Arbalik and Sarah begged for it, and promised to take good care of its education. They were the first couple united according to the Christian ritual,

and their child was the first baptized by the Brethren.

The missionaries had made it a rule, not to force the sacraments upon the Greenlanders, but to wait till they earnestly desired them; and they revolted from the thought of seeing heathens baptized they knew not why, roving about wild. But they received an admonition on this head; and when they afterwards found, that their people faithfully adhered to their baptismal promise, they became less scrupulous in administering this ordinance to the children of believers.

Solomon, one of the baptized, entered this year into the eternal mansions, as a sinner that had found grace. His unblameable conduct had occasioned the Brethren much joy ever since his baptism, until this spring, when he relapsed into sin, was excluded from the fellowship of the believers, and left the settlement. One of the teachers, however, meeting with him a fortnight after this event, took him aside, and encouraged him to apply to Jesus for mercy, assuring him, that there alone he could find a refuge from all sin, all error and evil. On this his heart grew tender, and he shed a flood of tears. He returned with his tent to *New Herrnhut* in good health, but fell sick the very next night. As he was evidently fast approaching to his end, and was very penitent for his transgression, he was again received into the congregation. Then he declared, that he was ready to depart into the eternal state, and told all who visited him, how greatly he desired to be with Jesus.

The two congregations of the Brethren and of Mr Drachart united in the festive celebration of Christmas hymns were sung appropriate to the festival, and discourse was held on the lowly birth and deep condescension of the Creator of all things. The Greenlanders were afterwards heard to say: "O how many nights have we spent in heathenish revelry, but we have hitherto been utter strangers to delights like these!"

1745.—Encouraged by the happy effects which seemed

to result from these Christmas solemnities, the Brethren thought it would be conducive to the welfare of their flock, to notice more particularly the general feasts of the Church, in commemoration of the great and good things, which the Lord has done for his people. In this view, they read on such memorial days, the history of the respective events from the Bible, and made some short explanation and application. If the Greenlanders had not rightly understood the subject, when thus publicly propounded, they came afterwards to have their difficulties resolved, and this also afforded an excellent opportunity to their instructors for discerning the real situation of their minds.

If any of the baptized did any thing unseemly, they were either reprov'd for it in private, or in their separate meeting; or they were even debarred from that meeting for a time, if the offence was of an aggravated nature. The effect of this discipline generally was, that they directly acknowledged their fault, and asked pardon of the persons aggrieved. Sometimes the poor offender was frightened; such a one they cheered up: sometimes he was affronted; in which case he was left to himself awhile, till he came to reflection, and begged forgiveness with tears. The worst habit of the Greenlanders is their running up and down with idle stories and scandal. They were seriously warn'd of the injurious consequences of such a tale-bearing disposition; and were told, that whoever propagated an offence, should be excluded the meetings of the baptized, as well as he that committed it. They promised in future to give their teachers timely notice of every unpleasant occurrence, that they might examine into the matter and make an end of it.

Notwithstanding all defects, the Brethren could rejoice in the spiritual progress of their people, or at least, in the upright confession of their faults. Thus one of the missionaries writes: "After the meeting, several Greenlanders came into my room; I took occasion from the subject of the discourse to ask them,

What was most dear and valuable to them? One said: 'That our Saviour has chosen me out of the world, and so frequently permits me to feel that he loves me.' Another said: 'Because I am yet so ignorant, I wish to learn the words of salvation rightly, and to keep them in my heart.' A third subjoined: 'Once I was also extremely eager for knowledge, and thought that every thing would be right if I could but learn much. But when I found, that with all my knowledge, the sufferings of Jesus were still foreign to me, sometimes even the object of my contempt and aversion, I was shocked at myself, and saw that I must be converted anew: now nothing is so estimable to me, as his blood.' The last said: 'With this I am yet unacquainted; I am still choaked with cares for a livelihood, and though they avail me nothing, I cannot extricate myself from them.' On another occasion, a person acknowledged, that he had gone among the savages soon after his baptism, which made him unsettled and vain. 'When my heart told me, I should go to my teachers, and lay open my heart, I persuaded myself, that it would be to no purpose, for they could not help me; nor could I adhere to their directions; therefore it would be better for them not to know my situation. Thus my heart grew colder and harder. Now it gives me pain, and I beg our Saviour to soften my heart with his blood.' "

In truth, this intercourse with the wild Greenlanders, which still could not be well avoided, was no small trial to these weak beginners. For as the savages were too grossly ignorant, to be able, like other Pagan nations, to oppose the truth by some plausible and connected system of their own, they held out the bait of sensual gratification, and tried, by every kind of allurements, to seduce the believers to join their revels. The latter were sensible of the danger, and now felt as much alarm as they, at first, felt pleasure, at the thoughts of a trip to the heathen. In one of their autumnal stations, the savages offered part of their house to the

most eminent of the new converts; but he perceived their artifice, and civilly declined the invitation. They next attempted to inveigle him into pleasures of various kinds; and when this lure was found equally ineffectual with the former, they proffered him several of their things, if he would give them his company but for a single time. He felt an inclination to accept the present, as the offered articles were such as he greatly needed at the moment, but he instantly recollected himself, and refused them. At length they went away, telling him that he carried matters quite too far, and that at this rate they could have no communication at all with the baptized.

The Brethren visited their people from island to island, as often as circumstances would permit. The latter were always glad to see them, and had generally a store of questions ready for them to resolve. A party, however, whom they met with in the Kookœrnen, owned that they had engaged in pagan diversions with the unbelievers, and on that account felt ashamed before them and their brethren. In one place the heathen told the missionaries, that a man who had some time ago been in the habit of visiting the settlement, had recently died, declaring in his last moments, that he was not afraid of death. The Brethren explained to them the reason why believers need not fear death, but may rejoice when they put off the garment of flesh. On another island, a conjuror had brought the heavy charge against the believers of scaring away the sea-fowl, by their new doctrine and mode of life, after he had released them from their submarine prison.

In the summer, Frederick Boehnisch returned from Germany. On his journey thither two years ago, he was intercepted by a party of the military, who wished to press him into the service, and was detained for several weeks. His meek stedfastness not only won him the favor of many of the officers, but even gave rise to serious reflection in some minds, both amongst the

officers and common soldiers. They furnished him with a memorial to the general, and the Abbot Steinmetz, interesting himself strongly in his behalf, a discharge was obtained. On the day before he set out on his return, he received ordination, and then embarked in one of the Dutch whalers, with Captain Idze Alders, who made him his chaplain during the voyage. He was on board the ship the whole time of the whale fishery in Disko Bay, and was to have been set ashore at *Godhaab*, on the return of the vessel. But as a strong south wind, which commonly choaks the bays with ice, sprung up while they were ten leagues distant from the colony, he chose to land directly, though there was a thick fog; and the ship was obliged forthwith to put off to sea. The Greenlanders conveyed him in safety to his Brethren.

The whole inlet was soon so clogged with ice, that the inhabitants could neither go out nor in. July 19th, there was however an opening sufficient for the Danish ship to run in, though with great danger. In this vessel there arrived two single sisters, of whom the one was married to the missionary John Schneider, and the other to Mr. Drachart, who had requested a help-mate from the Brethren's congregation. John Beck embarked in this ship for Europe, taking with him his two children, as it was now sufficiently evident that the missionaries could not give them a suitable education among the Greenlanders.

At the end of the year the congregation, of whom eighteen were newly baptized, consisted of fifty-three persons. The Brethren were twice delivered from danger by water. In May, when every thing was frozen, and the earth covered with snow, they were startled one morning by a noise, like the roar of a tempest. The house was instantly full of water. They ran out to divert the stream, supposing it to proceed from the melting of the snow, but all without was solid as marble. In the space of an hour the water was gone, and then they found that it had gushed from the

earth like a brook, both in the dwelling house and store-house: this phenomenon was never repeated. It was just flood tide, at full moon, and the brooks and springs of Greenland are then subject to an uncommon attraction. In August, when the missionaries went out to hunt game, and at the same time to carry some provisions to their absent Brethren, they were inclosed by the ice, in a thick mist. They had, however, just time enough to leap upon the frozen mass, and draw their boat up after them. In this cold retreat they spent four hours, when the ice opened so far, that they could make their way through.

1746. — The general commotion among the savages now began to subside, but on the other hand the little flock of believing Greenlanders increased continually. Many whose hearts bowed to the force of conviction, repaired to their Christian countrymen, to share in the happiness, of which they were still destitute. Others, unwilling to yield up their hearts to their Creator, and goaded by a restless conscience, wandered up and down amongst the savages, endeavouring by fraud or force to prevent others from listening to the truth. And others again were undetermined, which side they should espouse.

Against such irresolute minds the Angekoks exerted all their artifices, whether of temptation to allure, or of terror to intimidate. A strange Angekok came to Kangek, and warned the people against giving ear to the Christians. He pretended, that he had made a journey to heaven, to examine into the state of the souls there; he found all the baptized in a wretched condition, without food and clothing, but the unbaptized lived in great affluence. A dreadful story was also propagated of a baptized Greenland, who having died at the northern colony, had appeared again quite naked, and said that he had been driven into a dark and dismal hole, where he endured great misery. Those who wished to find excuses for their unbelief, gave credit to these tales, and added that such punish-

ments were inflicted on them by the foreigners, in revenge for the murder of their ancestors. The Europeans, who were at present settled among them, did them indeed no bodily harm, but tried to make them unhappy by their new opinions and usages. But the effect of these forgeries was very trifling.

In proportion as the baptized became sensible of the benefits of daily instruction, and the detriment arising from their dispersion, they habituated themselves the more readily to the social order of civilized life, being convinced, that the external regulations established by their teachers, were intended to subserve their real prosperity, not for any purpose of arbitrary restraint. When they were obliged to go on the angmarset fishery, among the islands, they kept together as much as possible in one place; and if their absence was likely to be of some continuance; one of the Brethren accompanied them.

With the reader's permission, we will, on this occasion, introduce one of their hunting-diaries.

"Sept. 3. Some Greenlanders set out to hunt reindeer, and as we did not choose to let them go alone, I (Matthew Stach) went with them. A violent boye or squall from the south, assailed us in the fiord, and drove our boats asunder. I was obliged to steer before the wind straight into the fiord, as the adjacent coast presented nothing but steep rocks. Yet, in spite of our efforts, we were hurried close to a high bold shore. The current was rapid, and the lofty surges dashed together so furiously, that we thought ourselves certain of a watery grave. The women's boat writhed in the billows like a worm. But in a quarter of an hour all was hushed into a perfect calm, so that we could row on four or five miles. We pitched our tents in *Okeitsuk* to wait for the two boats, which were missing. We were completely drenched with rain.

"The 4th, the two separated boats were still prevented by strong winds from gaining the station. They came up, however, the next day, having likewise been

in imminent danger, especially little Matthew, who could not keep up with the others, in his kajak. The waves washed away his seal-bladder, and while endeavouring to regain it, he lost his oar; so that he was forced to paddle back with his hands, till he could again lay hold of it.

“ On the 6th, the rain and wind kept us prisoners in our tent, and continued with little intermission on the 7th. In the evening I read a chapter of St. John’s Gospel. Before retiring to rest, we had a lively conversation on the subject of love to Jesus, and the brotherly love, which must of necessity spring from the former.

“ The 8th, as the weather was rather more favourable, we continued our course, and met with Tettamak, the northern Angekok, and his people, who wished to live with us.

“ During the three succeeding days the wind was very tempestuous, and it rained heavily. The morning meeting was attended by the Northlanders, who were very attentive. Tettamak, an Angekok and a murderer, begged me afterwards to come to his tent and tell him more of what was good, since he had already forgot much. I therefore related to him once more, what I had said of the Redeemer, and concluded with telling him, that much might be added about this Jesus, if the time allowed it. ‘Then,’ said he, ‘give me leave to live with you this winter, that I and my children may hear more of it.’

“ The 12th we went a hunting. I killed two reindeer, and gave one to the Greenlanders, who were unsuccessful. I shot another the next day. On the 15th, we went to *Kanneisut*, but we had scarcely pitched our tents, when so violent a storm arose, that we could scarcely keep our boats and tents from being carried away by its fury. We staid there till the 19th, when we returned home, cheerful and well.”

Unwonted success attended the Greenlanders in their fishery, but the internal course of the congregation was

not so satisfactory, as the missionaries could have wished. On their return to their winter habitations, however, most of them came of their own accord, and confessed their deviations with an open heart, so that their teachers knew not whether they had more reason to grieve or rejoice over them. It was indeed necessary to exclude some for a time from the assembly of the baptized; but as they humbled themselves and reformed, they were re-admitted before the ensuing spring. This affair operated beneficially on the rest of the baptized, and a new life appeared to be infused into their public meetings. At the earnest desire of many, the singing hours were begun again, which had been intermitted, on account of their langour; for it is a principle among the Brethren, to set aside even a useful institution, when it no longer answers its end, or degenerates into a mere custom. An unbaptized woman, who was discarded as a seducer, returned a few weeks after her dismissal, and begged the missionaries with suppliant tears, to receive her again. "It is true," said she, "I am yet void of grace, and have merely gleaned a little outside knowledge lately; but still I cannot bear to stay among the heathen: the disquietude of my heart follows me every where, and embitters all my pleasures; and the revilings, which I must daily hear against you and the believers, are intolerable to me." The poor woman was admitted upon a new trial.

This was a very tempestuous year, and the missionaries, as well as the Greenlanders, were several times involved in circumstances of imminent danger. Two Brethren, who had gone out to seek wood, were once wind-bound eight days on a desert island, several leagues from home, and had to bear the brunt of three hard storms, without a tent to cover them. Yet in all this boisterous weather, only one Greenlander, called Gideon, was drowned, being overset in his kajak. It was observed, that he was never perfectly cheerful, but that there was always something pensive and shy in him, though no stain of immorality appeared in

his conduct. In his funeral discourse, the Greenlanders were urged to seek a true acquaintance with Jesus, that they might lead a life of uninterrupted happiness; and if called suddenly out of this world, as so many of their countrymen were, might be found ready to enter with perfect joy into the presence of their Lord. The melancholy accident, and its plain comment, caused considerable emotion amongst them all.

The continual increase of the flock of Greenlanders, and the consequent augmentation of labour, rendered some additional assistants necessary. John Sørensen and Christian Boernike were nominated to this office. They engaged with a whaler, Capt. Idze Alders, and in the short space of ten days after their sailing from the Texel, they came in sight of Cape Farewell. April 5th, they reached the latitude of *Godhaab*, but did not dare to approach the land on account of the stormy weather, and were therefore obliged to go 60 leagues farther north, as high as Wyde-bay, before they could leave the vessel. The captain desired them to wait for another opportunity, as he feared they would be murdered by the savages on the coast, who bore a bad character; and no colonies were yet planted in that district: but as the weather was serene, they ventured out in their own boat, which they had bought in Holland, and coasted southward under the shore. In the evening, however, as they were crossing a broad creek, a strong east-wind suddenly sprung up, and threatened to drive them out into the wide ocean. By dint of rowing they succeeded, after much fatigue, in reaching a lonely island, on which they spent two days and three nights in their wet clothes, suffering under a severely cold atmosphere. What greatly aggravated their distress was, that in lightening their boat during the storm, they had by mistake thrown overboard their implements for striking fire. They had a scanty portion of bread and cheese, and some bottles of wine; but as the cold froze and burst them, they were forced to eat snow. At night they lay in a hole dug in the snow,

covering themselves with the sail of their boat. April 10th, they could again set sail, and passed Bruyne Bay and the Kin of Saal, and on the night of the 12th, came to the first Greenland house in *Omenak*, which was inhabited by forty persons. They were received with the utmost friendship, and feasted with fish and water. But as this territory is infamous for several murders committed on navigators, they watched by their boat all night. The next day they touched at *Naparsok*, where they again met with a hospitable reception from the natives. After being once more endangered by a strong south-wind, they arrived on the 18th in *New Herrnhut*, to the glad surprise of their Brethren.

CHAP. III.

from 1747—1751. — *Progress of the Gospel.* — *Introduction of the Holy Communion.* — *Erection of a new Church.* — *Division of the Congregation into Companies.* — *Institution of a Singing School.* — 1748. — *Benighted State of the Heathen Greenlanders.* — *Hazardous Journies, and Instances of the Divine Protection.* — *Entrance into the New Year.* — *Rescue of a Woman out of the Hands of the Natives.* — *Return of Christian David to Europe.* — 1749. — *Arrival of Southlanders.* — *Kajarnak's Brother is awakened.* — *Celebration of Easter.* — *Return of Matthew Stach with the Greenlanders after their Visit in Europe.* — *Some Account of their Journey.* — *Arrangements concerning Single Women.* — *Murder of Nathan.* — 1750. — *Keen Frost, and consequent Distress.* — *Visits of the Natives.* — *Transfer of the Greenland Trade to the Company of Merchants.* — *New Regulations.* — *Remarkable Occurrence in the Life of a Female Greenlander.* — 1751. — *Blessed State of the Mission.* — *Willocks.* — *Arrival of the Missionary Beck.* — *Casualties and Disorder during the Herring Fishery.* — *Death of Mrs. Drachart.* — *Resignation of Mr. Drachart.* — *Cordiality between the Brethren and the Danish Missionaries.*

1747. — **I**N the course of the preceding narrative our readers must have observed with pleasure, how the sound of the Gospel was propagated by the missionaries of the Brethren through a vast extent of country, and its glad tidings spread still farther by the savages themselves. Mockery, reproach and persecution were not wanting. The heathen, indeed, had framed no false system to oppose to the truth of Revelation, nor had they hired any heathenish priests to support them in error; however, there were Angekoks, who, dreading the loss of their reputation and the profits accruing from imposture, invented a variety of means to dissuade their silly adherents from adopting the truth. But their efforts

were feeble, and unable to withstand the divine power of the Word.

The operation of the Spirit of God was very perceptible in the little company of the baptized, and though distressing circumstances occurred, yet, on the whole, there was great cause for joy and amazement at the transformation of a wild brutish set of people into a quiet, well-ordered family of Christians. In the public meetings, the divine efficacy of the Gospel was powerfully manifested. Also at small assemblies for devotion, incidental conversations, and especially when baptism was administered, that promise, where two or three are gathered together in my name, there am I in the midst of them, was abundantly verified. Besides the improvement of the talents perceived in some of the baptized for declaring to others the fruits of their experience, together with their unexceptionable deportment, accredited the doctrine of the atonement, and added great weight to the testimony of the missionaries.

Finally, the happy departure of a number of Greenlanders evinced, that the labours of the Brethren had not been devoid of success. Even some of the unbaptized had benefited so much by the preaching of the Gospel, that, at the close of life, they could breathe their last, if not with perfect joy, yet free from the fear of death.

Notwithstanding all this, an essential requisite for a true Christian congregation was still wanting to the company of believing Greenlanders, namely, the Sacrament of the Lord's Supper. The Brethren had hitherto hesitated to suffer the Greenlanders to participate in this privilege. For although they acknowledged, to the praise of God, the grace displayed in the conduct of some of the baptized, yet the frequent vicissitudes incident to the life of a Greenlander, caused a secret diffidence to arise, whether the permanency of their communion with our Saviour could be depended on. However, in the course of the last year, all material objection appeared to be removed. Several individuals

mong the baptized manifested such a deep knowledge of their own sinfulness, such an unshaken confidence in the merits of their Redeemer, and such a heartfelt attachment to their brethren, that at the close of this year, the missionaries were encouraged to permit the three first Greenlanders to partake of the Holy Communion.

The baptized and catechumens also showed less repugnance to a permanent settlement in one place, without which no lasting fruit or proper order could be expected. This change in their sentiments was partly owing to their becoming more sensible of the love, which their teachers bore them; since, notwithstanding the accumulation of labour, one of the Brethren always devoted his time to their service, went out to sea with them, and visited them in their habitations, in order to take all possible care both of their temporal and spiritual welfare. When they removed to their winter dwellings, great difficulties arose in various ways for want of room, partly on account of the new regulations enforced by the Brethren. The latter had, indeed, enlarged their habitation, but it was still too small for the reception of their congregation. On this account, they were for some time reduced to the necessity of holding public discourses and baptisms in the open air, which was very inconvenient both for teachers and hearers, as in case of unfavourable weather, they were obliged either to drop the meetings, or keep them in separate houses. However, this defect was shortly after remedied by the erection of a spacious house and church, which was brought about in the following manner.

The accounts hitherto received from Greenland had caused so much joy in all the Brethren's congregations, and the complaints of the missionaries had such an effect upon the synod held at Zeyst, that some wealthy members resolved to get a large timber-house framed in Holland, under the direction of the missionary John Beck, and sent it to Greenland in a ship commanded by Captain Gerrisen. Some Brethren voluntarily offered to go thither in order to set it up, and the old venerable Christian David also joyfully seized the op-

portunity to accompany them, in the capacity of master builder. He had built the first hut for the Brethren in Greenland, and the first school-house for the Greenlanders, and little expected, when leaving the country, that the former would ever be inhabited, or the latter grow too small. He therefore prized his good fortune, to witness the accomplishment of this work of God.

Their voyage as far as Cape Farewell was expeditious, but in Davis's Straits, in consequence of contrary winds, storms, thick fogs, and floating ice, they were forced to beat about nearly four weeks, and did not make the harbour till June 12th. Matthew Stach and John Schneider returned in the vessel to Europe, after being present at the laying of the foundation stone of the new house.

The building was carried on so expeditiously, that the walls were completed on the 7th of August, and notwithstanding a heavy snow, which fell in this and the preceding month, so much was got under cover on September 16th, that the Holy Communion could be kept in one of the rooms, with the Greenlanders.

Owing to the dispersion of the latter in the fishing season, the two remaining teachers were obliged, frequently to desist from their work to visit them. Most, however, did not neglect to come to the missionaries, and were filled with joy, that they should shortly have a church. Indeed, the rumour of a house of dimensions hitherto unknown in Greenland, allured many of the natives to the spot, and the Brethren gladly embraced the opportunity to preach that gospel to them, for the public declaration of which, they took pains to erect so large a building.

On the 16th of October, the new church was consecrated. The missionary, John Beck, preached a sermon on the occasion, and among other things reminded his auditory of the unpromising aspect of affairs in the beginning of the mission, when the most that could be done was, to pray behind the rocks with tears to the Father, in the name of his Son, for the conversion of the Greenlanders. That those prayers were

heard, he added, was attested by the appearance of the present Greenland congregation. That the Lord had done more for them, than it had ever entered into their minds to pray for; for that through the medium of their kind Brethren in Europe, he had given them a church, where, with the permission of their most gracious sovereign Frederic V., they could meet together for the preaching of the gospel, for solemnizing the sacraments, and for the enjoyment of many blessings, which were still treasured up for them in the heart of Jesus. The Greenland brother, Jonathan, concluded the service with an affecting prayer.

In the second discourse in the afternoon, held by Frederic Boehnisch, holy baptism was conferred upon three Greenlanders, Martin, Hannah, and Eleonora. The third meeting was a love-feast, in which the Greenlanders testified their joy and gratitude, and in the fourth, Greenlandic hymns were sung, intermixed with German and Danish, as most of the sailors from the colony were present.

In all the solemnities of the day such a spirit of brotherly love, and such a strong perception of the divine presence pervaded all present, that at the close they seemed unwilling to separate, and when they rose up, all confessed with one accord: "Surely the Lord is in this place."

In the night Margaret, the wife of Thomas, was delivered of a son. She had been present at most of the meetings on the preceding day, and came early in the morning to the missionaries, entreating for the baptism of her child, which was accordingly performed immediately. It was called Simon. Margaret was present, and no one unacquainted with the circumstance, could have perceived that she was the mother.

"The number of our Greenlanders," write the missionaries, "who live in six large houses, amount to upwards of a hundred and eighty, and those at the colony to more than a hundred, so that when the latter visit us, there are generally about three hundred persons in our chapel. October 20th, those who live with us,

were divided into thirty companies. Nine men were appointed to preside at these small assemblies of their sex; and fifteen females at those of the women. All rejoiced at the regulation. The new people were thankful, that they were included, and it was evident that blessing rested upon it."

A school was begun for the instruction of those, who appeared to have any talent for singing; and as two of the Brethren, who came to assist at the building, understood something of music, they taught a few Greenland boys to play some tunes by ear, by which means, the singing of the Greenland congregation was rendered more lively and agreeable. Two Brethren, also, from among the natives, were chosen to hold a discourse now and then; at which however one of the teachers was always to be present. These two assistants, and a married woman, were the first, who were favoured to partake of the Holy Communion. Upon being told, that they should soon be admitted to this favour, they were so overcome with shame and joy, that they could only declare their willingness to devote soul and body anew to the service of their Saviour, and wait with child-like hearts to experience, how gloriously he would reveal himself to them at this *closet fellowship*, as they called it. On the preceding day they were confirmed with imposition of hands, and during their enjoyment of the Lord's Supper, they were so overpowered, that the tears rolled down their cheeks abundantly. They declared afterwards, that it was, as if their bodies would sink into the dust, and their spirits fly upwards, and that their only thought was: "Oh, how is it possible, that our Saviour can love poor men so exceedingly!"

The congregation was increased this year by fifty-two persons, who were added by holy baptism; and at the close of the year, it consisted in all of 126 baptized, exclusive of eight, who had departed to the church above, since 1741. One of these, called Noah, when on his death-bed in the year 1743, prayed heartily for the conversion of his brother. The latter after-

wards came to the settlement and was baptized this year. His sister had joined us the year before. On the other hand Rosina, Noah's widow, who had since his death, lived chiefly among the heathen with her mother, lost the grace which she had once experienced, and was at last prevailed upon to quit this part of the country, and remove farther to the south. Her daughter Elizabeth, whom she had left with the missionaries to be educated, was shortly after, stolen away by some of her mother's relatives. This incident was the more distressing, as this little girl was not only baptized, but the most agreeable of all the Greenland children; and when catechised, often astonished the missionaries by her correct and affecting answers.

Only one couple were married. Three of the baptized died, one of whom was the infant son of Kajarnak, which had been baptized the day before its departure.

1748.—Meanwhile the darkness, which hung over the heathen Greenlanders, seemed to thicken, in proportion as the light among those under the tuition of the Brethren increased. The missionaries frequently visited them, but found no ears to hear; and to some they had not courage to speak at all. The reasons alleged for their unwillingness to accept the offer of grace were various. One woman declared, that the water of life was a refreshment to her, but that she was not able to retain it, her heart being like a vessel full of holes, which let every thing run through. On this subject one of the missionaries writes: "Oh, how are we abased on account of the grace imparted to *our* Greenlanders! Defective as some of them are, yet the difference between them and the savages is unspeakably great."

As long as the heathen had plenty, and could live according to their appetite, few came to visit the Brethren. But in spring a long continuance of unfavourable weather drove many to apply to their believing countrymen for assistance, and furnished the

missionaries with an opportunity to declare to them the unspeakable riches of the kingdom of God. Sometimes a voice within : " Make haste and rescue thy soul," would impel a young mind, to forsake father and mother, and follow Jesus. If the parents came, and attempted by promises and threats to prevail upon their children to return, the Brethren left both parties at full liberty ; neither persuading any one to stay, nor suffering any one to be carried off by violence, who wished to reside in the settlement, from a sincere desire to be converted.

In the beginning of spring, when the Greenlanders resorted to the islands, the missionaries, when visiting their own people, had frequently an opportunity to address the heathen ; and our Greenlanders, who assembled for edification in the absence of their teachers, often brought the latter the joyful news, that strangers attended their meetings, and expressed their intentions to join the congregation.

The journies of the missionaries were, particularly in this year, attended with great hazard.

In May continual south winds drove large quantities of floating ice towards the land, and into all the bays, which remained blocked up for a whole month. The Brethren on their return from Kookoernen were so hemmed in by two large sheets of ice near their dwelling, that their deliverance is only to be ascribed to a miraculous providence.

A few days after the Greenlanders ventured to go in seventeen boats and several kajaks on the herring fishery, and Frederic Boehnisch accompanied them. After running various risks for the first four leagues, they had open sea. But in a short time it was filled with ice and the women's boat, in which the missionary sat with some Greenlanders, was crushed between two masses. They hastily jumped out on a circular piece of ice, which was whirled round under their feet. All however were so fortunate as to get on another sheet, which lay near it, from whence their companions rescued them in a short time. Towards Whitsuntide

a high wind opened the ice so much, that the missionary attempted to work his way through it, and effected his object with much toil. The other boats were dispersed, and did not return till Whit-Monday, though none had been damaged. Some merchants, who were out on the blubber trade, were detained six weeks, in continual danger and want of provisions, and two post-kajaks from the south colony brought information, that all the coast was beset with ice, for one hundred and twenty leagues southward.

Besides these, there were many other occasions for praising the good Shepherd, for holding his faithful hand over the Greenlanders. An old baptized man was pursued by some murderers, a report having been spread, that he had killed a child by sorcery. But he made his escape, and was brought by his companions to the teachers, in safety. During the winter many were overtaken by a squall, so that they were obliged to work their way in their kajaks, more under the waves than on the surface, and necessitated to shelter themselves from the piercing cold, by covering themselves with snow, on an uninhabited island, whereby most of them were much frost-bitten on their face and hands. In March, another was separated from his companions by the floating ice, and did not get home till six days after. Not being able to make way either backwards or forwards, he had crept upon the ice, but it broke. He then rowed between the pieces, and at last, after much labour, arrived at an uninhabited island, where he was obliged to remain three days and nights, in the severest cold.

Soon after the Greenlanders had removed into their winter houses, which were raised with stone and earth; the roofs were so soaked through with rain, that most of them fell in, without however doing any serious injury to the inhabitants.

The seal-fishery was this year not very productive; but some of the Greenlanders, on their return from a visit to *Kangek*, were so fortunate as to meet with a dead cachalot. It was nine fathoms long, and two in thickness. Near three hundred people from the Brethrens'

settlement and the colony, were employed three days in separating the blubber from the flesh, which the Greenlanders are fond of eating; and they thanked God for his gifts.

Before this incident, they had removed into their winter quarters, and had brought several new families from different places, so that in October, the number of inhabitants in the settlement, amounted to two hundred and thirty. To these were added, towards the end of the year, several, who had been led to serious reflections concerning their state, at the time of the awakening in *Kan-gek*, eight years before; whence it appeared, that when the Gospel has once taken root in the hearts even of ignorant savages, it seldom ceases to grow and flourish, till it has produced the fruits of righteousness.

With these people they renewed the private meetings for edification, and evident blessing rested upon their endeavours. By continual practice they learned to know, which truths they ought, in general, chiefly to inforce, and how to adapt their expressions to the capacity of each individual.

We shall add some reflections of the missionaries, at the close of the year, on the grace resting on the baptized and communicants of their congregation, for to insert all their expressions of joy would cause needless prolixity.

"This evening, (the last in the old year) we had an ocular demonstration, that our Saviour has owned our testimony. At the close of the discourse, the names of thirty-five persons were read, who have been baptized this year, and can declare from experience, that He has granted them to feel the power of his blood. Besides those, thirty-three persons have been received into the class of candidates for baptism. But the most pleasing sight to us, was nineteen communicants, fifteen of whom attained to this favour during the year, and in whose eyes it was legible, that they had tasted in the sanctuary to-day, how gracious the Lord is.

"Each division of the congregation afterwards stood up, when their names were read, were briefly exhort-

ed to faithfulness, and blessed by the singing of a verse suited to their several circumstances.

“At midnight we all fell prostrate at the feet of our Redeemer, and after thanking the Holy Trinity for the preservation, tuition, grace, and loving-kindness, which we had experienced during the past year, recommending ourselves and all our Brethren, particularly those among the heathen, to our Lord’s further superintendence and gracious influence, about three o’clock in the morning, we retired cheerfully to rest.”

Among the baptized were seven children of believing parents, and also a young woman, to whom a particular incident happened shortly before her baptism. Having gone in company with another to *Kangek*, a savage took her away by force, intending to compel her to marry him, according to the custom of the Greenlanders. Her companion was unable to rescue her, there being many in the neighbourhood, who boasted that they were not afraid of any European. He was therefore obliged to leave her with them, and it was three days, before he could acquaint the missionaries with the event. As soon as they heard of it, they hastened to her assistance, and arrived at the spot, the same evening. One of them ran into the house, in which she was confined, and said to her : “How camest thou here?” Ans. “That man keeps me by force.” “Art thou inclined to have this man?” “No, but he dragged me hither by the hair of my head.” “Then take your things and follow us, for we are come to fetch you.” Just at this moment a person came into the house with a gun. The perplexed savages said to her : “Make haste and begone, lest we be all shot.” They were assured, that no injury should be done them, but charged never to attempt to lay hands on our people, as we should certainly find them out, were they removed to ever so great a distance. All present were quiet, and only insisted on our speedy departure. Thus the person alluded to was brought away the same night, without having received any ill usage, except the customary beating from the old women, to inforce her consent.

We forgot to mention, that great doubts were entertained, whether it would be possible for a ship to arrive this year, as the shore had seldom been blocked up with such quantities of ice. However, in the beginning of June, it was so far broken up by a strong north wind, that two ships found it practicable to run into the harbour.

Christian David and a joiner returned in one of these ships to Europe, after having built the church and in so far completed the rest of the dwellings, that the Brethren could move into them on the 2nd of April.

1749. — In the first half of the next year nothing particular occurred, and what is said of the primitive believers, Acts ix. 31. might with justice be applied to the Greenland congregation: "The church had rest and was edified, walking in the fear of the Lord, and in the comfort of the Holy Ghost." There was but little intercourse with the heathen, as few natives of the south visited the islands. Some old acquaintances now and then came to the settlement; but most of them were as yet spiritually dead, and generally replied to the exhortations of the missionary: "Our ears are not fitted for that matter, nothing abides with us." Others, who had wrestled for some time with the disquietude of their hearts, at last took refuge to the Cross. Of the latter class was the late Kajarnak's brother-in-law, who came to us and said: "Now I am quite weary of living among the savages, I will devote myself to our Saviour, and dwell with the believers." This man had been awakened in the year 1739, by Samuel's testimony and example, heard the word of God gladly, loved and willingly served the believers, but could never before resolve to forsake the customs of his forefathers. During a sharp fit of sickness last year, he had a remarkable dream. He fancied himself on the summit of a high and steep hill, and that on one side of it there was a pleasant place, where the believers were happy; on the other, a frightful

it full of people, exceedingly tormented. There are many instances, (say the missionaries) of Greenlanders, who have lost their native insensibility, but yet cannot resolve to give their whole hearts to God, being terrified by such dreams, and frightened into more mature reflection on their state. The Brethren were also rejoiced, to see several prejudiced persons give ear to the truth, at least for a time. A famous conjuror, who had formerly persecuted the believing Greenlanders, pitched his tent for some time near the mission-house, and heard the truth. He affirmed, that a terrible dream, frequently repeated, in which he thought that he saw a man spread before him all the wickednesses of his life, was the means of bringing him to serious meditation. Likewise the ringleader of those banditti, who, since the murder of Kajarnak's brother-in-law, had committed several others, and been severely reproved by the missionaries, came frequently hither this year, and heard the word of God with a wonderfully devotional mien. But his conversion went no further.

The Greenlanders protracted their stay in the settlement longer than usual this year, and did not set off for the islands till May. It was evidently painful to them, to separate and forsake their teachers, whom they loved with a child-like affection. The church festivals and other important memorial-days, previous to their departure, were solemnized with appropriate services; upon which an abundant blessing rested. In the Lent-season, and during the Passion-week, the reading and illustration of the sufferings and death of Christ deeply affected the Greenland congregation. These might truly be called days, which the Lord had made. On Maundy-Thursday was the Holy Sacrament: on Good-Friday the account of our Saviour's death was read, accompanied with suitable meditations. It produced great emotion among the Greenlanders. On the following day our Lord's rest in the grave was made the subject of prayer and singing. The Greenlanders were reminded, that by this rest, after his meritorious conflict, the Son of God had sanctified the

grave, and rendered this mansion, otherwise so gloomy and frightful, a blessed chamber of repose, for those who die in the Lord. On Easter-Sunday morning, the congregation assembled in the chapel before sun-rise; they then proceeded to the burying-ground, prayed a part of the Litany, and called to mind, with few words and many tears, all the mercies shown to the Greenland congregation, and especially to those, who had departed in the last year.

On May 19th, the missionary Beck set off on the herring fishery with most of the congregation, in twenty-two women's boats and a great number of kajaks. In about two hours it began to snow so thick, that they could not see twenty paces before them; but the kind angels conducted them so, that no person suffered harm, or was separated from the company. As all the tents could in general be pitched conveniently in the same place, the usual meetings were not intermitted, and the congregation had an opportunity of experiencing, that the presence and the blessing of the Lord is not confined to place, and that the only requisite for the acceptance of devotion is, that it be performed in spirit and in truth.

During the sermon on Whitsunday, writes the missionary, a strong emotion was perceived. "We had a numerous and very attentive auditory, though the snow fell in great quantities upon us; for the church at *Pissiksarbik* has no roof but the firmament; its walls are the snow-white mountains; the pulpit is a large stone; and a ledge of rocks the substitute for benches. After the discourse I gave the Greenlanders a dinner of rein-deers' flesh. Two of them, who had been guilty of some indiscretion in my absence, appeared ashamed of their bad conduct. With one of them, who had grown shy towards me, and associated with bad company, I had some conversation, in which I represented to him what pain our Saviour felt for his obstinate estrangement. He burst into tears, and I wept with him."

On the 28th, the first capelins came near the shore.

We were diligent in catching them. In the evening discourse, I endeavoured to impress it on the minds of the Greenlanders, that the grace of our Saviour is not confined to particular solemnities, but often comes, when and where it is least expected; that he seizes one at sea, another on the land, another while fishing, or hunting, and others on the ice-mountains, or in the hickets: that whoever is only sensible of his need, and applies to Him for relief, will find arms open to receive him, and a heart ready to forgive all his transgressions.

On the 8th of June, a great many heathen attended the sermon on John iii. 17—21. Shortly after, some who had been to catch seals, brought us the melancholy intelligence, that the youth Bartholomew was missing. I commissioned several to search for him, who, after much trouble, found him sunk and suffocated in a bog, over which he wished to have carried his kajak. They laid him in a grave, and erected a monument on a rock near the spot. He came to us last year; and in a short time made such progress in spiritual knowledge and experience, that we judged him a fit subject for baptism, since which his conduct has been much to our satisfaction.

On the 12th, we set out on our return with songs of praise, and had fine weather till we arrived at *New Herrnhut*, where our people received us with joy, and thanked the Lord for all the grace imparted to us in the desert.

After this expedition, the Greenlanders staid mostly at home, till they went to the Sound, on the seal-fishery, in September. In the interval, Matthew Stach returned with some Greenlanders whom he had taken to Europe, on board the *Irene*, Captain Gerrisen, at a time, when all the bays were so beset with ice, that every one wondered, how such a light-built vessel had been able to make her way, in a thick fog and strong wind, without sustaining the smallest damage. The above-mentioned natives, having expressed a strong desire to visit Europe, had accompanied him two years ago, in the Dutch ship, which brought the materials

for building our chapel: their names were, Simon Arbalik and Sarah Pussimek, a married pair; Judith Issek, a young woman; Matthew Kajarnak, and Argusmak, two youths. The journey had proved a great blessing to them. One of the youths, who was unbaptized, had baptism administered to him in *Herrnhag*, and was called Johanan. About the same time the other four were admitted to the enjoyment of the Holy Communion. As apprehensions were entertained that the hot weather and long deprivation of Greenland diet, might prove detrimental to their health, it was thought proper, that they should return home before the commencement of summer. However, numerous obstacles arose, which prevented their removal till it was too late in the season to think of it. In May, the missionary travelled with them to *Herrnhut*. In the same month Sarah died happily, and about five weeks after, her husband Simon followed her. They were both interred in the burying ground at *Herrnhut*. This dispensation was no small grief to the Brethren, who entertained strong hopes, that this couple, who had before been so useful, might now render them important service. Nor did they know how to get the other three, who enjoyed good health, back again to their country. Towards autumn, the missionary travelled with them back to Holland, in hopes of finding a vessel sailing from thence to Greenland. They completed this journey on foot, without any one suspecting them to be savages. Fortunately the Irene came thither from New York, and as the captain expressed his willingness to take them to Greenland, they sailed with him to London, in the beginning of the year. There they were presented to George II. and the rest of the royal family, at Leicester House.

They then proceeded in the Irene to Pennsylvania, visited the congregation at Bethlehem and Nazareth, and the converted Indians in America, who sent some letters by them to the Greenlanders. Christian David, who had seen the necessity of erecting a storehouse for the natives, in order to preserve their dried meat, fish,

cc. from the depredations of the foxes, and from putrefaction, accompanied Brother Beck, in order to render his additional service to the Greenland congregation. Hitherto infectious disorders had frequently been occasioned by their throwing their provisions under a stone, and suffering them to rot. The congregation in America was so kind as to present him with a quantity of wood and shingles, sufficient to build, not only the great store-house for the Greenlanders, but also another smaller one for the European brethren. Both were completed expeditiously in the course of a fortnight, as he wished to return to Europe by the same ship.

The Greenland congregation were much rejoiced at the return of their first missionaries, and also of their three companions, after an absence of nearly two years. Whoever has sufficient acquaintance with the simplicity of the heathen, and the depraved state of Christendom in general, must look upon it as a peculiar providence, that the latter were uncorrupted by their journey, and the multifarious objects it unavoidably presented. For even the few unprofitable ideas that had been insensibly impressed on their minds, were so speedily erased, that they almost immediately fell into their former course of life. Moreover, they reaped this advantage from their visit, that to the end of their lives they were employed as labourers among their nation, and approved themselves worthy of their trust.

The Greenlanders enquired frequently, what they had heard, seen and experienced in Europe. Judith in particular had made good use of her stay in Germany, and having lived chiefly in the single sister's house, had imbibed a strong relish for that external decorum, so highly conducive to growth in grace. She therefore proposed to the heads of families, to permit their up-grown daughters, and also those, who served in the capacity of maids, to live with her during that winter in a separate house, and sleep together, after having finished their work in their respective families, that they might not, as hitherto, have things obtruded on their notice, calculated to awaken hurtful reflections.

Her proposal was agreed to, and she, assisted by the other single women, built this autumn the first single sisters' house in Greenland.

The manner, in which affairs are conducted during the winter, has been explained in former years. We shall therefore only observe that John Soerensen, who came to Greenland in the year 1746, and who besides his labour in ministering the Gospel, devoted himself particularly to the management of the external economy, and the maintenance of order in the congregation, was married, on the 2d of August, to the single sister Catherine Paulsin. As Michael Ballenhorst, who came two years ago, had acquired a sufficiency of the Greenland language, he was appointed catechist. The same Brother took upon himself the care of the boys' school, and of the single men among the Greenlanders. Among the latter were some young men of good capacities, who besides their own occupations, which require long practice, had learned to read well; write a good German hand, sing, and play on some musical instruments. And the state of their minds afforded hopes, that they might one day be employed as assistants in preaching the Gospel.

Among those, who died this year, was Nathan, a cheerful youth. It was thought by most, that he had perished at sea, as his kajak was found, but not his body. But some years afterwards it was discovered, that one of the natives had murdered him, because another baptized Greenlander had restored a seal to its rightful owner, which this savage had forcibly seized. The cruel wretch maliciously cut the innocent youth to pieces, as an inhabitant of the same place with his enemy, not being able to find the proper object of his revenge. Since this horrible event, more instances have occurred, in which our Brethren have gone out to sea and never returned. In such cases it is always doubtful, whether they be drowned, or slain by the heathen.

Among those of the unbaptized, who died this year, was a woman, who left an orphan child, and committed

to the care of the head of the family, in which she lived at the time of her death. A savage at *Kangek* claimed a right to the child, having maintained the mother during her pregnancy. But as the last foster-father, a baptized man, had provided both for the mother and her offspring, the savage was obliged to be satisfied.

1750.—The weather this winter was unusually inclement, tempestuous and snowy; and towards Easter, such keen frost set in, as the oldest inhabitants had never experienced, whereby the harbour, which is six miles broad in the narrowest place, was so firmly frozen, that no water was to be seen till April, notwithstanding the high tides and strong current. The Greenlanders, therefore, were exposed to great perils, when they went out to seek for provisions; yet fortunately, none were lost. About Easter there was a general famine. The believers suffered least, as they had not only learned to pray, but to work and to be good economists, so that they could always reserve something for the needy, of whom many took refuge in the settlement. Those from *Kangek* were called to account for having buried an old man alive. They pleaded in excuse, that they had done so at the request of his daughter, because he had a putrid hand, and could provide nothing. The Gospel was declared to these as well as to the other heathen, who came for food; but alas! by such opportunities seldom any good was effected. They indeed admired the order among their countrymen, but upon being asked, whether they would also surrender themselves to our Saviour, and follow the example of the believers, who, according to their own confessions, led a happy life, and felt the pressure of the times less than the other Greenlanders; they had recourse to their usual excuse: *Sanieissegalloar pogut kissien ajornakau*, "We should have no objection to conversion, were it not so difficult." It was evident on various occasions, that though their understandings were convinced of the truth, their hearts would not embrace it. Many of them ran off as soon as Christ was spoken of, and

guarded as carefully against uneasiness of mind, as a timorous man guards against an infectious disease, or the spells of a sorcerer.

During the summer the Brethren had almost daily visits, though few came from a desire to hear any thing, but merely to boast of their success in hunting. Among other visitors was *Kainaek*, who spread a report, that he would set fire to the Brethren's buildings, because they had taken a woman under their protection, whom he wished to compel to be his wife. When charged with such a design, he denied it, yet lay continually in wait till he had an opportunity to kidnap the woman alluded to. As she was not received among the catechumens it was difficult for the Brethren to meddle in the affair. They, however, sent a messenger after him, to desire him not to treat the woman ill, as he had threatened. As it was afterwards reported, that both sides were satisfied, no farther interference was thought necessary.

The Greenlanders remained together till after Easter, and celebrated the usual festivals with mutual edification. Afterwards, most of them repaired to the Sound, where they were visited diligently; and twenty-four boats went to the herring-fishery, accompanied by Matthew Stach. Owing to the arrival of the ship, this Brother was obliged to leave his charge for some time under the inspection of the national assistants. In this year, the Greenland trade was made over to the Royal Incorporated Company of Merchants; and orders were at the same time received from government, that the Brethren, instead of having their provisions, &c. conveyed free of expense, should henceforward pay a reasonable freight. By this means they were at once relieved from the necessity of being troublesome to those in office, exempted from numerous delays, and enabled to pursue their own plan to general satisfaction.

During the remainder of the summer, the Greenlanders were employed in putting up the necessary stores for winter. The following account of a visit is given by a missionary :

"Nov. 2d. Three of us, together with several Greenlanders, sailed up the inlet to a Greenland house. The inhabitants received us in love. Upon being told by our people that one of their relations had died at *Kangek*, they set up a dreadful howl, which, however, did not last long. This furnished us with an opportunity, to tell them, how those who love Jesus, are affected by the prospect of death. We related with what joy two of our Greenland sisters had departed last summer, assuring them, that this blessing was procured by the blood of Jesus, which cleanseth the soul, and imparts to it a desire to depart to its Creator, stronger than that of a child to visit its absent parents. They were astonished to hear this. One of them said, that he should be glad to become a believer, but could not live with us, on account of the great waves on our coast. At another place we met with nine families. They requested some medicine for an old sick man; and having nothing of the kind with us but brandy, we gave him a small quantity, which seemed to alleviate his pain. In return they offered us a reindeer-skin, but our refusing it, heightened their gratitude."

Shortly after this visit, a strange family came from the south, who had a kinswoman in the Greenland congregation. Also a family belonging to the mission at *Godhaab*, obtained leave to live at *New Herrnhut*, in consequence of their repeated request, and the recommendation of Mr. Drachart. Towards the end of the year that gentleman was himself likewise obliged to remove to our settlement, on account of his family circumstances, and from thence to discharge his duties at the colony, as well as possible.

The meetings of the Greenlanders were about this time regulated anew, according to their sex, age and spiritual improvement. Previous to the adoption of any plan relative to the assemblies for edifying conversation, the Greenlanders were informed, that if there were any individuals, who had no pleasure in them, they should rather acquaint the missionaries with their dislike,

than make any hypocritical professions. All, however, expressed a desire to be admitted to these meetings.

Besides, such measures were taken as might tend to preserve among the Greenlanders an orderly and becoming deportment, suitable to their profession. A number of regulations to this effect were compiled, with the assistance of the most reputable heads of families, which should always be recommended to the attention of the Greenlanders, and particularly of new inhabitants, when moving into their winter houses. Whoever acted contrary to them, received a reprimand suited to the nature of his offence, and they easily comprehended, that these rules were not enforced from caprice, but tended to the maintenance of general order, and to remove opportunities for sin. Once a party of young Greenlanders began to box, according to their national method of striking each other on the shoulders, till one of the parties submit. It was represented to them, that this diversion, though perhaps not exactly wicked, occasioned much levity, and was improper in Christians. They understood the admonition, and promised to do so no more.

Thirty-six Greenlanders attained this year to the enjoyment of the Holy Communion, and two couples were married. The baptism of several boys and girls, who had not arrived at years of discretion, at the same time with their parents, was reprobated by the synod of the Brethren, as it appeared improper to confer this grace upon those, who had not been baptized shortly after their birth, and yet did not fully know on whom they believed, what baptism is, what benefits accrue from it, and what obligations it imposes. The practice was of course discontinued.

Besides the two marriages above-mentioned, four couples, who had married among the savages, but had since become members of Christ's body, and partakers of the Holy Communion, received the solemn benediction of the church, with a view to their living for the future in Christian wedlock, in a manner well-pleasing to God.

A very remarkable occurrence happened to the wife of a Brother married this year. Shortly after her baptism, her brothers made an attempt to carry her off; but were prevented by a missionary, who took her under his protection. The Greenlanders immediately seized him with an intention to take away his life. To prevent his murder, the woman leaped into the boat, and called out to the savages, to sail away with her. They did so, and the missionary instantly dispatched a letter after them to his step-brother, Paul Molzau, factor at *Godhaab*, to have them arrested, and the young woman released. This factor waited for them at *Kangek*, which they passed on their way to the south, but could not find the woman, as she was concealed under some skins in their boat, and ordered under pain of death, not to discover, by the least motion, the place of her confinement. However, when they had sailed about fourteen leagues farther, she prevailed upon her brothers to land, and permit her to gather bilberries. Having got ashore, she stole away, and hid herself among the rocks. The savages sought for her two days without success, sometimes leaping over the very cleft, in which she lay concealed; but at last finding all their attempts fruitless, sailed away. It was not till after a solitary and perilous journey of many leagues, over mountains and valleys, that she met with one of the believing Greenlanders, who conducted her to the colony in safety. Her behaviour as a housewife was exemplary, and she was an useful assistant among her countrywomen.

Towards the close of the year, an unbaptized man departed this life, who had joined the Brethren last winter. A fright was the cause of his coming. Last year, as he was carrying off a boy, whom he had adopted, from the settlement, against his will, the boy was drowned not far from the coast. This dispensation brought him to a sense of his error. He therefore resolved to change his life, came, in the sequel, to *New Herrnhut* with his whole family, and died in firm reliance on the atonement of his Redeemer.

1751. — Meanwhile, the trouble attending the concerns of the mission, was perceptibly on the decrease. For though there was frequent occasion for admonitions and reproofs, yet the Greenlanders in general resembled obedient children, whose example has frequently more influence upon the untoward, than the reprimands of their teachers. They also improved in economy and diligence; and the Lord laid an abundant blessing on their labour. One Sunday, in a sermon held on the words: “Lacked ye any thing?” the preacher took an opportunity to remark, that in a place, where it was formerly deemed impossible for two families to subsist, now upwards of three hundred persons lived together, who, if the question were put: “Lacked ye any thing?” must answer in the negative. That though many died of starvation, almost every year, in places esteemed the most productive, they had always wherewith to assist the needy. That God seemed to entice them to believe, by the multiplicity of his favours, that He, to use their own expression, was their great Provider, and they His children.

In January and February, when there is commonly the greatest scarcity, such an immense flock of willocks visited the islands, that they could be driven on shore and caught with the hand. The consequence of this superfluity, was pretty much the same as that of the manna in the wilderness. The Greenlanders on Saturday evening, brought home such quantities of them, that their bodies and kajaks were hung with forty or fifty a-piece. Many were consequently enticed to set out again, early on Sunday morning, in search for more. But in the evening they brought back only weary limbs, and their failure was represented to them, as a silent reproof, for not being contented with yesterday's plenteous supply, but breaking the Sabbath out of an inordinate desire for more.

At the Sacrament on Good Friday, the assembly of communicants consisted exactly of a hundred persons. A family had gone out, without the knowledge of

he missionaries, and hearing, on their return, that they had missed the Holy Communion, they shed floods of tears, and the wife supposed, that she had thereby forfeited her right to attend the other meetings of the communicants. Upon being told, that she had permission to go to them, she replied: "Now my heart is somewhat easier than before."

An ardent desire was observed among the baptized, to attain to this highest privilege of believers, and accordingly, before they separated for the summer, fourteen more were admitted to it.

On the 7th of May, the ship arrived with the missionary Beck and his wife on board, who returned from a visit to the Brethren's congregations. She had no sooner entered the bay than it was filled with such immense quantities of ice from the ocean, that it was scarcely practicable for a kajak to leave the shore. Six Dutch ships were lost in the north, and one of the Danish vessels, bound for *Christian's-haab*, was crushed to pieces, though without loss of lives.

The Greenlanders, however, set out on the herring fishery, and as no missionary could accompany them, the care of the congregation was entrusted to the national assistant Peter. Two other assistants, Jonathan and Nathanael, were commissioned to hold meetings for edification, every morning and evening. A small company of baptized remained at home, and many strangers joined them from time to time. Some came to visit their relations, others had up-grown children here, who were married, and whom they came to persuade to return and live with them. But when they heard, that their children were baptized, or had been received among those who receive special instruction, they declared, that they would not forcibly prevent the young people from becoming believers, but that for their own part, they were not disposed to adopt a mode of life different from the habits of their progenitors.

Now and then a couple of kajaks came from *Pissik-sarbik*, with news from the baptized engaged in the fishery. They were all well both in body and soul, ex-

cept one old man, who was drowned, and a boy who, having four small seals in his kajak, and aiming at a fifth, upset the boat, and was dragged out of the water, almost lifeless. The communication between the missionaries and their charge was soon afterwards cut off by the floating ice. The return of the latter was rather disorderly. Some of them had gone to seek reindeer, thereby depriving themselves of many opportunities for spiritual enjoyment; and Peter was so chagrined by this disorder, that he separated from the company. Observing afterwards the pain, which this step gave the missionaries, he took it so to heart, that he excluded himself for a time from the meetings of the communicants.

After their return it was found necessary to speak with the Greenlanders individually, in order to ascertain the state of their hearts, and what had occurred in their absence, which required amendment; that they might begin the winter so as to proceed in their usual peaceful course, without any impediment. As private resentment had been suffered to gain ground in some of them, while separated from us, all sorts of baneful consequences were apprehended; but it was found, that in general the Holy Spirit had operated in their hearts without interruption, amidst a variety of uncommon occurrences, and that many had got a deeper knowledge of their sinfulness than before. Some of them related, how they had longed after the society of their teachers, and felt anxiety in the company of the the savages. Those who had committed a fault acknowledged it, and desired forgiveness. Wherever an obdurate or lukewarm spirit was observed, that person was excluded from some meeting, which he used to prize greatly, till he was brought to serious reflection, and it was evident, that he desired to have his transgressions washed away by the blood of Jesus.

It gave the Brethren great joy, to see a spirit of confidence and open-heartedness, continually on the increase among a people naturally reserved, subtle, and slow to acknowledge an error. Oct. 15th, the Holy

Communion was celebrated, after an intermission of five months. On the subsequent solemn memorial days, which were duly observed, the missionaries had cause for rejoicing at the hunger of the Greenlanders after the bread of life, and especially at the appropriate and affecting observations, which they made in the private conversations, held with each before the Holy Sacrament. On one occasion, part of the diary of the Indian congregation at *Rio de Berbice*, in South America, was communicated.

The catechist, while engaged in the chace, heard that a Greenlander, whose wife had just died, intended to bury his infant daughter alive in her grave, having no one to nurse it. He sent one of the baptized to the Greenlander to request that the child might directly be given to him. His wish was complied with, and he returned home rejoiced at his new acquisition, got it baptized, and gave it into the charge of a Greenland sister, to be nursed. It was however a weakly child, and only lived a year. In this year eleven Greenlanders died, we trust, happily; and amongst them Jonathan and Sophia, two of the most useful assistants. The national name of the former was *Kajo*. He was a very singular man, humble, courteous, and cheerful, and of all the national assistants, the person, in whom the missionaries could place most confidence. At bidding him a final adieu, they all wept heartily. About two hundred persons attended his funeral, among whom not many dry eyes were to be seen, for Jonathan was universally beloved and respected by the Greenlanders.

Sophia loved her nation tenderly, and was a great benefactress to the poor. Possessing herself an experimental acquaintance with our Saviour, she was always ready to deliver her simple testimony from the fulness of her heart, and confirmed it by a walk worthy of the Gospel. One of those who died this year had been baptized shortly before, and had afterwards been married. Just before he expired, he cried out several times, with his arms extended: "Ah, what blessed-

ness is it to have a happy heart! Now I shall be soon with my Saviour!"

Mrs. Drachart, the wife of the Danish missionary died on New Year's Day. Towards the end of last year, shortly after she had come to the settlement, she was seized with a violent fever. On the first day of this year, she became delirious, but towards evening she grew quite composed, and fell gently asleep in the thirty-sixth year of her age. Her corpse was deposited in a tomb at *New Herrnhut*. This unexpected incident together with a precarious state of health, induced her husband to take his leave of the colony and mission. Besides he had two children, whom, according to the request of their mother, he wished to be educated in one of the Brethren's schools; and as the oldest missionary, Matthew Stach, was called, with his family from Greenland to Labrador, the Danish missionary embraced the opportunity of travelling with his old acquaintance to *Herrnhut*. He there committed his children to the charge of the Brethren, being undetermined, whether to return to Greenland, or accept of a situation in his native country. But he was so delighted with *Herrnhut*, that he could not resolve to shift his residence from thence, and upon his most earnest request obtained leave to stay there, after having previously procured his dismissal from the Honourable College of Missions. He is still remembered with gratitude in Greenland, both by natives and Europeans. His lively discourses had such an effect upon the servants of the Company, and the sailors, many of whom, when they came to Greenland, little exceeded the natives in spiritual knowledge, that he had always among them a company of such as thirsted after salvation, and whose deportment tended to facilitate the execution of his office among the heathen. He had also the pleasure to see the fruit of his endeavours among the Greenlanders, having arranged matters at first, so as to have them all collected in one place, and accustomed himself to care both for their bodily sustenance and spiritual advancement. From many instances of the last

ing impression made by his instructions on the natives, and evinced at their departure, we shall mention only the following. A long time after he left the colony, a man baptized by him was taken ill, and one of our Brethren was requested to bleed him. The present Danish missionary, who was not yet master of the language, desired that the man might be comforted out of the word of God; and accordingly the Brother asked the patient how he felt his heart disposed? He answered with openness: "I meditate on our Saviour, who died for me. I call frequently to mind, what I can never forget, the words of *Pelissingoak* *, who baptized me." Upon being asked farther, whether he could depart out of this life in firm reliance on our Saviour? He replied: "O yes, for he hath purchased me with his precious blood."

The diaries of the missions for the last twelve years have shown, to the joy of all interested in the cause of the heathen, that missionaries of two different religious constitutions, having the same fundamental faith, need not suffer a passionate zeal for private opinion to keep them asunder, but that if both sides take wisdom for their guide, they may conduct their operations in harmony, and unite their efforts to gather in the harvest of their common Master. Both parties held the Augustan confession; they had one Lord, one baptism. Both inculcated the doctrine of justification before God by free grace, through the merits of his Son. They honoured each other as fathers, loved each other as Brethren, assisted each other with counsel and action, particularly in leading awakened souls to Jesus, and no disparity of opinion on less important points, was ever suffered to clog their joint efforts to establish the kingdom of Christ and his Cross.

* The little minister. The Greenlanders gave Mr. Drachart this appellation, to distinguish him from another missionary, who was taller.

CHAPTER IV.

From 1752 to 1758. — Bishop de Watteville holds a Visitation in Greenland. — His Voyage. — Extraordinary Severity of the Winter. — Particulars of his Visit. — Ravages occasioned by a Contagious Disorder. — Obituary. — 1753. — Visits in Kangek. — History of Kainaek. — Journey of two Native Assistants to the North. — Singular Adventure of a Greenlander. — 1754. — Infection communicated by some Whalers in the Harbour, which swept away thirty-seven Persons. — Celebration of Easter. — Conclusion of the Year. — 1756. — Consolatory Reflections. — Famine. — Triumphs of the Gospel. — 1757. — Visits to Kangek. — Miscellaneous Occurrences. — Benevolent Influence of the Gospel. — Declarations of the Greenlanders.

1752. — **A** NUMEROUS company of Greenlanders was thus gathered to Jesus Christ by the preaching of his Gospel, moulded into a spiritual congregation by the operation of the Holy Ghost, and furnished with such provisions for its good discipline, both within and without, that amidst all defects, it might in truth be called a living, flourishing, fruit-bearing plant, of the heavenly Father's planting. It was now the anxious care of those, who were interested in its growth, and whose warmest anticipations looked forward to its maturity; to watch lest the drought might wither up its verdure, or some mildew blight its fruitage. A synod held at Barby in Saxony, in 1750, thought it necessary to depute one of the servants of the church, to visit the mission, with power to confirm its regulations, or to reform them, if needful, according to the model established in other missions; but particularly to examine whether any irregularities had crept in, which end could not be effectually answered by written communications.

Bishop Johannes, or John de Watteville, who had just returned from a visitation in North-America and the West Indies, undertook this commission, and desired for his companion, the missionary, Matthew Stach, who was then at Westminster. This Brother had sued in vain to the Hudson's Bay Company for leave to preach the Gospel to the American Indians, belonging to their factories; and he was now eagerly waiting to see, what would result from the commerce which some English merchants, members of the Brethren's church, intended to set on foot with the Esquimaux of Labrador. But as several difficulties intervened to defer this undertaking, he accepted with joy of an intermediate visit to his loved Greenland, and hastened to join his travelling companion at Barby. Finding that he had already set off from thence, he ventured to make all speed after him by way of Stettin, and being fortunate enough to cross the Baltic in as many hours, as he had been days on the passage in the preceding autumn, he found the Greenland ship still in port, though just ready to sail.

They embarked, April 28th, on board the Brigitta, Captain Lars Petersen, in company with Mr. Brunn, who was appointed missionary at *Godhaab* in the place of Mr. Drachart. But the bishop's own account of the voyage, rendered as concise as possible, will be most satisfactory.

" May 1st, a large fleet of ships ran out with us from Helsingor; we counted sixty-four. We steered along the Swedish coast, and on the 2d entered the north-sea, leaving the Cattegat behind us. We met with immense shoals of herrings, heaped together in the sea, like little waves. The 4th we saw the coast of Norway, and passed Lindesness. The 9th we passed Fairhill island near Shetland, and at noon we saw the isle of Fulæ. These three last days we had a fine east-wind, with which we advanced at least 150 leagues. The 18th we passed the place, where the sunken land of Buss lies. There is always a very hollow restless sea here, and a fog commonly hangs over the place, on

which account sailors dread being overtaken by a storm in its vicinity. The 21st, being Whit Sunday, we had a hard storm from the north-east, which continued all the three holidays, with only a few hours' occasional intermission; however it sped us on in our course. The 24th we passed Cape Farewell, and entered Davis's Strait.

"May 25th we saw the first ice, and sailed between some loose pieces. The 27th the wind which had hitherto been in our favour, turned round upon us, or was very slack. We tacked backwards and forwards, incommoded at the same time by a fog so thick, that we often could scarcely see the ship's length before us. When the fog dispersed on the 1st of June, we found ourselves running upon a huge island of ice, and were obliged to alter our tack. The 2d a propitious south-wind sprung up, but we could not take advantage of it, as we were the next morning beset with ice, in every direction, except the south. On the 4th the ice closed in upon us on all sides, and we veered round in it till noon. Among the rest, we saw one iceberg very similar in shape and size to the island Hween between Seeland and Schonen. At length we again saw open water to the south-west. The captain, by a bold push, sailed through the fields of ice, and kept on the tack with contrary wind, mist, and snow, till the 11th, when the ice, which at first lay only to the north-east, began to hem us in on the W. and S.W. Perceiving an opening to the S.E. between two huge fields, we made an attempt to force a passage through. From 4 P.M. till 10 at night we were sailing between these vast islands, and many thousand smaller pieces of ice, until we at length worked our way through a very narrow channel into more open space; yet we encountered smaller flocks the whole night, and part of the next day. It is certainly very providential, that there is scarcely any night in the strait about this time.

"June 12th in the morning we first saw land, and about nine we could descry the tops of the mountains

clad in snow, though we were still about 20 leagues distant. About ten o'clock a curious phenomenon appeared in the heavens, namely, three parhelia, or mock suns, encircled by six luminous halos. None of our sailors had seen any thing like it before. We had a gentle west wind, and afterwards a brisk gale from the south. As we were now too far north, we tacked about the next morning, and made for the land again. The current was in our favour, so that we reached the outermost island before noon. There the first savage met us, and he was followed by two of our Greenlanders; but the wind was so strong, that they could not get on board. I was struck with the sight of the Greenlanders swimming through the high waves in their kajaks, like water-fowl; and with such velocity, that they always kept a-head of the ship, though they were often half-buried under water. We now steered our course through the Norder Gat; the increasing wind, which at last blew a hard gale, compelled us to furl our sails, and yet the ship, with only one sail half-spread, flew past one island after another like an arrow. The tears rushed into my eyes when I first gained sight of *New Herrnhut*. Scarcely had we dropped anchor, before our Brother Beck came on board, the rest being from home. The sudden transport of joy at our meeting had such an effect upon him, that he lost his ague directly, from a fit of which he had just risen. In the mean time the ship was moored with a cable to great iron rings driven into the solid rock, and the storm rose to such a height, that our boat was obliged to be drawn to the shore with a rope."

It was one of the most dreadful winters ever known. The cold was prodigious, and lasted from February to Easter with little intermission; the fiords were frozen over and so choked up with ice, that it was often impossible even for a kajak to put out from land; and the constant storms of snow and rain, confined the Greenlanders to their homes; or if they ventured out, it was at the risk of their lives, and they generally

returned with their hands and faces frozen. A violent hurricane, accompanied with lightning, nearly overthrew the Brethren's house and chapel; the building rocked and cracked like a ship in a tempest. About the same time, their new and largest boat, which was drawn on shore and tied to a post, was shattered almost to pieces by the waves, in a storm of unparalleled fury. They and the Greenlanders ventured in to save it, till the waves rose above their heads. Many savages in other places perished by cold and hunger, and our Greenlanders were in danger of a similar fate. The Brethren admitted one company after another into their rooms to warm themselves thoroughly, and distributed dried fish and peas among the poorer families. At the instance of the missionaries the more wealthy Greenlanders assisted in relieving their distressed brethren; and this, added to what little their own exertions could procure, kept them from starving, until the disruption of the ice in March, left the sea open to their necessary pursuits.

Bishop Johannes was agreeably surprised by the flourishing appearance of *New Herrnhut*, rising like a garden of the Lord in a frightful wilderness. The country consisted entirely of bald rocks, thinly interspersed with spots and veins of earth, or rather sand; but the land adjacent to the neat and regular tenement of the missionaries, where, formerly, there grew not a blade of grass, was clad in the most beautiful verdure. While he was surveying the prospect, the Brethren, Boehnisch, Soerensen, and Ballenhorst, came sailing home from the *Kookoernen*. All the missionaries being now assembled, the bishop, who had previously read their diaries, held frequent conferences with them on the affairs of the congregation. He also edified the Greenlanders, both by his discourses, which one of the Brethren translated after him by sentences, into the native tongue; and by the conversations, which he had in private with every individual. It was a heart-felt delight to him, to assist at the baptism of three adults,

soon after his arrival. He took a lively interest in all the avocations of his brethren; joining in their visits to their dispersed flock, or to the neighbouring savages; attending them occasionally on their expeditions to cut turf, and collect fire-wood and birds' eggs, which formed a principal part of their sustenance during the season, and making frequent excursions in the vicinity of the settlement, to gain a knowledge of the country.

One of these excursions was to *Kanneisut*, about ten miles distant, on the other side of *Baal's River*. "It is," he writes, "a tract of firm land, rising into rocky hills rather than mountains, with large plains, rivers, pools, and fine grass-plots between. About this time it is infested with a vast swarm of mosquitos, though they are by no means as troublesome as in St. Thomas, or on the banks of the Delaware. Our Brethren had formerly their best rein-deer hunt in this district; but since the Greenlanders have procured so many guns, a rein-deer is now a rarity. There is a good salmon-fishery here, and the Brethren have sometimes taken from four to six hundred salmon-trout in their net, at one draught." On another occasion, after visiting *Kangek*, "he returned through *Nepiset Sound*, a narrow channel, between the main land and the islands, into which the tide enters on both sides, and carries in many seals with its rapid current. The water is so shallow, that the bottom is almost every where visible, which renders it an excellent place for fishing. On this account, a great number of Greenlanders reside here in summer and autumn; and it has been observed, that since so many new people have settled in the neighbourhood, the seal-catching has become much more productive and commodious."

By the advice of the bishop, the services of those Greenlanders, who on account of their exemplary conduct, had been selected as assistants, were put into more frequent requisition. They were entrusted with the oversight of the congregation, when abroad in summer, and were desired to keep a meeting every evening

in their tent, both for our own people, and for such heathen as wished to attend ; a charge which they accepted with willingness and humility.

In a farewell love-feast with the missionaries, the conversation turned upon the expediency of planting a new settlement, further to the south. Almost all the Greenlanders had come from that quarter. The happily departed Kajarnak, by the visit, which he made there after his baptism, drew after him a train of three or four hundred people, who all forsook their native country to live in *New Herrnhut*. Yet, as the native helpers declared, they felt, and frequently expressed an ardent desire, that the Brethren would carry the Gospel into their own country, which was the most populous part of all Greenland. But these were pious wishes, which at that time they saw no possibility of accomplishing.

After a stay of two months, equally agreeable to himself and to the objects of his visit, Brother de Watteville prepared for his return ; but while the vessel was detained by contrary winds, he had the pleasure to complete a revision of the Greenland hymn-book, begun by his recommendation : it contained the litanies and liturgies of the church, and upwards of a hundred hymns.

Immediately after the departure of the ship, August 12th, a sickness broke out among the natives, attended with violent head-ache, and pains in the breast, or pleuritic stitches. By this disorder, many awakened heathen in the neighbouring islands, and thirty of the baptized, among whom were some of the most useful assistants, were transplanted into eternity. The savages made their own reflections on the occasion, and could not conceive why the mortality was the greatest among the *Nookleets*.* At last they satisfied themselves with the remark, that it was probably, because they believed, and thought too much of the Saviour.

* *Nook*, signifies in Greenlandic, a point or corner of land, such as that on which *New Herrnhut* is situated.

We should be far too prolix, were we to notice all who fell asleep in peaceful reliance on the merits of a crucified Redeemer. Let the following sketch suffice as a specimen of the rest.

Matthew Kajarnak was one of the four first baptized by the Brethren. In 1747 he made a visit to Europe, and was afterwards employed with blessing as an assistant. In a letter, which he wrote to Germany this year, he says : " We have been gratified beyond measure by Johannes Assersok's * visit. When he spoke the first time in our meeting-hall, my eyes were bathed in tears. I can say with truth, that I am very happy, even much more so, than when I was with you. Since that time our Saviour has done much in my heart. Worthless as I am, I can only thank him for his grace. He is exceedingly lovely, and my comfort in him will never have an end. I often think on you ; but now I never expect to see you more, till we go to our Saviour. His pierced side is the sanctuary, where we shall meet again."

He had a clear, penetrating judgment, a lively active temper, and a tender heart, and was a wonder to us all. His last hours were edifying. The Lamb and his sufferings were the only theme of his discourse, the only things which gave him joy. Once when some one asked him, whether he felt much pain, he pointed with his finger towards his hand, to intimate, that he was meditating on the wounds of Jesus. Soon after he recovered his voice and began to speak in German : " I love our Saviour exceedingly. I am very glad that I shall soon go to him ; — will not you come too ? " He then desired the by-standers to sing German and Greenlandic verses. At last he kissed the missionary's hand, and said, " I love you much." Directly after his breath seemed to fail him, yet he opened his eyes once more, looked round, and began to sing, but his tongue refused to proceed. We

* Johannes, the *loving*, by which epithet, the Greenlanders were wont to distinguish him from others of the same name.

sung the verse to the end, and then, during the words: "The soul of Christ thee sanctify," he slept so softly away, that it was scarcely to be perceived, that the spirit had quitted its fleshly tabernacle. His name will never be mentioned among us without awakening our most tender affections, while it will always revive the powerful recollection of our loss. But we congratulate him on his rest with all our hearts.

Hush! — stir not up the friend of Christ,
Wake not the soul his bride;
Some vision causeth her to smile,
She views his open side.

1753, 1754.—During the two following years considerable accessions were made to the number of the baptized. The former of these years was remarkable for the addition of sixty-seven new people to the congregation, and in the latter year, nearly sixty of the baptized alone, out of a number of between three and four hundred persons, were called into eternity.

The other sheep, not yet in the fold, were not forgotten by the Brethren. In *Kangek* they generally found some of the savages, who heard the word with attention, and gave their assent to it, though but few had such hearts and ears, as the Lord requires for the reception of his doctrine. The Brethren remarking that when they used this expression: "He hath redeemed us," it was mostly understood by the heathens, as if Christ had died for the Europeans only, they were obliged to substitute: *for you*; but, as the Lutheran catechism observes, this also requires believing hearts. An old grey-headed man lamented, that he was past learning these things; but he was told, that he needed no systematic knowledge; to go to the Saviour as a lost creature, just as he felt himself, and to ask him for absolution from sin, and fulness of grace, did not require a retentive memory, or that

he should torture his brains with intense reflection; nothing was necessary but the cry of unaffected distress, and the upright desire for deliverance.

On another visit to *Kangek*, the Brethren lodged with their old acquaintance Kainaek. One of them, at the close of a serious discourse, into which they had entered with their host and his wife, thus addressed them: "After all I am persuaded, that you belong to our Saviour, and that he will certainly take possession of you and yours, and baptize you with his blood." On this the woman said: "Hannese, do you believe this of us in good earnest?" "Yes," replied the missionary, "and till this is the case, you will find no relief from your inward disquietude." They both began to weep. About a month after this incident, the Brethren Scerensen and Ballenhorst returned one dreadful day from *Kangek*, bringing with them Kainaek and his whole family. The aspect of the travellers was frightful, for they were mailed in the ice, which had gathered on them from the frost-smoke. The strand soon swarmed with people rejoicing in the arrival of new candidates for the kingdom of God.

Kainaek was one of the first Southlanders, who became acquainted with the Brethren. As he was of a good family, his three immediate ancestors having all been renowned seal-catchers, it was long before he could resolve to relinquish his fancied dignity, and submit to the ignominy of the cross. He was continually roving from the north to the south, and from the south to the north; but he could never fly from a restless heart, fly where he would. It was this person, who has been already mentioned as having chastised young Kuanak so cruelly. He also lay in wait for the lives of several of the baptized, and threatened to set the Brethren's house on fire, because they protected a woman, who fled to them to avoid marrying him by compulsion. Afterwards, however, he accomplished his design of carrying away this person, and she happily

proved the means of his hearing the Gospel several times with benefit. After many internal struggles, he begged repeatedly to be baptized, and though circumstances prevented him from changing his abode for the present, he and his wife were at length made partakers of this favour. As soon as they could leave their winter houses, he moved to his teachers with most of his domestics, who were upwards of twenty in number. He was as remarkable after his baptism for his quiet manners, as he had before been for his ungovernable wildness, and became a sincere disciple of Jesus.

The conversion of this man made much noise among the savages, and the Brethren had a large number of eager hearers, who prepared to follow him. Not a week in winter, and scarcely a day passed in summer, without the visits of strangers from the neighbourhood, or frequently also from places more remote. One of the native assistants, Daniel, was stimulated by a strong desire, to invite his brothers and acquaintance in the north to the enjoyment of salvation. The Brethren feared the dangers, to which he would be exposed in such a journey, but they yielded to his earnest solicitations, and dismissed him with the blessing of the congregation, in company of Jonas another assistant. They travelled 305 miles to the north, and declared with boldness the message of atonement to all they met, and particularly to their relations. In some places they found hearts prepared for the reception of the Gospel, but they had likewise to suffer the reproach of the cross, and experienced what it was to be separated, by a long absence, from their Brethren, in the midst of unbelievers. "We were," said they, "like ignorant children amongst them, and were estranged to their ways and customs." They brought back with them several of their relatives. The brother of one of them was on his way to the settlement with his whole family, when he fell into the hands of a pirate, probably an American, who

robbed him of his goods and his kajak. Intimidated by this misfortune, he laid aside the thoughts of a voyage for the present, but he was again prevailed upon to follow his brother, and in the ensuing year many of his countrymen also came to the Brethren.

When the Greenlanders repaired to their winter dwellings, it was discovered, that a man of the name of Jacob was missing, who had been persuaded by his believing friends to take up his abode in the settlement. During the summer he had been cajoled on board a Dutch ship, and sailed away to Europe, after sending a message to the Brethren, recommending his wife and children to their care. The man was exhibited in public for money, on his arrival in Holland. Some friends of the Brethren were induced by his manners, to suspect that he had been baptized by the Brethren, and either enticed or forced away. They repeated the names of the missionaries to him, but as they are only known to the Greenlanders by their Christian names, he did not understand them. Then they sung a common hymn tune, on which the Greenlander instantly fell in with them, and went on with several verses in that tune. In order now to determine, whether he belonged to the German or the Danish mission, they chose a tune which did not occur in the common hymn-books, with which also he showed himself to be acquainted. While this investigation was going on, a crowd of spectators were attracted to the spot, to whom the Greenlander began to keep a discourse: they could only understand the words *Jesus Christ*; but from his gestures, from his pointing with a contemptuous mien to the ornamental furniture of the apartment, from his striking his breast and falling upon his knees, they could conjecture, that he was recommending to them a contempt for the world, and extolling the love of Jesus, under the supposition that he had a collection of heathens before him. Every one was amazed at this novel spectacle; but as it made no small noise in the

city, the sailors, fearing that they would be called to account for what they had done, conveyed him back to the ship. In the mean time Matthew Stach, who was then in Germany, being apprised of the circumstance, hastened to Amsterdam, to deliver him from a situation so degrading and irksome to a human being; but he came too late; the object of his visit was dead, and had been buried in the churchyard of Nieuendam. There was however reason to conclude, that the poor man had left his country voluntarily, and that this voyage among strangers, to a strange land, had proved a blessing to his soul; for before this adventure, he had intended to return to the savages. The family he left behind, went to their relatives, and wandered with them to the north.

1754. — The winter was distinguished by the excessive cold, which lasted from February to April, and rose to such a pitch, that it burst the windows and stones. There were at the same time immense floats of ice, which rendered it next to impossible for any one to put out to sea; and when the increasing famine drove the Greenlanders to make the attempt, the slightest variation of the wind involved them in imminent danger. Lot, a believing native, who had retreated to an island, to escape the ice, was crushed between two large packs, when attempting to return home the next day, and lost his life. The inlet was at length completely covered with ice, and a person might walk on foot from the islands twelve miles off, to the colony.

Six Dutch whalers, belonging to a fleet of fourteen, had run into *Baal's River* to avoid the ice-fields, and lay at anchor for a fortnight a few miles from the settlement. The other vessels were surrounded and beset by the ice. This occurrence was not of the most profitable nature for the Greenlanders, who are easily dazzled and led astray by novelties. Thus one of the recently baptized, having been censured for some instance of misconduct, suffered the sailors to take advantage of his resentment, so far as to persuade him to go with them to Europe; and it was with much difficulty,

that the sailors and he were diverted from their intention.

In other respects, both the crew and the masters behaved in a very friendly manner, attended the preaching, and were much pleased and affected with what they saw and heard. They also brought a corpse ashore, requesting the Brethren to give it Christian burial. On this occasion they discovered, unfortunately too late, that a contagious distemper prevailed in one of the vessels. Multitudes of Greenlanders, both Christians and heathen, had roamed about in every corner of every ship, and had received foreign provisions, especially peas, which they eat with the greater excess, as their sustenance had for several months been extremely scanty. The disorder first appeared among the savages, but it was not long, before a raging sickness broke out amongst our people, bringing in its train, coughs, ear-achs, and pleuritic stitches. Scarcely a day passed, in which it did not carry off some victim. It was singular, that the mortal scythe made its greatest havock among the baptized, and cut off the most valuable assistants. What made the calamity more heavy was, that several of the most active heads of families were swept away, by which the number already large, of widows and orphans, was greatly augmented. The care of providing for these destitute people, and properly disposing of the sucking infants*, added considerably to the embarrassments of the missionaries, and heavily tasked the activity of the few remaining Greenlanders, who were capable of bearing their part of the public burden.

Scarcely any of the Europeans either at *New Herrnhut*, or the colony, escaped this year, without some

* There is nothing, to which Greenland mothers are more averse, than to suckle the child of a stranger, lest their own offspring should have a rival in their affections. In such cases there is no thought of compassion from a Greenland woman; and the unfortunate father, who cannot bear to see the lingering death of his little infant, has no resource but to bury it alive immediately. It is therefore no small proof of the power of divine Grace, that it overcomes even this barbarous prejudice.

disorder. Among the rest Mr. Molzau, the factor struggled with a severe sickness, from which, however he recovered. Soon after, he left the country with his family, and returned to Copenhagen, where he was again attacked by an illness, which proved fatal to him. He had resided thirteen years at *Godhaab*; he was a sincere Christian, and a firm friend of the Brethren. Mr. Lars Dalager, then factor at *Frederics-haab*, came to supply his place.

There were also several, who departed this life, previous to the attack of the contagion. Of these a youth called Christian, was particularly lamented: he was possessed of talents of a superior order, soon learned to read and write both his native language and the German, and was of great service in copying and translating. To these acquisitions, he added some knowledge of music. But whilst his teachers were indulging the hope of his future more extensive usefulness, he was removed from them into the congregation above, by means of a lingering consumption.

His death was followed by that of Barzillai, a widower, the oldest man in the settlement. He was an intelligent person, much respected by his countrymen, and the head of a numerous family. While he was still living among the heathen, he once asked one of the missionaries: "Hast thou seen the God of whom thou speakest?" The missionary replied: "I have not seen him yet, but I love him with my whole heart; and I, and all true believers shall once see him with our bodily eyes." This confident avowal must have left a deep impression on his mind, and occasioned him much and anxious reflection; for after his baptism in 1747, he still very frequently alluded to it. The tranquil and happy course of this old man, gave the Brethren the liveliest pleasure; but it was not till his last sickness, that they discovered what lay hid in the recesses of his heart. For while he suffered under the racking pangs of the colic, he was uncommonly cheerful, and on any transient remission of pain, he

sung the sweetest verses expressive of love and joy in the Redeemer.

He completed the number of a hundred, who had gone home to their Saviour, in *New Herrnhut*; which was exactly a fourth of all the Greenlanders baptized there since 1739.

The solemn season of the Passion week was blessedly celebrated with the usual solemnities. On Easter morning early, the congregation went to the burying-ground, where they called to mind by name, the eighteen brethren and sisters, who had departed since the preceding Easter; and filled and elevated by the hope of a joyful resurrection, they prayed for everlasting fellowship with them and the church made perfect, around the throne of the Lamb.

The new-year's vigil was begun by a discourse on the text: *The Heavens declare the glory of God, &c.* and the works of God in this place were brought into remembrance to his honour. Forty-eight souls had, in the course of the year, been incorporated with the congregation by holy baptism. Thirty-eight new people had obtained leave to live in the settlement, and four of the baptized had been admitted to the holy Communion. On the threshold of a new year, the united flock of believers offered up especial thanks for all the mercies experienced in the old; for the recovery of so many sick, when almost none escaped infection; for the faithful care of their Heavenly Father in their outward need; for the blessed progress of the Gospel, and the powerful proofs of the Holy Spirit's influence on their souls, both in their public meetings and in private life; for external tranquillity; for the preservation of the missionaries and native assistants in their frequent visits to the heathen; and for all that had escaped their memory, notwithstanding the fullness of the heart. For all these blessings they raised their fervent aspirations of praise and thankfulness to the Holy Trinity, imploring an increase of grace, and the constant nearness of their Head and Lord; concluding with calling to mind the first daily word for the year:

O my people, remember now, that ye may know the righteousness of the Lord.

1755, 56, 57.—As the first of these years, though rich in blessing to the congregation, was unmarked by any occurrences, which can lay claim to the pen of the annalist, we pass it over in silence.

I will give peace to this place, saith the Lord of Hosts, Hag. ii. 9., was the promise, which the Brethren received in the beginning of 1756, a period signalized by so many commotions in different parts of the globe. And it was not without its accomplishment, either in secular or spiritual sense; for God who, for twenty-three years had guided and protected his lowly flock, and built them up into a living temple, to his honour, even amidst the frozen rocks of Greenland, was still present to comfort and bless them more abundantly.

In spring, a great famine caused severe distress among the savages. Mr. Dalager, having been to *Kellingut*, a place generally abounding with seals, lying fifty miles to the south, to trade for blubber, returned with a lamentable account of people perishing with hunger. He brought back with him a little girl, a poor outcast, whom the savages, unable to give her any food, had twice laid in a distant cave by the sea shore, that they might not see her die of hunger; but finding her still alive, when they went to the place two days after, they threw her naked into the sea. And as even the sea would not be her grave, a Greenlander touched with compassion, laid her in an empty storehouse. Presently after the merchant arrived, and on hearing of the affair, ordered the miserable creature, who by this time was worn away to a skeleton, to be brought. He clothed and fed her with his own hands, and sent her in a bag to the Brethren, undertaking to defray the expense of her education. She lived for many years after this deliverance, to the joy of her benefactor.

By their newly formed habits of forethought and prudent economy, the Christian Greenlanders were prepared against the present dearth of every common article of food; and could even spare a part of their

stock for their destitute countrymen, who under the pressure of hunger, flocked in crowds to the settlement. Want, with its anxious cares, appeared to have benumbed the senses of these poor people, and rendered their hearts more than ordinarily callous to religious admonitions. A stirring, however, still subsisted among the neighbouring heathen, though not so universally diffused as it had been twelve years ago. It was now no more the practice of the native assistants to address them on serious subjects, unless they were invited so to do; for they had long been acquainted with the word of God, and were cloyed with it. When they even requested advice, their various shifts and evasions, too plainly attested the undetermined, vacillating disposition of their minds. "I have two wills," was the avowal of one of them, "the one yielding, the other resisting; these two wills are perpetually at variance, and as yet the resisting will always prevails."

The celebrated old diviner, Kassiak, often pressed them to visit him, and instruct his family in the knowledge of the truth. But when they suggested the propriety of his setting them a good example by turning with his whole heart to God, he replied: "My spirit indeed is never without some inclination to it, but my flesh is too weak." And a scholar of the Angekoks, at the close of a long conversation with a Greenland assistant, lamented, that though at one time he had earnestly applied himself to the work of conversion, he was now so far involved in the practices of his profession, that he greatly doubted, whether his former convictions would ever take effect.

To these melancholy instances of irresolution and weakness, the open sincerity and singleness of heart, with which many others sought the society of the believers, formed a pleasing contrast. Several children, who had forsaken both father and mother to follow Jesus, were happily the means of drawing their relations after them. A reputable Greenlander in *Pissik-sarbik*, who had been for many years acquainted with

the Brethren, but could not resolve to leave his native place, being at the capelin fishery, met accidentally with his daughter, who had removed from him and was baptized. He soon gave her to understand how highly he resented her conduct, in withdrawing from her paternal roof to form a new connection ; but she met his angry reproofs, by modestly stating the reasons which had induced her to take this step, enlarged on the happiness of the believers, and concluded with telling him : “ You too may share in this felicity ; but if you will not, I cannot stay and perish with you.” His wrath fell at once, his heart was softened, and he began to weep ; he repaired with his daughter to the missionary, and declared, that so far from compelling her to leave the believers, as he had intended, he would join them himself. Not long after, he came according to his promise, bringing with him his two sons and the rest of his family. He expressed his wish, that his children might all be baptized, for they were young, and had a desire to devote themselves to Jesus. As for himself, he said, that he was in a very indifferent state, and could not expect to make much proficiency in Christianity ; but that still he often recalled to mind, what he had heard of the Redeemer, and had come thither purposely to hear something more. He often came to enquire, whether the baptism of his eldest son would not soon take place : “ I myself,” said he, “ dare not think of such a favour, being very bad, and old too ; yet I will live and die with you, for it refreshes my soul to to hear of our Saviour.”

1757.— A cold, stormy season in the beginning of the next year, again locked up the shore and the islands of the bay with ice, and putting a stop to all navigation, produced an universal famine, more terrible in its effects than that of the preceding year. One dismal account followed another, of children perishing with hunger, and of old helpless people being interred alive. In March, when the distress was at its height, two Brethren visited the savages in *Kangek*. Near a forsaken

dwelling, they found fifteen persons almost starved to death, lying in a small out-house, so low that it was impossible to stand upright in it ; and they were under the necessity of creeping in on their hands and feet. The miserable tenants of this hovel had no fire, but lay one upon another in all directions to keep themselves warm ; for they had consumed all their lamp oil, and on this account quitted their house. Nor had they a morsel of food ; for very faintness, they did not care to raise themselves, or to speak with the missionaries on their entrance. At length a man brought a couple of fish from the sea. A girl seized one of them, raw as it was, tore it in pieces with her teeth, and gorged it down with unsated voracity. Her face was of a ghastly paleness. Indeed, four of the children of these poor people had already expired in the pangs of hunger. The Brethren distributed among them part of their own scanty stock, and advised them to go to *New Herrnhut* for further relief. Though they showed some dislike to this proposal, as they had no inclination to hear the Gospel, or to have any communication with the believing Greenlanders, they soon after repaired thither, and had accommodations prepared for them. At first their appetite was insatiable ; they even went to the dust-heaps in search of fish-bones, already sufficiently chewed, and pieces of old shoes. Many other poor sufferers had also recourse to the charity of their Christian countrymen, who willingly supplied their wants, though frequently reduced to extreme scarcity themselves.

Adversity itself, however, if unattended by the convictions of the Holy Spirit, is unable to beat down the strong-holds, which human pride and unbelief build up against the approaches of truth. Not one of the poor creatures, whom we have just seen delivered from a miserable death, remained in the settlement, even of such as had relations in the place, who used all their endeavours to induce them to stay. And others who came for food, as soon as their hunger was satisfied, hastened away as fast as possible.

It was usual, in former years, for the number of inhabitants to receive an annual accession of thirty, sixty, or even of seventy new people; but in the present, no more than seven strangers joined them. Among these, were the two sons of the famous Angekok Kassiak, who had heard the Gospel for many years, and were now determined to forsake Paganism and sorcery. The father was not averse to their resolution; he thought them happy, but he could not decide upon following their example. He assigned as a reason for his backwardness, that he was much too wicked a man to be converted, and was apprehensive, that if he were to live with his children in *New Herrnhut*, he should dishonour his profession, and be driven away with ignominy. Nor was it in the power of the missionaries, by any remonstrances, to shake him from his purpose.

On making their dispositions for the winter, the number of inhabitants amounted to little short of 400. Health and external prosperity enlivened all hearts. They were richly provided with stores, having not unfrequently, during the summer, caught a hundred seals in a day, and not one was lost at sea amidst the perils of the pursuit. In one instance, a Greenlander, being beset by the ice, and in danger of being crushed to death, was obliged to jump upon a large flake; and drag his kajak with a seal after him for three miles, frequently breaking in up to the arm-pits. Another time, a woman's boat split in two. But four kajaks instantly rowed up to the spot, and lashing themselves two and two together, conveyed the female party safe to land. As a missionary was going with some Greenlanders in an umiak to the Sound, after they had rowed a considerable way, their boat began to sink, and their danger was observed by those on shore, who immediately sent to apprize them of their situation. It was only with the utmost exertion, that they effected a timely landing. On unloading the boat, they found a large hole in the bottom, which they sewed up, and put out again to sea. A widower, on the point of a new marriage, went out

to catch some fish for his wedding-dinner. On his return, he overset; but as he was not far from land, he crept out of his kajak, laid himself flat upon it, and committing himself to the mercy of the waves, was driven by them to the shore.

Among the accounts, which were every month read to the congregation, and which supplied cheerful and edifying subjects of conversation for the long evenings of a polar winter, were obituaries of European children, letters and diaries relating to the enslaved Negroes, and reports from Germany of the preservation of the churches amidst the troubles and devastations of war; — narratives, which gave occasion to a variety of natural reflections, but all leading to this grateful conclusion, that though they lived on a barren soil, under a rigorous and unkindly climate, yet they were blessed with a mild government, and could serve their God without molestation, free from so large a proportion of the many plagues, which desolate the earth.

Nothing ever touched them so deeply as the account of the destruction of the Indian settlement, at Gnadenhütten in Pennsylvania, by a party of savages in November 1755.* When they were told, that most of the European Brethren and Sisters were massacred, but that the Indians had escaped to the congregation at Bethlehem; and that these poor refugees, together with a multitude of other unfortunate creatures, who had lost their all, were hospitably received at that place; they were so affected, that they burst into loud weeping, and eagerly came forward to make a contribution for the relief of their distressed brethren. One said: “I have a fine rein-deer skin, which I will give.” — “I,” cried another, “have a pair of new rein-deer boots, which I will send them.” — “And I,” added a third, “will send them a seal, that they

* See Loskiel's *History of the Mission among the North American Indians*. Part II. p. 166.

may have something to eat and to burn." Though their contributions, when turned into money, were but of little value, the missionaries did not choose to reject, what was so freely offered, and directed the amount of the whole to be transmitted to the sufferers in America, as a proof of the power of vital Christianity, to ennoble and expand the most uncultivated hearts.

In harmony with this untutored expression of awakened benevolence, were the artless declarations and discourses of the native assistants. They were simply uttered as they were simply felt; and coming from the heart, it was no wonder, if they went to the heart. Few of their effusions are recorded, and, of these, the most striking parts are but ill expressed by the medium of a translation. The assistant Daniel, who has been already mentioned, once spoke to the missionaries as follows: "I have been this summer hunting rein-deer, and while I was wandering about in the wilderness, I prayed our Saviour to lead and guide me by his grace. For I know that I am a poor and wretched man, if he is not continually near me. My faults and infirmities are numberless; but my Saviour knows them all, for he knows my heart; and therefore I, at all times, address him as a sinner. Thus the holy Spirit directs my heart to the sufferings of Jesus, and I feel that he loves me, who always chooses the poorest of men. When we are sensible of our wretchedness, our eyes run over with tears; but when we raise our thoughts to our Saviour on the cross, we cleave to him, as the Nepiset fish to the rock, still retaining a sense of our unworthiness. These are the thoughts of my heart." Another of the assistants made use, in one of his discourses, of the following simile: "It is with us, as when a thick mist covers the land, which hinders us from seeing and knowing any object distinctly. But when the fog disperses we get sight of one corner of the land after another and when the sun breaks forth we see every thing clear and bright. Thus it is with us. While we remain

at a distance from our Saviour, we are dark and ignorant of ourselves : but the nearer approaches we make to him, the more light we obtain in our hearts ; and thus we rightly learn to discover all good in him, and all evil in ourselves."

CHAPTER V.

From 1758 to 1762. — Exhaustion of some Sources of Increase to the Congregation. — Reasons for the Establishment of a new Settlement. — Preparatory Occurrences. — Matthew Stach and Joens and Peter Haven receive an Appointment to settle the new Congregation. — Their Journey, and Arrival at New Herrnhut. — They sail with several Families to Fisher's Inlet. — Choose a suitable Place for Building. — Difficulties and Providential Supply. — They receive Visits from the Greenlanders, and regulate the Affairs of the Settlement. — Increase of the Congregation at New Herrnhut. — Life of a Converted Female Native. — 1759. — Many Natives visit New Herrnhut. — False Alarm. — Arrival of a new Missionary. — Occurrences at Lichtenfels. — Perilous Escapes. — Storms. — 1760. — Famine among the Greenlanders. — They are visited. — Success of the Missionaries. — Death of Count Zinzendorf. — Increase of the Congregation at Lichtenfels. — State of the Congregation at New Herrnhut. — Specimens of Discourses held by National Assistants. — 1761. — Arrival of Brother Boehnisch. — Arrival of Southlanders. — Visit of John Soerensen in Kangek, with its Results. — Labours of the Brethren at Lichtenfels. — A new Chapel is erected there. — Its Dedication. — Severe Cold and Famine. — 1762. — The Heathen are visited by the Brethren in Lichtenfels. — Visitor at Lichtenfels. — State of the Children in that Congregation. — External Employment of the Missionaries. — Visits of the Brethren in New Herrnhut. — New Converts. — Success of the Greenlanders in hunting and fishing. — Epidemic in the Sound. — Death of the Greenlanders, Daniel. — A brief Account of his Life.

1758. SINCE the year 1742, when the great awakening among the Greenlanders took place, the increase of the congregation was quick in proportion to the scanty population; but, after the commencement of the period we are about to describe, the resources from whence it had chiefly been augmented, seemed pretty nearly exhausted. Henceforward, not many Greenlanders were

to be expected from the north and *Baal's River*. For since the settlement of new colonies in the country, those parts were provided with Danish missionaries; and most of the natives, who frequented the inlets near *New Herrnhut*, attended the chapel at *Gotthaab*. The *Kook* and *Kangek* islands were properly the Brethren's preaching places. There were in that district, no colonies nor missions; and most of the southern Greenlanders were accustomed to take up their abode for a year or two on those islands, on their voyages to and from the north, partly in order to rest, and partly to collect necessaries for prosecuting their journey. From these people, the Brethren had got most of their converts, owing principally to the exertions of *Kajarnak*, who was himself a native of the south. It will also be recollected, that the Brethren received every year frequent visits from the south country people, to whom the Gospel was not entirely unknown, and that they frequently invited the missionaries into the south, as they had an inclination to be converted, but could not support themselves at *New Herrnhut*. Indeed the Brethren were not desirous of a great increase of that congregation, as they felt that all their efforts would be inadequate to feed a larger number of souls, than was at present entrusted to their care. For among heathen nations, when the numbers are too great in a single settlement to be minutely inspected, disorder easily gains ground, and their propensity to their former savage practices, is cherished by mutual contagion.

Their objections arose from the difference in the mode of catching seals, arising from local circumstances, which oblige emigrants to learn anew, and meanwhile frequently expose them to want, for a length of time. Those especially, who reside on the sea coast or an island, seldom choose to change their residence to the main land or an inlet.

For these reasons, the Brethren, hoping that if settled in a place convenient for their support, many more Greenlanders would submit to the discipline of the

Gospel, had for some time been considering the propriety of sending some missionaries to *Kangek* or *Kariak*, for the ministry of the word among those natives, who pass and repass there; an arrangement which would make it practicable for such of the baptized, to remove thither, who could not easily support themselves at *New Herrnhut*. This proposal was taken into consideration at the visitation in the year 1752, but not found advisable.

Two years after, a trading factory was established at *Fisher's Bay*, thirty-six leagues to the southward. Many Greenlanders from that district, who spent the summer at *New Herrnhut*, were acquainted with the Brethren; and some of them had actually fixed their residence in the settlement, but most declared their inability to subsist there, and invited the Brethren into their country, where they promised to join them and embrace the Gospel.

It happened fortunately, after the establishment of the factory there, that Matthew Stach and Ballenhorst, who were proceeding to Europe, were obliged to take shipping at the new settlement. They accordingly took a view of the country, and laid their information before the Brethren in Europe, together with the desire of the Greenlanders. The next year, John Soerensen, when about to leave Europe for Greenland, delivered a memorial to Count Berkentin, the president of the Greenland trading company at Copenhagen, with an offer of the Brethren to settle among the Greenlanders at *Fisher's Bay*, if they could be of any service to the trade. Their overtures were accepted, but could not so soon be acted upon.

Meanwhile the missionaries received most pressing invitations both from the natives and the colonial agent; but since they had no one to spare for the purpose, a proposal was made by John Beck, then at *Herrnhut*, that Matthew Stach, who had always expressed his inclination to carry the Gospel to the south Greenlanders, should settle at *Fisher's Bay*, and ascertain whether any of the inhabitants were to be gained for

our Saviour. The proposal was accepted, and on the 15th of March, Matthew Stach set out, accompanied by two Brethren, Joens and Peter Haven, as his assistants. Though obliged to cross the theatre of war, they were not molested, and reached Copenhagen on the 8th of April. On their arrival they found the ship bound for *Fisher's Lodge* and *Goodhope*, lying at anchor in the road, ready for sailing, and already so full, that they could not take their passage in her. They were therefore obliged to wait till another vessel, bound for Zukkertop, a hundred leagues north of their destination, was ready. On Ascension-day, May 4th, they embarked on board the *Mary-Church*, Capt. Peter Holm, and after an agreeable passage, landed on the 18th of June at Zukkertop, where they met with a cordial reception from the factor, Andrew Olsen, and the catechist, Berthel Larsen.

Meanwhile, two kajaks from *New Herrnhut* arrived, which were sent to convey them thither. With these they set sail on June 23d, in their boat, the only requisite they were able to bring with them for their new settlement; and, after a rough but speedy passage, arrived on the 27th in *New Herrnhut*, to the joy of the Brethren and the Greenlanders.

After concerting the necessary measures with them, they set off for *Fisher's Inlet*, taking along with them four families of Greenlanders, in all, thirty-two souls, as the beginning of a small congregation. On the 23d, they arrived at the place of their destination; but before proceeding to the factory, by the advice of their Greenland guide, who was a native of this part of the country, explored a place called *Akonemiok*, a large island, near three miles from the ocean. Finding it, however, too closely environed with mountains, they proceeded three miles farther up the inlet to the factory. The traders would gladly have had them near, and a more convenient spot for the residence of Europeans can scarcely be found in Greenland; but they, adhering to their usual maxim of self-denial, for the benefit of

their charge, looked out for another situation, which possessed the following conveniences:

1. A spring that does not freeze to the bottom in winter.

2. A strand, which remains open in winter, and is not at too great a distance from the sea, that those who are accustomed to live near the sea, as is the case with most of the south countrymen, may not be deterred by the dread of starvation, from hearing the Gospel. No such place was to be found in the inlet, except *Akone-miok*, and though they could there not catch a glimpse of the sun, owing to a screen of lofty mountains, yet they chose the place for the sake of the Greenlanders, and, in July 24th, pitched their tents there.

Their first care was to raise a house of stones, in the Greenland manner. As they could get no assistance from the natives, who were building at the same time, and one of the Brethren was obliged to spend some hours daily in procuring and dressing victuals, their work proceeded slowly. Besides they were in want of the necessary utensils, not being able to bring them either from Copenhagen or from *New Herrnhut*. They were forced to roll the stones to the spot, carry the earth in bags, and fetch the sods by water from another place. They had brought some laths for the roof from *New Herrnhut*, but no timber; neither could they find any for a considerable time in the sea, fit for their purpose. But the wall being finished, it happened, just as they were going out in their boat on some business, not far from the house, that they met with two suitable pieces of timber, which, had they waited any longer, would have been carried off by the next tide. In short, it seemed as if an angel had waisted these planks thither, at the time of their greatest necessity, and they received them joyfully, as a present from the hand of God.

Their house consisted of a room five yards square, and a small apartment to serve as a kitchen. The roof was nearly six feet high, without ceiling, and supported by two pillars; the laths were covered with a double layer of sods,

emented with earth; and to keep out the rain, old tent skins were spread over the whole, the walls being lined with the same. After they entered their new dwelling, the winter set in with rain and snow, and little was to be done out of doors.

Meanwhile, the Greenlanders also built a house, which they entered on October 14th. At first they found it difficult to maintain themselves; but afterwards discovered, not far from home, a strait through which the seals ran into a narrow bay, where they found it practicable to prevent their escape, and thus killed a number. They were thereby enabled to furnish the factor with four barrels of blubber. All declared, that they had never seen seals there before, and could not but acknowledge, that the appearance of these animals was a special providence for their support.

It was not long before Greenlanders came to visit the Brethren, sometimes instigated by curiosity, but mostly by a desire to hear the Gospel. The greater part of them lived near the factory, or on the other side of the island. The distance of either place was at least six miles over rugged cliffs and vallies; yet they came frequently, especially at Christmas, the men by water, and the women by land, in order to hear the word of God, returning home again by night. The missionary likewise visited the heathen. Their desire to hear of Jesus, made the way easy to him, though, in itself, difficult and dangerous. On one of his excursions, his foot slipped, and he tumbled headlong down the hill, but fortunately received no hurt, as he fell into a creath of snow. In this labour, the Greenland Brethren assisted them, not without success.

Besides some widows, their children, and a few single women, two families came with an intention to fix their residence at the settlement. They heard the Gospel not without profit; but contrary to the general observation, that Greenland women are more eager for spiritual things than the men, the latter were, in the next year, again seduced into heathenism by their wives.

The small beginning of a Greenland congregation was regulated in the same manner as *New Herrnhut*. The sermon on Sunday, and other public meetings were held in the Greenlanders' house; but the Holy Communion, and the meetings of the baptized, in the Brethren's house, in which the school was also kept. It was matter of joy, that while they were praying the litany for the first time, during the rehearsal of the Lord's prayer, such emotion was raised in every heart that the tears trickled down their cheeks.

On account of the above-mentioned seduction, the congregation was only increased by the birth of one infant, and was, on the other hand, diminished by the untimely death of a young man called Joel, who perished in the sea. "It is singularly affecting," write the missionary, "to have seen a brother lively and vigorous, and a short time after, to hear that he has fallen : prey to the waves, leaving his body to be tossed about in the raging ocean, as food for the fishes. I could not tell what was the matter with me yesterday. I ascended the hill several times to look at the sea, without knowing why, although I had frequently been uneasy about Joel, because he ventured beyond the reach of his abilities. He was of a cheerful and upright disposition, and, when addressed on the subject of the Atonement, his tears testified heart-felt emotion. He assisted me diligently in translating. His last work was a passion hymn, in which he expressed lively joy at the words : "Had I of him : vision, — my heart would tell me soon, — it was no apparition, — but God my flesh and bone."

But to return to *New Herrnhut*. The preaching of the Gospel, both publicly and privately, proceeded with spirit; visits from the heathen were not unfrequent. Especially a great many from the south were there in summer, visiting their relations, some of whom displayed complete apathy to religion, others forbade their relations to listen to the Gospel, because, as they said, examples frequently occurred of young people, who had only once or twice lent an attentive ear to the preaching of the Cross, being bewitched, and deprived of rest

till they joined the believers, often to the grief of their relations.

The missionary who accompanied the congregation on the capelin-fishery, frequently found attentive hearers from among thirty or forty families, who encamped on the same island with our Greenlanders. During their absence, our people were frequently requested to preach the word of life in the houses of the natives, and their simple testimony was not without benefit, but induced many individuals, nay even large families, to change their abode, though often to the detriment of their temporal concerns. Owing to their exertions, and those of the missionaries conjoined, twenty-two strangers this year united themselves to the company of believing Greenlanders.

In externals the Greenlanders seldom suffered want, as there was scarcely any winter this year, considering the climate. In January more rain fell than snow, and when the latter increased, it was not accompanied with severe cold. The Greenlanders were never prevented by the state of the weather from going to sea, and were so successful, that few were necessitated to leave the neighbourhood till the season for capelins, when all betake themselves to the teeming seas.

Of the internal course of the congregation during the last years, we have delineated giving any circumstantial narrative, because, though uniformly pleasing, it possesses little variety. As a short specimen of the method of discoursing usual among the missionaries, we subjoin the following passage from one of their sermons: "The grace which our Saviour confers upon us is inexpressible. He is every day, nay, every hour, with us. We cannot indeed see him with our bodily eyes, but our hearts can feel his presence, if we love him, and cleave to him as the angmarset * do to the rocks about which they swarm. Let them be driven away ever so often, they return immediately, striving to reach the

* A species of herring.

rocks. Just so ought we to cling to the person of Jesus."

The habits of savages and the vicissitudes of their lives are necessarily so uniform, and the circumstances leading to their conversion, with all its consequences, so nearly alike, that a detailed narrative of them would be quite uninteresting to the general reader. We shall, therefore, only insert one short specimen of the life of a departed sister, beginning with her conversion.

"Maria Barbara came to *New Herrnhut* with her father, when she was only twelve years old. She was soon thoroughly awakened by the Gospel, and baptized in the spring after her arrival, with the approbation of her parents. But they afterwards changed their minds, and going to the south, attempted both by force and fraud to carry off their daughter. As she stood firm, and implored our protection with many tears, they were obliged to go without her, and she enjoyed a peaceful life till 1754, when her father and sister paid another visit to these parts, and attempted to snatch her away by stealth; but she was quickly relieved from their devices, as both died shortly after their arrival. However, she had still a kinsman, who did his best to seduce her, till he was removed by death. She then led a quiet and happy life, free from all apprehension. About a year ago she broke her leg, became a cripple, and at last fell into a consumption. All her bodily afflictions were borne with exemplary resignation, in expectation of a speedy release, which translated her into the mansions of eternal bliss, on the 6th of January."

The dying declarations of almost all, who departed this year, were highly satisfactory to the missionaries.

The following is an extract from a letter written by one of those sisters, who visited Germany on her death-bed, to a dear friend in Europe:—

"I am sensible of my insufficiency, but feel that our Saviour loves me. Therefore, with all my indigence, I will adhere to him. If He had not sought for me, I should still have remained in darkness. When I con-

sider this, my eyes fill with tears. My dear Saviour! I have no other joy but in thee alone.

“ This winter I have been very weak in body, and often had spitting of blood, but I have been very happy.

“ My dear A. C., I now send you the last kiss out of my heart. My body is exceedingly decayed by sickness, but I rejoice greatly in the prospect of that blessed moment, when our Saviour will call me. I shall then see his wounds, for I am redeemed with his precious blood. Although I should have been willing to tarry a little longer with my sisters, yet I leave all to our Saviour. My greatest desire is to be with him. I love him, and shall love him without ceasing. I now, my dear A. C., feel myself too weak to proceed, but, with my eyes overflowing with tears, I once more salute all the sisters that are with you.

“ Your dear JUDITH.”

1759. — Frequent opportunities were again afforded this year of proclaiming the Gospel to quite strange heathen ; since many Southlanders, as they passed by on their journies from the north, visited their relations and acquaintances in *New Herrnhut*. From the end of June to the beginning of August, scarce a day passed without some of those guests. Ignorance lay on their minds in its darkest shade ; yet, though their demeanor was wild, rude, and restless, some of them always attended the public preaching of the Gospel. Besides, the conversation of their believing countrymen seemed not in vain. At least by the means of the latter, what they had not rightly apprehended in the public discourses, was more clearly explained to them. The following is a striking instance of the impression made by the testimony of a converted heathen. We quote the words of the missionaries : —

“ After the sermon on Sunday, several Southlanders, who had frequently heard the Gospel, visited us. We asked, if they had ever before heard of our Saviour? One said : ‘ No ; but we have heard of one

that is called God.' Then, as we were about to recommend the atonement of Jesus to their attention, he said to a Greenland assistant, that stood by: 'Do thou speak to us; our ears are incapable of understanding the Europeans.' "

The request was quite agreeable to our Greenland brother, and he testified of Him, who had given himself up to death for our sins, so that it was a joy to hear him. He often repeated: "So dead and stupid as you now are, was I too formerly; but when I heard from these my teachers, that there is a Saviour, who has purchased salvation for poor, miserable men, I rejoiced at the news, and prayed to him, and he gave me open ears and an open heart, to hear and to understand. And now you may easily see, that I am happy; and I can wish you nothing better, than that you also may submit to be made happy." The power of the most High accompanied his testimony, and many an involuntary sigh escaped from the savages during his address. One young man was so moved, that he began to tremble, and said: "I would gladly come to this Saviour, but my people always keep me back."

But when they were asked, whether they would not live a winter here, they made various excuses; for instance, that there were not so many rein-deer hereabouts as in the South; that they had eaten none for a long time, and could not overcome their longing after this flesh; but that, when they had eaten their fill, they would come again, and hear of their Redeemer.

Shortly after, the inhabitants of *New Herrnhut*, and its neighbourhood experienced a false alarm. A Greenlander of *Disko-Bay*, who had been with a whale-fisher to Amsterdam, and returned this year, spread a rumour, that next spring many ships would come, and kill all the Europeans, with all the Greenlanders that were found in the settlement. This report drove many heathen out of the neighbourhood of the mission. About twenty boats full of Southlanders, who had come into these parts, hastened back again; almost all in *Kangek* accompanied them, and only four strangers remained

in *New Herrnhut*. Nevertheless, our Greenland assistants, while at a distance from the settlement, frequently transmitted pleasing accounts of their success among the natives. Two of them, who had been dispatched with letters to *Fisher's Bay* and *Frederic's haab*, had frequent opportunities, on their journey, to proclaim the Gospel, by the express desire of the natives. One, on his return from the bay, related that Persok, a heathen, who had been long acquainted with us, had talked with him almost a whole night, and said among the rest, that he was now as eager after salvation, as the sea-birds after the fishes, who swallow them whole for eagerness. About three weeks after, he moved with his whole family to the Brethren.

The open and affecting declaration of the baptized in private conversations with their teachers, tended greatly to the encouragement of the missionaries. These conversations are much too prolix for insertion; but are the more surprising, when we consider the close reserve peculiar to the Greenlanders, who betray their meaning rather by their deportment than by their short, abrupt answers, contrived so as to wrap their real sentiments in the thickest obscurity.

Even among the children, some were found, who appeared to have a clear insight into gospel-truth. A child, six years old, said in a conversation with the missionary: "I will honestly confess that I sometimes behave ill. When certain persons (naming them) tease me, I speak roughly to them; but, if they will still not let me alone, I grow angry, and give them as much in return. By this my heart is hardened. But, when I go to our Saviour, and pray him to soften my heart, I am well again."

To one celebration of the Communion, seven persons were refused admission, on account of ill behaviour, and apparent indifference. This discipline was commonly attended with speedy reformation. The Greenland assistant, among the widows, related, that going out with some of her sisters to gather bilberries, she missed one of them, and after a long search, found her behind a rock,

lying upon her face, weeping and praying. Being asked the reason, she answered: "I was the last time excluded from the Lord's Supper, and now I fear greatly, that I shall not have leave to go to it the next time. I would not be deprived of it any longer: therefore I prayed to our Saviour."

This year, John Beck and his wife returned from their visit in Germany, and brought with them an acceptable present to the Greenlanders; namely, a translation of the four Evangelists, harmonized, and a small collection of hymns, which he, with the assistance of other Brethren, had translated, and now got printed afresh. With him came a new missionary, Henry Huckel, from Moravia, who was to superintend the concerns of the young men. At the same time, Matthew Stach and Joens Haven, came on a visit, from the new congregation at *Fisher's Inlet*, in order to concert measures for its improvement with the other missionaries; especially with Frederic Boehnisch, who was soon about to visit Germany, with his wife. The Danish missionary, the Rev. Mr. Bruun, who came in the year 1752, to *Gotthaab*, intended to return with his family, in the same ship. His farewell with the Brethren was friendly and affecting, and he particularly requested them to treat his successor in the same manner, as they had constantly treated him. They assured him, that his request should be complied with. On his arrival with the ship at the colony of Zukkertop, he learnt that his successor, who was to come from Disko, was not likely to arrive. He therefore sent off his family to Copenhagen, and returned to *Gotthaab*. The next year he was relieved by the Rev. Mr. Gregersen, and was afterwards appointed minister of Slagelse in Zeeland.

With respect to the small congregation at Lichtenfels, * on *Fisher's Bay*, there was but little appearance of any increase till the end of this year. Many Southlanders, indeed, stopped there on their journies, and

* Light-rock, so called from its being environed with naked rocks.

heard the word of God their Creator, and of the redemption obtained by his blood, with astonishment, and not altogether without emotion, but none of them could be prevailed upon to stay. However, the missionaries were glad that they had got some intelligence of the Gospel, and knew where to seek for it, when they wanted comfort.

Among the rest, the practising Angekok of that neighbourhood, paid them a visit, with his wife. Both protested that they were desirous of being converted, and were only sorry, that the missionary would not believe them. Unfortunately, he had good reason to doubt their sincerity, knowing that their only design in keeping up a connection with him, was to deter their enemies from revenging a murder, to which they had been accessory, and to make the Greenlanders place confidence in them, as being such as loved what is good, though they busied themselves continually in fomenting discord. In general it was apparent that the Angekoks cultivated the acquaintance of the missionaries, in order to collect various opinions concerning supernatural things, which they might retail to the gaping crowd, and thus gain a reputation for wisdom equal to that of the Europeans.

The Greenland assistants were more expert in detecting them than the missionary. When the latter once enquired of an old Brother, why he would not speak with an Angekok, concerning the way of salvation, he replied: "It answers no good end to speak on such precious subjects to these people, who are full of deceit, and make use of every thing as poison." On the other hand, when visiting the east side of the island, Stach met with two people, whose words evinced, that where the good seed falls on good ground it never fails to spring up at last, though it may be hid for many years. "We found," says the missionary, "this time, only one sick man with his wife and children at home. The woman said; 'My husband formerly placed confidence in conjurors, but now he minds them no more. When he is in great pain, he says: Ah! pray to our Saviour

for me. But I, poor woman, am myself very ignorant. I have indeed heard something from the little minister, (Mr. Drachart,) at *Godhaab*; but whither is it fled!' As she said this, the tears ran down her cheeks. We felt uncommonly comfortable with these people, and reminded them anew of the compassionate heart of our Saviour."

A powerful emotion was also observable among the Greenlanders at the factory, and they came diligently to *Lichtenfels* to hear the word of God. Two families had determined to remove to the settlement, but were diverted from their purpose, by views of temporal emolument; and some who had lived there last winter, went away at the instigation of their wives, who could not live in abundance and jollity, as among the heathen.

One man died shortly after in *Innuksuk*, praying earnestly for the pardon of his sins. He had previously sent messengers to his relations in *Lichtenfels*, desiring them to take his corpse, and bury it with the believers. His last words had made such a deep impression on his wife, that after some time she came full of anguish to the Brethren, and begged, with tears, that favour of which she had deprived her husband. Her request was granted. Meanwhile another family came quite unexpectedly from a distance of twenty-four miles to the settlement, and were received before the end of the year into the number of candidates for baptism.

Amidst all their outward and inward poverty, grace and life were perceptible amongst the little flock of the baptized. They could not indeed forget *New Herrnhut*, and the Brethren were forced to send one family thither again; neither did they meet with immediate success in providing necessaries, being as yet unacquainted with the country. But their hearts were comforted; they tasted the sweetness of the word of God, and lived together in obedience, love, and peace.

One of the missionaries relates, that once in the evening meeting, on Sunday, when he had done speak-

ing, the Greenlanders propounded several questions, the explanation of which took up more time than the discourse itself. Several new hymns were translated for their use, which they showed an uncommon desire to learn. Most of them were selected from the Meditations of the memorable Count Zinzendorf. The Greenlanders assured the missionaries, that when they were obliged in summer to be absent from their teachers, and to spend whole months, either alone on an island, or in the company of the heathen, they frequently sung these hymns, with tearful eyes. At such times, it was pleasing to remark, in spite of how many temptations to indifference, levity, and sin, they could preserve the treasure which they had received, unimpaired.

Their maintenance was not only difficult, as before observed, but the manner of procuring it was attended with various dangers. It stands recorded, that four of our Brethren, in a dreadful snow-storm, fell among the driving ice, and could neither get backwards nor forwards. After long and wearisome toiling, they at length made the land, but the waves were so impetuous and boisterous, that they could not go on shore without being dashed to pieces against the rocks. They only wished that one might escape to tell the fate of the rest. At last, however, the tide dispersed the pieces of ice in such a manner, that they could proceed on their way, and they arrived safe and well at *Lichtenfels*.

Two Greenlanders, dispatched with letters to *Fredericshaab*, related on their return, that they were obliged to sit two nights in their kajaks upon the ice, which at first kept continually breaking, till at last they met with a firm piece. During the third night, they arrived at a house. Had they not met with this asylum, they must have perished with thirst, having had no water for two days and nights. The sweat occasioned by their severe labour, had penetrated through their clothes, and was instantly congealed into ice by the extreme cold. Their kajaks were much damaged, and one person had his hand frozen.

In November there was a violent storm, which made the Brethren's house tremble as if there had been an earthquake, though it was very low, situate under a hill, and had walls a yard and a quarter thick. In the surrounding country, many Greenland houses were unroofed, numerous boats shattered and carried into the air, and eight men lost at sea. Our people had found it possible in due time to secure most of their articles lying on the shore, from the overwhelming violence of the waves.* Both before and after the storm, balls of fire were seen in the air in several places. One of them that fell close to a house, had begun to set fire to it. Similar phenomena were observed just before Christmas, at mid-day, while the sun shone in unclouded splendour.

The† storm split and tore open the ice, but at the same time blocked up the holes with snow; and while Peter Rudberg, one of the Brethren, was crossing a pond the next day, the frozen snow gave way under him, and he fell into the water. Having a belt round his body, his fur coat expanding on the surface, held him up, till he could reach the bottom with his long leaping staff. He then threw himself backwards upon the firm ice, and succeeded in gaining the land.

1760. — The new year did not remove the distress occasioned by the scarcity of food; for the frost was so keen till towards the end of May, that the sea was ice-locked as far as the eye could reach from the summits of the highest mountains. Cries of famine resounded from all quarters. Our people suffered least; yet even they were obliged to support life with nothing but a few crow-berries left on the ground during

* During another tempest, which took place on the 22d of September, 1757, without rain or snow, the flashes of lightning were more frequent and vivid than they had ever been seen before by the oldest inhabitants, yet not the smallest rumbling of thunder was heard, nor could any traces of the effects of the fluid be discovered. Some imagined that they felt the shock of an earthquake.

† The influence of this storm must have been very extensive, as it was remarked that during it many ships were cast away in the North Sea, Cattegat, and Baltic.

the winter, and some small fishes. The missionaries themselves, being reduced to great straits, could afford little relief to the indigence of the Greenlanders.

However, the visits for propagating the Gospel suffered no intermission, though they seemed at first to bring forth little fruit. Near the factory, indeed, the missionary found the Greenlanders very desirous to hear; and when he had preached in one house, they followed him into another. They also frequently attended the sermon at *Lichtenfels*; yet no lasting impression seemed to be made. Their case was just as a Greenland woman once described it: "I know not how it is; we always will be converted, and yet nothing comes out of it; we still prefer other things before our Saviour."

The visiting of the Greenlanders on the east side seemed to promise more fruit. They also frequently came to the settlement. "Among the rest," writes the missionary, "three women visited us. During my address to them, I explained one of our most beautiful hymns. They learned it by rote, and said, 'This we will take home with us.'"

Heathens likewise often came from other parts of the country to *Lichtenfels*, who at least showed a liking for the Gospel. One man who had been at the sermon, returned very much pleased, and said to his wife: "It is very agreeable to hear such things. If the Brethren lived nearer the sea, I would instantly move to them, and become a believer." Another, whose daughter had been received among the catechumens, was asked, what he thought when he heard such discourses concerning our Saviour. He replied: "I think that I am good for nothing; but as my children have a great desire to hear such things, I will not hinder them; and perhaps I shall sometime follow them hither, for indeed it is very agreeable to be here, because the people love one another so much."

But bare hearing, visiting, and promising, was not all. The year of release for the heathen in these parts also, was come; and the seed which had been sown

in hope began to spring up. The only family that came last year, became partakers of holy baptism, on the celebration of Christ's manifestation to the Gentiles, January 6th. There was some resemblance between this family, and that of Samuel Kajarnak. Both consisted of a father, mother, son, and daughter; both came from the south, were quite ignorant, and yet got the start of those who had long sat under the sound of the Gospel. They had a son born in May, who, eleven days after it was baptized, returned to its Creator. With its remains, a hill was dedicated as a burying-place.

At Whitsuntide there was a baptism of a single woman, who came from the east side of the island, and had lived here all the winter. She delivered on this occasion, a joyful confession of her faith, and afterwards received the washing of regeneration, during a powerful sense of the divine presence, attended with abundance of tears, shed by all present. She was called Agnes.

A short time after a ship arrived, and brought the agreeable news, that next year they should be furnished with a dwelling house, and a chapel. These tidings confirmed their hopes, that this work of the Lord, begun in great weakness, would be attended with prosperity.

But their joy was soon after damped by the painful intelligence, that death had removed the Ordinary of the Brethren's church, Count Zinzendorf, from his extensive sphere of usefulness on earth. This distressing event took place on the 9th of May at *Herrnhut*. Their sorrow was the keener, as they were sensible that the Lord had not only made use of this extraordinary man, as an instrument for restoring the Brethren's church, and for the promulgation of spiritual life in the Christian world, but also in a particular manner for the conversion of the heathen, a project which he had cherished from his infancy. They knew that he had furthered and supported the missions by his prayers, by his wise counsels, by his personal activity,

and by all his worldly possessions, even at the hazard of his life; and the important benefits which had accrued from his labours to the Brethren, and their work among the heathen, as well as the loving hospitality with which he refreshed and entertained travelling missionaries in his house, had impressed an indelible sense of gratitude on their hearts. It was therefore not to be wondered at, that his unexpected departure caused such a sensation both in *Lichtenfels* and *New Herrnhut*, and awakened a variety of anxious thoughts in the minds of the missionaries. In this trial the recollection of the subjoined hymn contributed very much to lull all their inquietudes, into the repose of childlike dependence on the master whom they served.

“ The Lord does ever to his flock,
Keep without separation,
Abides their shield, defence, and rock,
Their peace and their salvation, &c.”

They knew, that He who was dead, but is alive again, would more than supply the place of their departed benefactor. Being thus powerfully animated by the Holy Spirit, the afflicting news operated as an incentive to adhere more closely to the only Head of his Church, to submit more entirely to his direction, to employ new vigour in his cause, and to tighten the bonds of that brotherly love, which as enjoined by the testament of Jesus, and enforced by the example of the disciple leaning on Christ's bosom, was observed by the late Count through life, and recommended with his dying breath.

Their somewhat drooping spirits were soon after raised still more by the sudden increase of their little congregation. Two families, relations of the family above mentioned, came in July to the settlement, as they said, in order to be converted. In August came five brothers with all their connections. Accordingly, when the Greenlanders moved into their winter houses, they found that nine families, which, with single newcomers, amounted to fifty-five souls, were added to their flock. Sufficient room was now wanting for their meetings, which were for some time held in the

open air; and the Greenlanders accordingly made an addition to their dwelling house, enlarging it to twenty-five yards in length, and five in breadth. The unmarried sisters and widows built each a house for themselves; and fourteen families besides some single persons, moved into the great house, in which the public meetings were held.

Many of the baptized children gave the missionaries great joy. A little girl once said: "To be sure, our Saviour must be very lovely." Upon being asked the reason, she replied: "I have always such a pleasant feeling when I hear him sung or spoken of." Speaking of her mother, who was in a discontented state, she said, "My mother is sick, her heart pains her." This woman afforded a striking proof that insincerity may discover itself even among nations esteemed the most stupid, and that the Spirit of God often makes use of the most trifling incidents to reclaim backsliders. Being instigated by malice and envy, she was continually finding fault with others, and at length absented herself from the meetings. When spoken to on this subject, she answered with sarcastic humility, "I am indeed unworthy." She moreover attempted to seduce others, and upon receiving a severe reproof from an unbaptized woman, removed with another whom she had made her partisan, to their heathen neighbours. They immediately requested her to tell them something of our Saviour, but she, finding her inability, grew uneasy there, and went with her daughter to a number of savages engaged in a merry-making. The child immediately began to cry, and begged to be carried back to the believers. By this means she was brought to repentance, went home, confessed her falseness to the missionaries, and then to the Greenlanders whom she had offended, begged their pardon with many tears, and was again received into their community.

In *New Herrnhut* and the adjacent country, there was little opportunity for spreading the Gospel farther, as all the inhabitants, excepting four families, had fled from *Kangek* and *Kookoernen*, being frightened away

by last year's rumour. For the same cause no South-landers visited this congregation; but some, on their journey from the north, called there, of whom one family, besides several single persons were awakened, and remained in the place. The merchant also, on his return from *Kellingeit*, where he had been on business, brought back two widows and four children, who had entreated him to take them to their brothers and sisters in *New Herrnhut*. They were both wives of one man, who, as well as his eldest son, was lost in his kajak. But though the increase of inhabitants was very small, the spiritual growth of the congregation was truly enlivening. The Passion Week and Easter were distinguished as days of peculiar blessing. It was truly delightful to hear the close and affecting addresses of the national assistants, who pourtrayed in lively colours to their believing and unbelieving countrymen, their own poverty, and the all-sufficient riches of the Atonement. We shall insert a few fragments. After first dwelling at large upon his own ignorance, before he knew any thing of Christ, one of them said: "Ah! if our Saviour had not sent teachers to us, who have made known to us his passion, what would have become of us? But now we can enjoy his grace, and be happy if we will. Our Saviour has not called us hither to no purpose; he will be near us and make us happy. As Eve was formed out of Adam's side, so are believers formed out of the side of Jesus, flesh of his flesh, and bone of his bone."

Another began thus: "Dear Brethren, you know that our Saviour endured great pains for our sakes, and that his sweat was as it were great drops of blood falling down to the ground. A woman when she bears a child, hath pain, but certainly it is not to be compared with what our Saviour endured for us. Now if he lived in our hearts, what a happy life should we lead! And it is our own fault that we have made such small experience of it, &c." Another declared, "that he frequently examined the situation of his own heart, and that when he found it cold and dry, he instantly betook himself, as a needy sinner, to the wounds of

Jesus." He compared his heart to a lamp, which must have a sufficiency of oil, in order to give light and warmth to the house.

Another said, among the rest : " We know well what pain we feel when a person under our authority is not obedient. By this we may conceive what pain it must give our Saviour, when we will not obey him, though he intends nothing but our good. Oh! How happy would it be for us if we always attended to the Holy Spirit; whose delight it is to guide us to our Saviour. Of ourselves we cannot enter into communion with him."*

Twelve persons died this year, all of whom, in their last moments, manifested, with different degrees of ardour, a joyful hope of a happy futurity.

1761. — On the first of August this year the missionary Boehnisch with his wife, arrived again in Greenland after their visit in Germany. † They had a very perilous passage of eleven weeks from Copenhagen to *New Herrnhut*. When in the neighbourhood of the sunken land of *Bus*, they were scarcely able to make six leagues in three weeks, and had in the sequel to encounter five storms, the most dangerous of which overtook them near *Statenhuk*. On the other hand, the north and west winds, which detained them so long, had cleared their course of floating ice, so that, with the exception of several huge mountains, which lay at some distance, there was no obstacle to oppose their entrance into *Baal's River*. Unfortunately before they could run in, a sudden calm ensued, and the ship, carried by a rapid tide of flood, was in the utmost danger of being stranded on the *Kookoernen*.

* The authenticity of these discourses may be relied upon, as the missionaries were present at their delivery, and immediately took them down in German. In Crantz's work they are given at length, but they have been purposely curtailed.

† With them Crantz went over, in order to take a view of the country, and from his own observation, and the records laid before him, to compile a history, which, to use his own words, may be depended on as just and true.

rocks, which lay just before them. However, when they were only about a musket-shot from destruction, He who has the wind and waves at his command, gave them a sufficient breeze to hold off to sea, and escape.

On the return of the ship, Sept. 1762, a still more surprising accident happened. As she was passing into the open sea with a gentle breeze, between the *Kookoern* and the so called *Fisher's Rock*, it fell suddenly calm. The vessel was instantly enveloped with a thick fog, and in the same moment, owing to the change of the current at the turn of the tide, was violently driven between the Fisher's Rock and an invisible island. The ship's yawl and a pilot boat from the colony were immediately fastened to her, but could not move her from the spot. They, however, saved her from being cast on the hidden rocks. As soon as the merchant and our Brethren from the highest of the *Kangek* islands, spied the ship in this distress, they collected and manned all the women's boats they could find there, hastened to the assistance of the ship, and towed her, after toiling for ten hours, into a small haven off *Kangek*, from whence she set sail the next day without farther interruption.

This year a great swarm of Southlanders again passed by to the north, and some families fixed their abode for a whole year upon the islands. Thus another opportunity was offered of preaching the Gospel to perfectly ignorant heathens, and gaining a prize now and then from among them. Concerning this event, we shall insert a few extracts from the diary: "On the 6th of July we had again Southlanders here. They would not enter the chapel, but came in crowds into our rooms, spoke of their fine country in the south, and endeavoured to persuade us to accompany them thither. 'Then,' said they, 'we will live with you, and hear you.' On our attempting to recommend to their notice, the sufferings of Christ, and the happiness of believers, they said that they did not understand the discourse of Europeans, and that their ears were incapable of comprehending such strange words, about an immortal soul, a Creator and Saviour. Just then,

Daniel. the Greenlander, entered the room. ‘Now,’ said we, ‘here comes a Greenlander, whose words you will understand.’ We desired him to make the matter plain to them. He accordingly addressed them in a pretty long discourse, which displayed a great knowledge of his subject, and breathed a warmth of Christian feeling not easily to be surpassed. Though delivered in the presence of the merchants, it flowed from the Greenlander’s heart with uncommon freedom of utterance, and threw the heathen into visible agitation.* Perhaps the subsequent stay of a widow with her two daughters in the settlement, may be traced to this discourse. Also, a fortnight after, two other families brought their capelins into our store-house, as a token that they intended to live here.”

It gave the Brethren great joy to see *Kangek* and *Kookoernen*, which they considered as the outer court of the congregation, again replenished, after they had stood empty for nearly seven years. Some came from time to time to visit them, and their willingness to hear was evidently on the increase. Some stayed altogether, and the Brethren inherited the relicts of others. Thus, in autumn, a dead man was brought to them from *Kookoernen*, who had desired to be buried near the believers, because he had intended in his life-time, to live in *New Herrnhut*. His two wives also came with their children at the same time. He had ordered the concubine to stay with the Brethren, but his real wife to join her friends in Kariak. However, when the latter saw that our Greenlanders were solicitous to provide also for her and her son, she chose to remain here. On the other hand, a widow, who had taken refuge in her distress to the baptized, was dismissed for having privately sent off her son, who promised well, with some visiting savages, fearing lest he should be baptized.

“Upon hearing,” the missionaries write, “that an old man had died in *Kookoernen*, whose children had

* Those who wish to read the speech at length, may refer to the former version of Crantz’s work, p. 330. It is too long for insertion here.

often betrayed a wish to join the Brethren, two of our assistants went thither to learn their minds. They were still undetermined, as it is a custom of the Greenlanders to remain a full year on the spot where any of their relatives die, to bewail their loss, except some infectious distemper prevails there; but Daniel reasoned them out of their superstitious notions, and brought their family, consisting of six persons, with him to the settlement. It was evident that the Spirit of God had already begun a work of grace in their souls. In December, John Soerensen went with some Greenlanders to *Kangek*. His words found acceptance, and Daniel assisted him faithfully in expatiating on the happiness resulting from connection with our Saviour. Several of the heathen were much moved. Among the rest a single man, called Kigutikak, resolved, as soon as his kajak was finished, to join the Brethren. This man, having his feet frozen, had them cut off. He now creeps along upon his knees, but can get in and out of his kajak without assistance, and gain a sufficient livelihood, nay, even goes better clothed than many of his neighbours."

The missionary, on his return, brought four women with him, who intended to remain a few days in the settlement, in order to hear more of our Saviour. A short time before Christmas the father of one of them came with his two brothers, to fetch his daughter away. She made earnest remonstrances, being desirous to be converted. When she found that all her entreaties were unavailing, and they were preparing to take her away by force, she ran into the chapel and implored our protection. The father and his brothers were called to her, and the former took great pains to persuade her to go with him. He assured her that she should only stay over the winter with him; and that in spring, he himself would come to *New Herrnhut*, and be converted. His assurance was confirmed by his two brothers, who promised her fine new clothes and the like. But nothing was to be done with her; she wept, and when they seized her, in order to carry her

off, she began to shriek and tremble, so as to move the compassion of all the bye-standers. She was asked if any one had persuaded her to come to the settlement, or to stay there; and upon answering in the negative, was asked again: "Why then will you not go with your father?" She replied, "Because I wish to be converted." "Now," said the missionaries to her relations, "you see that we do not entice your daughter away; she may return whenever she pleases, but you must not require us to force her away, or persuade her to be gone, when she wishes to belong to our Saviour. But what if you yourselves would remain and follow her example? You would never repent of it." The father, after some consideration, said: "If my daughter stays, I will stay too." But his two brothers, who also seemed agitated, said: "We will first go to the North to our eldest brother, and at our return, we will live here." The father then sent them to *Kangek*, to fetch his goods and his son; but his daughter went out of the way, till they were gone, lest they should carry her off by surprise.

About this time a number of savages came on a visit from the *Kellingeit* islands, which lie about twenty leagues to the south. It was perceptible, that there was an awakening among the heathen there. The factor also brought from thence a boy, who manifested a degree of docility far above the generality of his countrymen, and soon made rapid progress in the knowledge of Christian truth. He had been used by the heathens as a kind of comedian.

At the conclusion of the year it was found that twenty-five souls, among whom were fifteen children, had been added to the congregation, and that thirty-one from among the heathen, had come to the settlement. Sixteen persons had departed this life. No one was lost at sea; but Jonas, a lively, sweet-tempered child, about three years old, lost its life under a great floe of ice, driven on shore, behind which some Greenlanders had seated themselves to bask in the sun. They had all left the ice, and the mother was gone to fetch

er child a draught of water, when the heat of the sun broke off a large piece, which crushed him to death. He had previously given his parents and the missionaries much satisfaction by his singing.

Meanwhile the missionaries found it more and more difficult to procure firing, as they were obliged to travel a distance of more than twenty-four miles, to collect wood on the outermost coasts of the sea. In the autumn this dangerous occupation had nearly cost two of our European Brethren, John Soerensen and Henry Huekel, their lives. For the first in bringing the boat to land in a high wind and heavy sea, cast the hook short of the rock, and tumbled headlong out of the boat, into the water several fathoms deep. The other in his hurry to help him out likewise slid down the slippery rock into the sea. However the last gained the rock once more, and the former seizing the keel of the boat underneath, raised himself up, and was drawn into it by a Greenland woman. They were obliged to continue all night in their wet clothes, without fire, and with nothing but a sail cloth to cover them, and therefore felt the more gratitude to God, who restored them in good health to their charge.

Concerning the last congregation-day in this year, the missionaries write as follows: "We heard an agreeable echo of our proceedings on this day in the company of assistants. Some of the unbaptized had received a particular impression from the sermon, others from the accounts of missions, and others again from the prayer. A heathen who had moved hither, chiefly by way of a pleasant excursion for his wife and children, unwittingly entered the meeting of the baptized, and was so deeply affected by what he heard, that he now finally resolved to live with us. — Also some little girls, who were found sitting in a house with their books in their hands, and singing, affected some strange Greenlanders, who accidentally passed by, so forcibly, that two of them immediately came to a resolution to remain here. In short, grace rules among us, with a soft

and gentle operation, though at the same time with demonstration of the spirit and of power."

As to the spread of the Gospel about *Lichtenfels*, the Brethren could not at this time do much by express visits, but were obliged to rely chiefly on the fortuitous visits of the heathen. For the natives on the east-side of the island had either come to the settlement, or moved to a greater distance; and the others who lived near it, had all turned back into their heathenish courses, notwithstanding their continual pretences, that as soon as the Brethren settled in these parts, they would immediately be converted; so that what our Saviour says of the kingdom of heaven: "The first shall be last and the last first," was strictly applicable to their case.

The labours of the Brethren among them were however not altogether in vain. A spark had found its way into the heart of one here and there, which, weak as it was, shone in darkness, and gave rise to reflection. Thus the desire discovered by the above-mentioned Makkigak, on his death-bed, for fellowship with the Brethren, among whom he also expressed a wish to be buried, affected many heathens in *Innuksuk*, in such a manner as to induce them to make more frequent visits, and lend a more attentive ear to the Gospel, not without blessing. In a conversation held with some who had been very devout during the sermon, tears stood in their eyes, and one of them said: "It will not be in my power to stay away from you much longer, as I see plainly that it is not enough to hear of our Saviour now and then, but that it is better to hear of Him every day, and to see the happiness of his people." On the contrary, though others discovered strong symptoms of conviction, they brought forward various excuses for postponing the total surrender of their hearts. One had relations to visit. Another single man went away because, having lived a long time with Europeans, he was unwilling to accommodate himself to the Greenland diet. Another alleged the usual plea, that he did not understand the

mode of catching seals here ; but that if he were older, and his sons capable of providing their own maintenance, he would come. However, it was agreeable to him, that one of his daughters lived with us, and was baptized. " But," said he, " I myself am a poor man ; that I know, as Hannese, (Beck,) has often told me."*

Once some Greenland sisters went to the factory to see some women, who did not go to the dance with the rest, and had often desired to be visited. An old sick woman, lamenting her fear of death, received for answer : " Thou mayst well be afraid, because thou knowest not what will become of thee after death. We were afraid too, before we knew our Saviour. But since we have believed on him, and he has delivered us from the fear of death, and we know that after death we shall live for ever with Him, our dread is vanished." " Ah ! " said the woman, " ye are happy ; " and desired them to tell her more good things.

" On the 29th of June," writes a missionary, " we were visited by great numbers of Southlanders, but they are in general exceedingly savage, and flee every opportunity of hearing the Gospel as they would fire. Their young people especially are abominably dissolute. In the evening a number of them repaired to the factory, intending to have a singing and dancing match with the heathen of those parts, who might be disposed to enter the lists against them. The rest proceeded the next day to the north.

" Another family of Southlanders, relations of Augustus, came hither, under great apprehensions for their daughter, whom a man that has already two wives wishes to take by force, and threatens to kill the father if he withholds his consent. Our sisters concealed her from her pursuer, who came in quest of her during the night, but not finding her with her parents, went off again before morning. The girl would gladly stay with

* *Ajorpunga*. " I am good for nothing," which is as ambiguous as the common saying : " We are all poor sinners," and may as well import an excuse for being no better, as a penitent confession of sin.

us, and the father also ; but the mother and her eldest son are averse to it. A Greenland brother began to expostulate with the latter upon the impropriety of his conduct ; but he fell into a rage, and the old woman threatened to repay the brother for his officiousness. His wife soon after getting a boil on her finger, we with difficulty reasoned them out of the notion that she was bewitched.

“ July 4th. Some Southlanders told us, that last year two women’s boats came to them from the east side, in order to exchange pelts for knives, needles, and other iron-ware. They were very tall people, and their language was unintelligible.

“ We addressed the Southlanders concerning the Creation, the Fall, and the Redemption of man. They displayed extraordinary devotion. One of them accompanied every thing that was said with animated gestures ; when, for instance, we spoke of the wounds of our Saviour in his hands, feet, and side, he always pointed with his finger to the place. He declared moreover, that he and his wife should like to remain here, but that he could not free himself from the rest, and was consequently not his own master.”

The preaching of the Gospel, and the frequent visits among the heathen had been so effectual this year, that the inhabitants of *Lichtenfels* were increased by thirty-one new-comers, and thirty-four persons were baptized.

This rapid growth of their congregation caused the Brethren to sigh for more assistants, though they had at present no room to lodge them. Their Greenland house was not only too small, but also in a very ruinous condition : a piece of the wall fell down twice, and the hungry ravens had picked the seal-skins which covered the roof, so full of holes, that the rain penetrated through in various places. Besides, it was often so covered with drifted snow, that they could walk over the top of it. They were, therefore, frequently obliged to drop the meetings. In winter, indeed, they could be held in the largest Greenland house ; but after the Greenlanders entered their tents, scarcely the sixth

part could assemble at once in one tent; and bad weather often prevented them from meeting in the open air. However, on the 8th of July, the Brethren received the joyful news, that the ship had arrived at *Fredericshaab*, with a house for them on board. On the 16th of July they received it.

They now set about the work of erecting it with agility, and on the 18th, when five Greenland brethren had returned from the places whither they had gone to procure provisions, they laid the foundation, imploring the Lord to make this house a tabernacle, abounding in blessings, and a place where His holy name might be honoured, his atonement proclaimed, and his merits embraced by the heathen, for their eternal salvation, till the end of days. The building, however, proceeded but slowly, on account of the great unevenness and declivity of the situation, which obliged them to raise a wall ten feet high at one end, and then to fill up the cavity with stones and earth. As soon as the Greenlanders returned from the capelin fishery, they faithfully assisted in carrying stones and earth on their backs, and in their clothes instead of bags. Meanwhile, John Haven came to their assistance from *New Herrnhut*, and the captain, pursuant to the kind orders of the owners, landed the house at a harbour near the place, instead of at the factory, and lent them a couple of spare hands to help in erecting it; so that notwithstanding much unfavourable weather, they had it finished in the space of three weeks.

Soon after, the missionary John Beck and his wife, came from *New Herrnhut*, to join Matthew Stach in serving the congregation. He brought three sheep along with him, to begin a small live stock.

On the 1st of November, being the 24th Sunday after Trinity, they dedicated their new church. Matthew Stach preached the dedication sermon, on Gen. v. 22., and in the afternoon, John Beck preached upon the text, "I know thy poverty." Rev. ii. 9. Then a love-feast of dried capelins was kept with all the inhabitants, in number one hundred and thirty-seven.

Finally, a Greenland hymn was sung, composed by John Beck for this day of festivity, of which we shall subjoin a specimen, with a literal interpretation.

1.
Kaulersinniarit Kaumarsukset
Tikkiumet Illingut,
Nalekablo pissitsomarpatit.
Auglingnut Ikkiminut :
Ardlagut Innuit tersanetut
Mattorsimagalloarei Tartub ;
Mahnakulle kaumarsok
Illingnut nuilerpok.

2
Uitit kennerniardlutillo,
Innuvit ornigmatit,
Illaengengniaromavlutillo,

Tipeitsuksinnaraut.

Umiello piginnaunggormyput,
Illaetit Akullugit illingnut.

Auanga, Kauangalo,
Pinga ussoraellugo.

1
Shine quickly, for the light
Is come to thee,
And the Lord will bring thee
To his blood, to his wounds :
Formerly, men were here
Shut up in darkness ;
But now the light
Arises upon thee.

2
Open thine eyes and look round
about
How men came to thee ;
And would gladly be in fellowship
with thee,
Because thou art continually
joyful.
Some boats make ready
And steer in fellowship their
course to thee,
From the north and from the south ;
From the east, with songs of
praise.

The Brethren having now got a more suitable dwelling-house, and the Greenlanders a spacious church, the preaching of the Gospel, and all the other meetings could be held without interruption, and it was perceptible that the Lord delighted to dwell in this place, to walk amongst his children, while assembled in it, and to let the light of his countenance shine upon them.

In the meetings during the week, instead of a discourse upon a text, a portion of the Evangelists, or of the Epistles was sometimes read and explained. The Greenlanders were uncommonly attentive, and, besides the blessing of fellowship, also reaped this advantage, that they often conferred with each other, interrogated the missionaries on a variety of subjects, and begged

for information on such points as they had not rightly apprehended.

“On Easter Monday,” says the diary, “we held a love-feast of angmarset with our people. It happened that whilst we were reading the events commemorated in this season, we came to our Saviour’s appearance at the sea of Tiberias, where he made a meal of fishes with his disciples, and examined Peter concerning his love. It made no small impression upon the Greenlanders.

“In the meeting of the baptized, the Litany was read through, and an explanation given of each single petition, and of the unknown words used in expressing it. Their hearts and ears were all open.

“On those occasions, when accounts from other missions were read, our Brethren and sisters were filled with joy at the relation of the grace which prevailed among the negroes in the West India islands, and the Indians in North and South America. They all staid at home in order to miss nothing.”

As to the unbaptized and catechumens, a missionary uses the expression, “Some are as if they were already baptized.” One of them was once found sitting in his kajak, in a small creek, and weeping. A Greenland Brother asking him what was the matter, he replied: “Alas! what a wretched man am I, when I consider, what our teachers tell us of our Saviour, and the happiness of those who know him; and that my heart should be empty yet!” The faithful shepherd soon took compassion on this old man; as he was soon after made partaker of Holy Baptism.”

The weather was this year unusually severe, as it continued to freeze keenly till the latter end of May, and many of the natives were reduced to great distress. In the south particularly, the scarcity was so great that many died with hunger, the country being quite blocked up with ice, and at the same time covered with a deep snow. As soon as the water cleared, some heathen proceeded to sail out of Fisher’s-inlet, to a merriment, but were overtaken by a sudden gust of bad weather,

which gave them great difficulty to make the shore. As they had taken no tent with them, they were obliged to spend two days and a night in the most rigorous weather, with only the heavens for their covering. Some got so stiffened and benumbed, that they were with difficulty recovered by the usual process of beating and dragging them about. A baptized woman to whom they related their distresses, used the opportunity to give them some information concerning the happiness of believers who love our Saviour.

In *Lichtenfels*, in the beginning of the year, they met with such success in providing necessaries, that sometimes in calm weather ten seals were caught in a day. But the cold and ice increasing towards spring, they also were reduced to great straits. "After the evening meeting," writes a missionary, "I passed through the great house, and saw what the Greenlanders were eating for supper. The poverty of some of them pained me to the heart. Two widows and their children were feeding on a piece of sea-weed, and yet did not utter a single complaint. Indeed, we ascertained that at the time they had nothing to subsist upon, but what muscles and weed they could gather at low water. When a man happened to catch a seal, all in the house shared in his success. But when it was divided into above seventy parts, the portions were but very small, especially since at this season only young seals are to be caught. The next day we divided some angmarset among them, which we had collected in summer. Being destitute of a proper repository, we could not store up many of these capelins, and the Greenlanders had often great quantities of them spoiled by the rain, having no store-house like that at *New Herrnhut*."

On the other hand, in summer and autumn the exertions of the Greenlanders were richly blessed, so that the merchant had enough to do during the winter, to fetch the blubber which he bought of them, and to barrel it up. He declared his satisfaction, that since the Brethren settled here, he got as large a quantity from our people, as formerly from the whole district.

On the 12th of November there was an eclipse of the moon, which was total at about half past seven o'clock in the morning. In the Copenhagen almanack, no notice was taken of it, but in that of Berlin, it was mentioned as invisible, at half-past twelve in the afternoon. It therefore shows the distance at once, between the meridian of *Lichtenfels*, and that of Berlin.

Towards the end of the year an old Greenlander, afflicted with the gout, was inclined through excess of pain to cut open his feet in order to obtain relief. His wife came to us, and begged for some medicine. A few drops were sent him in a little brandy, which soon relieved him from his pain and swelling. It appears in general that the least change of diet is capable of affording relief to a Greenlander in sickness.

1762. — In the spring of this year Matthew Stach went with some Greenlanders to *New Herrnhut*, in order to fetch some building materials and tools from thence, and called upon the heathen by the way, with a view to refresh their memories concerning divine things. This was also done on other occasions. Besides some of them were continually coming to visit the Brethren, showed great attention during the preaching of the Gospel, and even gave them to understand that they intended to join the believers; but at the same time pleaded a number of frivolous pretences in excuse for delaying the execution of their plans.

“Our people,” says the diary under May 5th, “diligently visited the heathen in these parts, and at their request frequently proclaimed the Gospel, as it appears, not without fruit; for yesterday, a family of five, and to-day another of four persons, came to stay. Some days ago, after a great dance, a man hitherto exceedingly addicted to vanity, moved hither from the factory, and said that he would now renounce all sensual pleasures, and believe on Jesus. He begged us to admit him, though he was a most depraved creature. Twelve persons belong to his family, which has relations living here. One of them is a married woman, who, four years ago, when single, was the first-fruits of this

neighbourhood, but after some time withdrew again. We were glad of the opportunity offered, to direct this poor straying sheep into the fold of Jesus !”

One great cause why depravity gained ground among the heathen near the settlement, in spite of the efforts of the missionaries, was the number of Southlanders who, on their route to the north, took up their abode amongst them. Many visited the mission, but few seemed to derive any benefit from what they heard.

“On the 26th of June,” (we quote from the diary,) “we had so many visits from the Southlanders, that our chapel and rooms were never empty the whole day. We endeavoured, both in the meetings, and in conversation, to recommend to them, in the most loving manner, the mode of salvation through Christ, but their hearts were like rocks, and they had their usual excuses always at hand. Our Greenlanders tried to gain over their relations, but to no purpose. When, after the painful prospect of such a barren field, we turn our eyes to the delightful little garden which the Lord has planted here, our hearts swell with shame and thankfulness.

“On the 29th, most of the southlanders left us. One boy, however, remained, and on the 30th, another single man offered himself for a member of our community.

“On the 6th of July, another horde of Southlanders who had arrived at the factory, visited us. One of them recommended his brother to our care, who wished to remain here. Being asked why he would not stay himself, he replied : ‘I have bought a great deal of powder and shot, which I must first spend in the south, in shooting rein-deer, for there are many there.’ Another wished to eat his fill of bear’s flesh ; a third wanted to buy a new boat ; and all wished to believe, only not at present. Thus the saying of Christ is verified : ‘One buys a piece of ground, his neighbour a yoke of oxen, another marries a wife, and all neglect the season of grace.’

“On the 8th, they brought a person hither, ill of the pleurisy. We gave him what medicine we had, and it had the desired effect. The patient’s three

wives also came with their little children, and his father, who is an angekok, seemed very thankful for our services. We recommended to them the physician of souls, but apparently to little purpose. If we could come to the south, they said that they would be converted. The Southlanders have brought along with them an infectious distemper, which begins to prevail amongst our people."

"On the 13th and 14th, we were again visited by the Southlanders. By having associated with the Europeans, they were, on their return, much more polished than before, but had no inclination to hear any thing of their Redeemer. Two of them, however, attended to the account given them of the incarnation, death, and resurrection of our Saviour. They also came to the meeting, and resolved to dwell in the neighbourhood.

"Sept. 8th, many of our Greenlanders came home to repair their winter houses. Two families had, a short time before, rebuilt the old ruinous house, called Akonamiok, just opposite to *Lichtenfels*, in order to winter there; and though it was evident at first, that they had no inclination for any thing good, yet at last some of them were gained. Two families, which came hither in spring from the factory, built near the Southlanders, who are afraid of living with us, lest some of their people might believe, and be baptized. After some weeks, we were informed of another reason. An angekok told our Nicholas that a report prevailed all over the south, that we Europeans, by our prayers, brought about the death of all those who once joined us, and afterwards went away; and that he himself knew many instances of it. Nicholas answered, that we did not pray for the death, but for the life and salvation of the Greenlanders.

"November 14th, many Southlanders were here from the factory. They did not attend the sermon; but one of our Greenland assistants held them a discourse in his own house, which seemed to make some impression. The merchant complains of the licentiousness of these people. An angekok has so infatuated them with his legerdemain tricks, that at present nothing is to

be done with them. However, during one of his pretended trips to heaven or hell, he was so sadly scared by the report of a gun, as to be almost unable to proceed. It seems, upon the whole, as if Satan had sent the most indefatigable of his servants into these parts. They seem never to be tired, even after repeated nights of gormandizing, dancing, juggling, and other dissolute practices; so that even such heathen as before had some sense of decency, are now carried away by the violence of the torrent. They, however, make no impression on our baptized, who seem only to manifest the greater gratitude for their deliverance from the power of darkness; neither could we trace any marks of the contagion having spread as far as our settlement; for even the children, when a company of dancers are passing by, shun their sight, and seem as much frightened at their cries, as if enemies were on their march."

Many of the untutored natives made a curious mistake concerning the word God. When the Danish name *Gud* was used, they understood the same word in Greenlandic, which signifies *rivers*, and wondered that the Brethren insisted so much upon the existence of rivers, which no one ever doubted. Owing to this acceptance of the word, a savage was quite indignant at being asked by one of the baptized, whether he believed in God, and replied: "Why should I not believe in that? I have heard his voice;" meaning the rushing sound of a torrent.

While a missionary was once letting out the sheep early in the morning, he happened to hear extraordinarily sweet singing in a tent, and found that the head of the family was performing his morning devotions with his people. "He beckoned for us to come," writes the missionary, "and we stood still, listening to this sweet melody, with hearts exceedingly moved, and with tears in our eyes. What a change, thought I, has been wrought here! These people were but two years ago savage heathen, and now they are singing of their own accord, so sweetly to the Lamb once slain."—"We know

not how our baptized in this place have so speedily learned to sing ; for none of us can sing well ; neither have we any instruments, except an old flute, which nobody can play upon, except some Greenlanders who learned the art in *New Herrnhut*. It is a great blessing, that the Greenlanders, without any urgent exhortation on our part, make it their study to apprehend, and to learn to sing our best hymns, whereby their growth in grace is advanced, and their intellectual faculties strengthened. In the evening many come to learn to sing. Those who cannot read, sit in a row ; each retains a line, which they again learn at home from each other, and thus quickly get several verses by rote. The single women do not require this method, as most of them can read. They generally excel the men, who are obliged from their youth to spend almost every day at sea, and have not so much time for practice."

With the children it appears that the missionaries were not so well satisfied, as with their up-grown charge. " We sincerely long," they write, " for a gracious visitation of our Saviour among our young folks, who are pretty numerous. We every day keep a separate meeting for them, which they attend faithfully ; neither can we complain of any irregularities, but still the fire from above is not as yet kindled in their hearts."

However, from several passages in the diary, it appears that their anxiety was in the sequel relieved.

" On one occasion," they write, " a particular emotion was perceptible among the children, at their catechization : " and again, " There was a general melting of all hearts, when the children were reading that passage concerning our Saviour's agonies on the mount of Olives. Both teachers and scholars gave free vent to their tears."

Concerning the external employments of the missionaries and Greenlanders, it is mentioned in the diary, that the former had to finish their house, to rebuild a chimney thrown down by the frost, to calk the roof, to tar the walls, and to finish the floor of the chapel, for which they had procured four dozen boards from

Godhaab. They also built a turret for a bell, brought from Copenhagen, repaired their old boat, dug a well, raised a marshy spot, laid it out for a garden, and enlarged the wall round their house. Another labour was to seek for turf on the island, and drift-wood in the sea. In these employments they were much retarded in the middle of summer by snow and ice, and were exposed by thick fogs to many dangers, not to mention that both fuel and food were scarcer in *Fisher's Inlet*, than in *Baal's River*, rein-deer and eyder-fowl being seldom found there. However, they began to catch some large cod, and the Greenlanders found a place abounding with halibuts. The latter met with greater difficulties this year in collecting provisions, than the last, being unable to sell above one half of the blubber to the merchant, yet it amounted to more than he could collect from all this neighbourhood besides, though comparatively populous.

Numerous dangers of various kinds befel them. We shall insert a specimen.

“While some women were engaged in seeking foreggs, they saw something white lying in the sea, and paddled up to it, supposing that it was a piece of ice, which would serve the purpose of cooling their water. Upon approaching nearer, they discovered that it was an enormous white bear. Some that had never seen a bear before, were frightened, and screamed out; but the beast lay still, not attempting to swim after them. They brought some Greenlanders with guns, but he was gone.

“A short time after the widows moved into their house, one of them was roused in the night by the cracking of the roof. She awoke the rest, and bade them lie close to the wall. They had scarcely done so, before the roof burst in the middle, shattered most of their furniture, and only left a passage near the wall, on which the cross beams rested. Through this opening they all crept out unhurt.

“The only fatal accident befel Ludwig, a boy who lost his life in the waves. He was baptized this year, was diligent in learning to read, and was taught to

sing by a Greenland assistant, who declared that he often spoke feelingly of the state of his heart. His behaviour was in general exemplary, but he was inclined to be headstrong, as appears from his last act, he having gone after his father against his mother's will. Obstinacy and disobedience are prevailing vices among the Greenland youth. They proceed from too great indulgence on the part of their parents, and we accordingly improved the opportunity afforded by the melancholy fate of this boy, to urge the propriety of greater strictness, which would prevent many perplexities and troubles."

Besides Ludwig, six souls passed into eternity. The comforts of a believing hope to a dying Christian were most forcibly exemplified on the death-bed of Susanna. She was born at *Innuksuk*, a place six miles distant from *Lichtenfels*, and after the death of her parents, was cared for by one of her relations, with whom she joined the Brethren in the year 1760. The doctrine of redemption quickly found its way to her heart, as she was endowed with a calm sensibility, and profited by every opportunity. Her character was remarkably sincere; she concealed nothing, but sought advice about every thing which appeared suspicious to her, and acted accordingly. She was so patient, that even when without victuals for whole days, none heard her uttering a complaint. Owing to her great willingness in carrying burdens during the rein deer hunt, she had over-strained herself, and brought on a spitting of blood, which continued during her stay in *Lichtenfels*, and caused her death. About a month before her end, when her disease returned with increasing violence, she perceived that her dissolution was at hand, and frequently said to her sisters: 'Oh! how glad am I that I have a Saviour! If I could not rely upon him here, I should be afraid of death!' During the burial of a child, she looked through the window at the funeral procession, and afterwards exclaimed: 'Oh that was fine! how sweetly you sung! You will sing at my funeral in the same manner.' Being asked a few days

before her departure, whether she should not like to stay a little longer on earth, she answered : ‘ Do not say any more about that, willingly let me go to our Saviour.’ And when the other replied to her injunction : ‘ Go then in peace :’ she added : ‘ Oh, how I long for Jesus ! Oh, might he only come quickly and take me to himself.’ During the night preceding her death, she requested those who waited upon her to sing several verses, and accompanied them with a feeble voice, expressing by the sweetness of her aspect, those lively feelings of joyful expectation, which her faltering organs refused to utter. Just at day-break she raised herself up, but immediately after sunk into the arms of her attendants, and expired. She was twenty-four years of age, “ and,” says the missionary, “ is the first of the flowers planted and blown in this little garden. The Lord has now transplanted it into his celestial paradise, where it shall flourish in immortal beauty, and be one reward for the travail of his soul. To Him be glory for ever. *Amen.*”

Meanwhile in the congregation at *New Herrnhut*, the Brethren and the natives, during the winter, exchanged frequent visits. Of one of their excursions the missionaries write as follows :

“ After we had visited several houses, and conversed with their inhabitants, we waited upon an old, friendly Southlander, called Kukillangoak. In his dwelling we met with some of our baptized, who had been with the factor’s clerk to fetch blubber. They were followed by a company of heathen, who came hither with a great shout, betokening a challenge to a dancing-match. But seeing us standing, and hearing no echo to their cry, they withdrew to another place. Most of the young people ran after them, but the old folks staid at home ; and I kept a discourse to them. April 1st, we visited some other houses, and their inmates received us kindly. But being informed that our assistant Daniel would keep them a discourse, an old woman began to make such a noise, that we were forced to put her out of doors. At our return

to our lodgings, many people followed us. We read to them the third chapter of the Acts of the Apostles, and I added a word of exhortation. The old people listened quietly, and declared their satisfaction, yet they did not seem much affected; but some of the younger ones betrayed evident emotion, and told our Greenlanders, that they should be glad to live with us. In the evening I desired Daniel to keep a discourse. April 2d, the strong north wind and severe cold ceased, and we all set out on our return, taking along with us a widow, her son and two daughters. Old Uikiek, who was induced last Christmas, by the firmness of his daughter, to stay with us, followed us with his boat and tent, although his two brothers had once more attempted to persuade him and his daughter to go with them to the north.

“By means of these visits, and those of the baptized Greenlanders, many heathen were much moved: but their propensity to a roving life, their attachment to their relations, and their hankering after their national amusements, withheld most from surrendering themselves to our Saviour at present. One of the above-mentioned Uikiek’s brothers told our Greenlanders, that he had had a vision of Christ on the Cross, which made him very uneasy; but still he could not withstand his inclination to visit his elder brother in the north. His other brother was present, when Uikiek was received among the candidates for baptism; and it was observed that the tears stood in his eyes; but having been challenged to a singing combat shortly before, and lost the day, he had no time to attend to his conversion, being too desirous to wipe off the disgrace and ousting his antagonist.

“A man in *Kookoernen*, who always showed the Greenlanders much kindness, when they were there on business, fancied that he had no occasion to come to us at present, because our Greenlanders, who frequently lodged in his house, instructed him sufficiently: he declared it to be his opinion, that should he die without faith or baptism, his soul would go to the dark

place ; but he hoped that God would spare his life till he attained to conversion. Similar to this were the sentiments and declarations of numbers.”

Many Southlanders also passed by on their route northward, but very few pitched their tents at *New Herrnhut*, and fewer still attended the preaching of the word, fearing to be disturbed in their heathenish course. We here take an opportunity to observe that the minds of heathens seldom require much preparation for the reception of the Gospel. Comparatively few savages seem entirely destitute of some obscure notion of the existence of a God, of their own corrupt state, and of the necessity of conversion. They are generally in some measure convinced, that a change must be wrought in them, in order to secure permanent satisfaction and happiness. A dissertation on God and his attributes seldom seems to strike them as a novelty. If you inculcate a chain of moral precepts, they either listen with silent indifference, attempt to illustrate the subject by adverting to their own supposed good qualities, or ward off censure, by canvassing the conduct of others. Neither is any kind of argumentation calculated to impress their minds. But speak to them of salvation through the meritorious death of Jesus, and you touch a string which vibrates in unison with their feelings, you press the spring which unlocks all the susceptibilities of their minds ; they seem to exult with the rapturous surprize of one who has made an important discovery ; or whose eyes have been restored to sight ; and embrace the idea with the eager fondness of such as have found what can alone replenish the void which they felt in their souls. The young especially, whose minds are not rendered callous and obdurate, frequently attend to the doctrine of reconciliation, with an emotion which presses tears from their eyes ; while the old, in whose hearts Satan has fortified his throne with the strong bulwarks of prejudice, are frequently only chagrined or enraged, and fly from the sound of the Gospel like stricken deer. Some, however, cannot escape the arrows of convic-

tion till, after long wanderings, they finally have recourse to the Physician of souls.

Thus, out of the last numerous company of Southlanders, who passed by the settlement, (there were nearly thirty boats full,) only two single women could resolve to remain with the Brethren.

On the other hand, a man joined the Brethren at *New Herrnhut*, with a family consisting of eleven persons, chiefly adults, who had lived near *Lichtenfels*, and received instruction there; and before the end of the winter, the greater part of the inhabitants of the neighbouring island *Kariak*, who had often heard the Gospel with blessing, were compelled by the ice to desert their habitations, and twenty-one of them took refuge in *New Herrnhut*. Among the former, were some who appeared to turn a deaf ear to the instructions of the missionary. One old man gave his son a severe reproof, who had thrown away his angoak, with these words: "This angoak * is now of no more use to me; here I will cleave to our Saviour, and put my trust in him." The wife of another bore him a child, which he wished to have baptized. On its being intimated to him, that the Brethren baptized no children whose parents had not engaged to have them brought up in the Christian religion, he came with his wife, sister, and brother-in-law, all of whom affirmed, that it had been their intention from the first to stay in the settlement, and that they should consider the baptism of the child as a token that they were not slighted. Upon this assurance, their request was granted. Before the end of the year, the father also was baptized, and most of his relations numbered among the candidates for baptism.

Thus, forty persons from among the savages were admitted as inhabitants of the settlement, and forty-four souls joined to the congregation by holy baptism, among whom were nine boys and six girls. Eighteen persons

* An angoak is a sort of amulet. It was in this instance the dried embryo of a dog, which is supposed by the Greenlanders to preserve inexperienced children from misfortune.

were admitted to the holy communion, and three couples were married.

Of the occurrences at *Lichtenfels* during this year, we shall say no more, having already given an account of them. Yet Crantz, as an eye-witness, still observes, that when he attended the catechizations, and the preparation for baptism or the Lord's supper, not only the answers and ingenuous declarations of the Greenlanders, but the grace which prevailed, and the emotion which caused tears to roll down their swarthy faces, affected and rejoiced him, so as to make his heart leap, and his eyes overflow. The peace of God which he felt during the administration of baptism and the holy communion, was beyond description; and the expression of joy which animated the broad, honest features of the natives, such as no subsequent scenes could obliterate from his memory.

Of the Greenlanders at *New Herrnhut*, it may still be mentioned, that during their dispersion in the summer, both young and old were preserved from spiritual and bodily harm, though many had been overset or drawn under water by seals.

In the beginning of the year they had good success, caught a great many sea-fowl and seals, and in April, a sea-cow, which is seldom seen in these parts. The capelin-fishery was much spoiled by the rainy weather, which also hindered the missionaries in their employments; and as the month of August had nearly passed without any news of a ship, they became rather uneasy. However it arrived safe on the 26th of August. In it came two new assistants, Henry Meyer and John Boehnisch. By the former, Peter Haven's place in *Lichtenfels* was supplied, and the latter staid in *New Herrnhut*, as Jens Haven returned to Europe with Crantz.

The Greenlanders had but indifferent success in catching seals in the Sound, especially as an epidemic seized them, which hindered many from providing for themselves. During the continuance of the disease they were visited by the missionary, who gives the following account of it.

"Sept. 25th, we received the painful news by those who came to the Lord's supper from the Sound, that several of our people, and especially two men, were dangerously ill. We directly sent them some medicine, but it had no effect. On the 28th, the strong wind having abated, I went to the Sound to visit the sick, who longed for my presence. One of the above-mentioned brethren I found better, and in a happy state of mind; but the other, whose name was Simon, was dead, and his body had been carried over for interment. After I had hastily visited the rest of the sick, I followed the corpse, and after a discourse upon communion with our Saviour, I buried it. I would immediately after the transaction, have recrossed the Sound, but was detained by stormy weather till the 1st of October, when the corpse of Beata, Daniel's daughter, was brought over. The sickness prevailed more and more, and those who were confined begged to be visited, especially Kiutikak, who has no feet, and came to us last winter. He had been lately received among the candidates for baptism. Though my three fellow-labourers had gone out four days before, and there was no one in the settlement to care for the sick there, I went directly to the Sound, and first visited the lame Kiutikak. He repeated his earnest desire for baptism; and as I found no reason to defer it any longer, I baptized him by the name of Michael. It seemed as if his joyfulness of soul, during the solemn transaction, had a happy influence even upon his health; for from that moment he began to recover. In the evening I kept a meeting in a tent, to as many as could find room in it. On the 2d, I received information, that our Brethern, after having escaped many dangers, had arrived safe with two laden boats from *Okeitsut*. This put it in my power to stay here and nurse the sick. On the 3d, I was called to Matthew, but he had lost his speech, and could only answer me by his grateful looks. After a few words of encouragement, I commended him by the last blessing of the church to the arms of his Redeemer. I then visited the rest of the sick, let

some of them blood, who soon recovered ; and hearing on the morning of the 24th, that Matthew had departed this life, I took the corpse along with the widow and her two children, in my boat to *New Herrnhut*."

Most of the sick recovered ; but the constitutions of some were so broken by their malady, that they died either at the end of this year, or the beginning of the next. We have only room to relate a few particulars concerning the life of the last.

This was the invaluable Daniel, that blessed preacher among his nation. He was born at *Tunnuliarbik* in the South, about the time that the late Rev. Mr. Egede arrived in Greenland. His father, a wise and rich Greenlander, had five sons and three daughters, and, like most of the Southlanders, led a roving life, residing one year in the South, another at *Kangek*, a third at *Disko*, and so on. On one of his expeditions he was visited, while in *Kangek*, by the Rev. Mr. Drachart. On receiving the first tidings of redemption through the blood of Jesus, Agusina, which was Daniel's name before his baptism, received such an impression, that he determined to become our Saviour's property, and take up his abode with the believers. However, he could not at this time leave his father, but was obliged to follow the latter on his peregrinations. In the autumn of 1746 they returned to *Kangek*, and as he was then the eldest son, and had a family, he asserted his independence, parted from his father, brothers, and sisters, and removed to the colony at *Godhaab*. He now became a genuine believer in Jesus, and was baptized by Mr. Drachart in *New Herrnhut* January 25th, 1747. Hitherto Daniel had constantly resided at *Godhaab*, but as his father's brother lived with the Brethren, and was baptized, he had a desire to come to *New Herrnhut*. The Brethren denied his request several times ; but as he insisted upon a removal, he begged permission of the Danish missionary, who granted it without reluctance, joining him in the prayer, that he might in *New Herrnhut* become more thoroughly grounded in the faith.

Soon after his arrival in the settlement, he was admitted to the Holy Communion; and after his wife had been made a partaker of this grace, the blessing of the church was imparted to them for their marriage. In the year 1751, he fell into temptation, but the prayers of the Brethren that his faith might not fail, nor the enemy have reason to rejoice in the downfall of his simple soul, prevailed; for the transitory error seemed in the sequel to render him more assiduously vigilant. As soon as he partook of the first time of the Lord's supper, a desire sprung up within him to publish the glad tidings of salvation; and he was accordingly soon after received into the company of assistants. Out of the abundance of his heart, his mouth overflowed early and late. The heathen who heard him gladly, always manifested a particular esteem for him, and an extraordinary veneration for his words. He would of his own accord, address quite ignorant savages, and in the course of a friendly conversation, endeavour to clear up their innate ideas of God, and the immortality of the soul, in order to impress them with a sense of their corrupt state and the necessity of redemption; and then with a burning heart, and frequently with tears in his eyes, he would tell them of the sacrifice and the love of Jesus. While absent from the settlement, if he heard that a company of Southlanders had arrived there, he would hasten home, show them every part of the place, and explain to them the design of so many of their countrymen living together. If they shunned the public meetings, he visited them in their tents, and imperceptibly let fall something tending to their everlasting peace. When, during the fishing season, he was obliged to lodge for a night in a strange place, he was generally requested to keep a discourse. "On these occasions," say the agents of the factory, who used to call him by way of distinction the Man of God, "he would take off his cap, fold his hands, sing a few verses, pray, and discourse to the heathen without any concern at the presence of Europeans, and all this in such a manner, that the poor natives

could not refrain from tears, nor from speaking about what they had heard till a late hour of the night." In winter, when the time hung heavy on his hands, he would place himself in his kajak, and go a visiting in places inaccessible to the missionaries, or where he knew that an awakened soul was to be found. His testimony to the heathen was on all occasions lively, intrepid, and engaging; and his public discourses to his brethren, simple, affectionate, and impressive. He generally spoke by similitudes, and had an agreeable method of applying them to the heart.

In the year 1753, he requested the permission of the missionaries to take a journey to the north, in order to show his father and brothers the way of life. The Brethren endeavoured to dissuade him from it, in consideration of the many dangers that were to be apprehended both for his soul and body; but as he insisted upon going, they at last dismissed him, in company of another national assistant, with the blessing of the congregation. In eight weeks they both returned safe and happy, having suffered much reproach and ridicule, but at the same time proclaimed the Gospel to several hundred Greenlanders. Their mission was not without fruit; for all the relations of our late brother, excepting his father and brother, who were already dead, followed him, were baptized, prospered in the congregation, and have now, we have reason to believe, by a happy departure, entered the realms of everlasting joy.

Till a very short time before his death, the missionaries reaped nothing but pleasure from this dear man; but to use their own expressions, "A trivial circumstance opened the door for self-complacency, at the great and excellent gifts which Daniel really possessed, though he himself appeared unconscious of them before." Since then an alteration was observed, which induced some degree of alarm on his account. In short, he was perceived to be in a very critical situation. His gifts were diminished, and his discourses were not attended with their usual power.

While he remained in this state, his only surviving daughter Beata, as has been noticed above, died of the epidemical disorder in the Sound, at the age of fifteen. He bemoaned her loss most bitterly, partly because she was a very promising child, and partly because, as he had never learned to read, she frequently read the word of God to him, which he knew how to make use of in conversation with his family, and in his discourses to the heathen. On account of his disturbed state of mind, he now absented himself from the Holy Communion. However soon after matters took a turn, he became convinced of his error, and in November, enjoyed as a comforted sinner, the body and blood of Jesus in the Sacrament, which proved an unspeakable confirmation of his faith. Directly after this celebration, he fell ill with stitches in his side. The Brethren immediately opened a vein, and gave him some medicine, but nothing would operate. When they visited him, they always found him in happy intercourse with the Friend of his soul. His only trouble seemed to be, that he had not been able to make an intended voyage to the South: "for you know," said he, "with what pleasure I led my countrymen to our Saviour, and saw them as happy, as he through mercy has made me." When he was visited on the 2d of December, he said with a remarkably cheerful look: "Now it is confirmed to me, that I shall go to our Saviour, nor will my departure be long delayed, for the wedding garment which I wait for, is ready. Oh, how well and happy am I! But how shall I then be, when, like Thomas, I shall lay my hand in his side, and say: "My Lord and my God!" "Oh, how will I thank him, that He has chosen me from among the heathen, has washed me in His blood, has given me His body to eat, and His blood to drink, and has kept me in fellowship with himself." On the morning of December 3d, he commended his two sons and their mother, to our care, on which occasion, say the missionaries, "he put on such an amiable expression of countenance, that his face seemed to us like that of an angel." By degrees

he lost his speech, and desired the blessing of the church for his departure. This was imparted by the missionaries with imposition of hands, and a farewell kiss, accompanied by a strong perception of our Saviour's presence, and a flood of tears from all who witnessed the affecting scene. Scarcely had the Brethren reached home, after performing this last duty to their dying convert, when a messenger arrived to inform them that he was just expiring. They therefore hastened back, and ushered the soul of this highly favoured witness of Jesus, into the presence of its Redeemer, by singing some verses expressive of the bliss of those who die in the Lord. His brothers, sisters, and other relations who were present, far from indulging in the frantic expressions of grief, usual on such occasions among the heathen Greenlanders, conducted themselves like children of God. They however embalmed his memory with many tears, "and so did we too," say the Brethren, "for we have lost in him an inestimable present from the Lord, a man whose heart was warm with love to God, an affectionate brother, a faithful assistant, an ornament of the congregation, and a man of God approved both to Christians and heathen. Yet why do we say lost? He is gone to those blessed mansions, where we hope soon to join him, and rejoice with him eternally." It was remarked that his joyful spirit had left a sweet smile on his countenance; and his remains were carried to the tomb on December 4th, by six Greenland assistants, followed by a numerous procession of natives and people belonging to the factory. A funeral sermon was preached by the missionary on the text, "Blessed are they which have not seen, and yet have believed."

CHAPTER VI.

Reasons for adding this Chapter. — Situation and Description of New Herrnhut. — Situation and Description of Lichtenfels. — Domestic Arrangements. — Women's Boats. — Difference between the heathen and baptized Greenlanders. — Visiting the Greenlanders. — Their Property. — Capelin Fishery. — Widows and Orphans. — Order in the Congregation, and Beneficence of its Inhabitants. — Education of Children. — Generosity of the Greenlanders. — The Labours, Support, Housekeeping, &c. of the Missionaries. — Collection for the Missions. — Benevolence of Friends of the Brethren. — National Assistants. — Assemblies for Devotion in the Congregation, Schools, Sermons, &c. — Singing of the Greenlanders. — Purport of the Discourses, Catechizations, &c. of the Brethren. — Their Method of Teaching. — Doctrinal Knowledge of the Greenlanders. — Baptisms. — Holy Communion. — Marriages of the Greenlanders. — Their Sickesses, Death, and Burial. — Schools for the Greenland Children. — Concluding Remark. — Some Letters of believing Greenlanders.

ALTHOUGH the various remarks interspersed throughout the preceding narrative, might be sufficient to give a general notion of the manner in which the Greenland congregations are regulated; yet, as it may prove too troublesome to many of our readers, to combine these scattered hints into one summary view, it seems advisable to give a brief, connected account of the constitution of our settlements in this inhospitable country. But before we do this, we shall premise a very short description of the settlements themselves.

The settlement of *New Herrnhut* is built on the south-west side of a small peninsula, jutting out from the shore of *Baal's River*, and is situated between the harbour and the colony of *Godhaab*, three miles from the open sea. The outermost edge of the abovementioned peninsula forms three strands, between which the rocks project into the ocean. Between the rocks,

the strand is fenced by a dam of pebbles thrown up by the waves, rises with a gradual acclivity, and ends in a small valley containing a rivulet, which is frozen to the bottom every winter. On the middle division of the strand, about a stone's throw from the water's edge, stands the chapel, which, with its two wings and area, shows in Greenland like a little palace, though it is only one story high, built of wood, covered with boards and reeds, and pitched all over. In the middle of the roof there is a small turret, with a bell. The whole building is seventy feet long, and thirty broad. Besides the large room, which serves the purpose of a church, it contains four dwelling-rooms, and two anti-chambers, one of which is a dining-room, and the other a school-room for the girls. The north-wing contains an anti-chamber, a school-room for the boys, and a dwelling-room for the catechist. Under-ground is the kitchen, bake-house, and oven. There is a draw-well in the kitchen, which is a great addition to the comfort of the house, as the Brethren were formerly obliged to procure water during the winter, by melting ice and snow in their dwelling-room. The south wing consists of a store-house, and a magazine of wood. Not far off there is a sheep-cot, built in the Greenland style. Before the chapel is the garden, which furnishes the missionaries with lettuces, radishes, turnips, cabbages, and leeks. A path leads from hence to the sea-shore, where there is a shed to screen their two boats and timber from the storms and snow.

The winter-houses of the Greenlanders stand on the rocks ascending from the water's edge, on both sides of the chapel; and behind them are small store-houses, containing their seals' flesh and blubber. Their capelins, skins for their tents, and other necessities are kept in a large magazine, covered with cedar shingles. This house stands on a rock, and being of a whitish hue, is the most conspicuous beacon to ships approaching the shore. Above it is the hay-loft for the sheep, and upon the top of the great house, a turf-loft.

In summer the tents of the Greenlanders are pitched

on the plain, between the two rows of houses, so that the missionaries in the chapel can have a view of them all. Those who cannot find room there, encamp on either side of the chapel, near the sea-coast. During the winter season, their women's boats (*umiak*) are kept in this place, turned upside down, and supported by poles. Under them are stowed their kajaks, tent-poles, and fishing utensils. Behind the houses, towards the north, is the burial-ground for the baptized, and close by, another for those who have died unbaptized. The tombs, which consist of stones on the rock, being covered with sods, resemble in this wilderness, the beds of a garden.

This green and pleasant little village forms a striking contrast to the frightful dreariness of the surrounding country; for the tops of the Greenland houses are covered with scurvy-grass, and other verdant herbage; and the spot which formerly consisted of nothing but rocks and sand, is now carpeted with the finest grass, the ground having been manured for so many years with the blood and fat of seals. Every winter's evening, there is a pleasing illumination of the place, as the houses stand in two parallel lines, and have light in all their windows.

Lichtenfels, the second Greenland congregation, is situated thirty-six leagues farther south, in *Fisher's Inlet*. Towards the mouth of the bay lies an island eight leagues in circuit, which contains a little narrow cove running into the land, and surrounded by barren rocks. This spot, though otherwise far from inviting to Europeans, was pitched upon by Matthew Stach, in the year 1758, for the site of a new settlement, chiefly because it is more than a league nearer to the open sea than the factory. The chapel erected here in 1761, is only one story high, and has two entrances. It is larger than that at *New Herrnhut*, and is in every respect a more elegant and substantial building; but it stands on a nook which no one would conceive fit for the habitation of human beings. Adjoining it are three dwelling-rooms, two small chambers, and a kitchen.

Behind the chapel, the Brethren have raised a boggy place for a garden. Part of their dwelling has been converted into a sheep-cot, by the side of which there is a store-house of boards. Before the chapel are the houses of the Greenlanders, and at no great distance, the burying-ground. In *Lichtenfels*, they have the advantage of having a rivulet, which is never frozen or dried up.*

In our Greenland congregations all the families keep their own children, till they are old enough to be removed into the choir-houses, which have been instituted here in conformity with the general system of the Brethren's church. Since the adult single women and the widows cannot provide for themselves, they generally depend upon some family, to whom in return they perform all the services they can. Neither can any single man keep house, but must associate himself with some family or other. In this way, though the Greenlanders are not very prolific, a family may become pretty numerous, especially if its head be an able provider. Amongst our people the average number is eight or nine persons; and in general a provider, that is, one who catches seals, can procure a maintenance for four or five individuals.

In the summer season, when the Greenlanders move about in search of provisions, each family lives apart. The poor, who can provide no tent for themselves, are taken in by others; and aged parents generally lodge with their married children. Some widows with their children have a tent for themselves. When several families live in one tent, each carries on a separate house-keeping, and has a separate fire-place.

The women's boats are their most expensive moveables, and the most difficult to keep in order; because they must every year be covered with fresh skins, and the frame work requires continual repairs. Consequently each family can afford to keep only one. Among our Greenlanders, there are thirty-two families that have women's boats: the others borrow from their friends. On the

* The third settlement of *Lütchenau* will be noticed hereafter.

other hand, every man must have his kajak, with all the necessary implements; in order that even if he be unable to catch seals, he may at least procure some fish and fowls for his sustenance.

The main difference between the manner of life of the heathen, and that of the baptized Greenlanders is, that the latter do not rove about the country for a circuit of many miles, but keep close to the missionaries, in order to enjoy their guidance and inspection. It might indeed be supposed, that they could gain a livelihood with most ease in the places to which they have been accustomed in early life. But experience shows that those Greenlanders who have a far greater abundance both of fish and game, in their places of resort than our people, are before the end of the winter reduced to poverty, while the baptized who have been obliged, by leaving their former habitations, to learn a new method of fishing, are such economists, that they can maintain themselves comfortably, spare something for others, and dispose of a part of their substance in trade. Besides it will be acknowledged by all, that if they were suffered to roam about the country in the manner usual among the natives, the powerful temptations to which they would be exposed among their heathenish relations and acquaintances, might soon choke all the spiritual instruction they had received; and their deep-rooted prejudices and superstition recovering strength, would confound their faint notions of the truth. The missionaries are therefore obliged to keep the new converts as much as possible together, that they may be in some measure under inspection, and by mutual conversation have an opportunity of growing in the knowledge of Christ. All the heads of families however, are allowed to choose the place to which they will go in quest of provisions; but before they set out, must inform the missionaries where they intend to fix their temporary residence, that they may be the more conveniently visited. It is usual to visit them several times during their absence from the settlement. None are allowed to go away before Easter, that they may enjoy that festival in fellowship ;

and they have now become so habituated to this regulation, that they seldom think of setting off till a considerable time after Easter, having gradually learned to value the blessing of living together. That they may not be obliged to go away before the proper time for want of the necessaries of life, every precaution consistent with the liberty of every individual to dispose of his property as he thinks fit, is taken, lest they squander their goods, barter them for useless articles, or suffer them to spoil. To this end, a large storehouse was built for them, where each stows his dried capelins, fish and seals' flesh, and from which during the winter they fetch two or three times every week what they want for present use. Whoever catches a seal in winter, according to the laudable custom of all Greenlanders, divides it among the inmates of the house in which he lives. In the month of May, when the capelin-fishery begins, the Brethren take care that those who intend meanwhile to catch seals among the islands, resort thither in good time, that they may send back their women's boats the sooner, and that thus the poor, who have no women's boats of their own, may be enabled to provide for themselves. One of the missionaries always accompanies them on the fishery, and catches capelins himself, that in case of necessity, he may have something to distribute among the needy. He also keeps them meetings, and watches over the flock, that order may be preserved, that no heathenish extravagance may creep in, and that none remain behind from their natural carelessness, or lose their time with hunting rein-deer, a sport to which they are much addicted. Nothing gives the missionaries greater trouble than the maintenance of the poor, as the horrible custom of the Greenlanders to desert helpless widows and orphans, has compelled many of these distressed people to seek refuge among the Brethren. Indeed, if any temporal advantage must be confessed to have an influence in inducing heathen Greenlanders to join the believers, it is the prevalence of honesty and good order in our congregations, where every one is sure of his property,

friendless widows are relieved, none are obliged to marry against their inclination, no wife is turned away, or husband permitted to marry more than one wife, and where all fatherless orphans are maintained and educated. So much is certain, that nothing would contribute to deter the heathen natives from coming to live in our settlements, more than an appearance of idleness or inactivity in their inhabitants, as among Greenlanders, dexterity in their arduous employments, is the highest virtue. Accordingly, our people, who from their regular habits and persevering industry, generally excel the other natives in hunting and fishing, are much esteemed by the latter. Whenever a family is left destitute by the decease of its head, or a widow with her children seeks refuge among the Brethren, an assembly of the most respectable and able men in the settlement is convened, in order to consult upon the most suitable measures for the relief of the sufferers. On these occasions some one commonly offers to receive or assist them. In case the children be very young, or not yet weaned, a family who have either few children, or none at all, generally adopt a boy or girl, as their own. The Brethren must afterwards assist these charitable people in providing cloathing for the children, and kajaks for the growing boys, lest for want of the necessary implements, the latter should be rendered incapable of providing for themselves, when they arrive at years of maturity.

The missionaries must always in every thing regarding the education of children, keep a watchful eye upon their Greenlanders, who are exceedingly prone to neglect their infant charge. Prudence is also very necessary in the distribution of their bounty, that they may not bestow it on any but the deserving, or rouse the innate carelessness of a naturally improvident race, who might easily be led to imagine, that their baptism gave them a claim upon the charity of the Brethren.

In *New Herrnhut* especially, there are many who, on account of old age, sickness, or a neglected education, cannot provide for themselves, but must be

assisted by the rest. Others are bad economists; and these are generally also deficient in genuine Christianity. Yet in general it is matter of wonder, that so many can support themselves and their families, and have such a surplus remaining, that the factors nowhere purchase such quantities of blubber as in our congregations, over-burdened as they are with poor. Even in times of universal famine, our people have generally so much to spare, that they can relieve the wants of others, and even receive whole families into their huts. On an average, the inhabitants of *New Herrnhut* have furnished yearly about one hundred and forty barrels of blubber, while the neighbouring heathen, fewer indeed in number, but who have a much less number to maintain, could not produce more than half that quantity, though their residence so near the coast gave them a much better opportunity for collecting it.

There is only one collection made in the Greenland congregation, namely that for oil. All who have caught seals voluntarily contribute every autumn, a sufficient quantity of blubber or train oil, to supply the lamps in their chapel. In this contribution, the generosity of the Greenlanders is the more commendable, when contrasted with their natural covetousness. We ought also to acknowledge the liberality of many female house-keepers, who use the greatest frugality, that they may have the more to distribute among the sick and needy. Such charitable acts are generally evident fruits of genuine conversion, as they are performed without ostentation, and the doctrine of good works is much seldomer dwelt upon than that of faith, in the discourses of the missionaries. Sometimes the charity exercised during the winter, remains undiscovered till the spring, when the poor inform the missionaries how they have been supported.

In general, the Brethren suffer the Greenlanders to follow their national pursuits, in as far as is consistent with their profession, without restraint, always endeavouring to render the natives as serviceable as possible to the government to whom they belong. It is at the

same time highly needful to take care, lest the Greenlanders should entertain the suspicion, that under colour of introducing Christianity, the missionaries seek to deprive them of their liberty; for this idea would at once prevent them from attending to the preaching of the Gospel.

Before we attempt giving an account of the ecclesiastical constitution of the Greenland congregations, it will be necessary to premise a few observations concerning the missionaries, and their employments and maintenance.

In general, each settlement is superintended by a missionary and two deacons, who assist him both in his temporal and spiritual incumbencies. These three persons are married. Their wives not only manage their domestic concerns, but are also the principal labourers among their own sex, having, under the direction of the missionary, the special inspection of all the females, that all slander and jealousy, to which the Greenlanders are exceedingly prone, may be effectually prevented. Besides these, there are two unmarried assistants, one of whom holds the office of catechist, keeps the boys' school, and has the particular inspection of the single men; the other is called assistant to the mission, attends principally to its economical affairs, and ought to understand something of masons', carpenters', and smiths' work, for the necessary buildings and repairs. He also assists the catechist, and makes it a point to inure the young men to habits of regularity and industry.

This apparently large number of missionaries will cease to be matter of surprise, when it is recollected, that they have no salary, and except the provisions sent to them from Europe, must maintain themselves by hunting and fishing; that they must keep their chapel, dwelling-house, and boats in repair, and during a short summer provide fire-wood for a long and dreary winter. It ought also to be observed, that fewer could scarcely do justice to the souls committed to their charge. In

the summer, especially, all are fully employed; as besides their other occupations, they are obliged frequently to visit the Greenlanders. It will readily be conceived that these excursions are not tours of pleasure, but that they are connected with many difficulties and dangers, the sea being very boisterous, and the weather subject to sudden changes; not to mention that they seldom meet with a safe harbour, and are frequently forced to drag their boat a considerable distance over land. In winter, when they are mostly at home, they have sufficient manual labour, in repairing the houses and collecting provisions.

For occasional relaxation from the hardships of their toilsome vocation, and to recruit their powers for more vigorous exertions, they may by turns visit Germany, and spend the winter in some of the Brethren's congregations in that country.

Besides an annual supply of the principal necessities of life, they always receive copies of the accounts of the work of God both among Christians and heathen, which are circulated throughout our European congregations, transmitting every year in return a diary of their missions, that they may maintain a close fellowship with their European brethren, and with them increase in the grace and knowledge of Christ. The reading of these accounts constitutes their principal entertainment during the long winter evenings. They begin and conclude every day with singing and prayer, besides a short family prayer at noon.

Their house-keeping is conducted in common, under the direction of a deacon, who annually sends home a list of the principal articles wanted, which are bought in Copenhagen. All fare alike, and none expects any salary, presents, or perquisites. No one thinks himself above bodily labour, and what one provides, the rest enjoy. However, as it must be evident that fishing and hunting cannot supply a sufficiency of food, to those who have so little time to attend to these pursuits, the greatest part of what is annually consumed by the mis-

sionaries, must be sent to them from Europe. Accordingly, besides their out-fit, previous to embarkation, they receive annually a considerable quantity of provisions and cloathing, and also from time to time boats, and timber for the repair of their dwelling-houses and chapels, for all which articles, as well as for the passengers, a competent freight is paid. When they are called back to Germany, as they can bring nothing with them, they are maintained gratis during their stay, and before their return to Greenland, are fitted out with necessaries as before. As their duties in caring for the heathen, prevent them from attending to the education of their children, the latter are placed in some of the Brethren's schools, and there educated gratis, with the same care as those who are paid for by their parents. They are afterwards either put to learn trades, or sent to an academy, according to their capacities. The missionaries can of course expect no support from the believing Greenlanders. And though it is a fundamental rule of the Brethren, never to win the affections of the heathen by presents, and to be very cautious in administering relief to the distressed, yet those natives, who are rendered helpless by age and infirmities, must be supported, the sick must be supplied with medicine, and the children who learn to read, with books.

For these and other incidental expences there is no other fund, but the profits resulting from the manual labour of the missionaries, and the voluntary contributions of such Brethren and friends, whose hearts glow with sympathy for the spiritual and temporal necessities of the heathen. All these collections and donations are forwarded to certain persons, who manage the economical affairs of the missions without any salary. They keep regular accounts, and lay out the money as discreetly and impartially as possible, for the support of all our missionary establishments, according to their different circumstances. Hitherto the sums raised have never been adequate to balance the expenditure; so that it has been found requisite to borrow some capital, which is paid off from other sources, as often as

possible. Here we cannot find terms sufficiently strong to express our gratitude for the well-timed generosity of many benefactors, especially in this favoured country, who, by their munificent donations and contributions, have in a very critical moment, borne up this work of God, when sinking under the pressure of a debt, which was gradually and rapidly accumulating from year to year. We now believe that He who has begun the good work will not fail to carry it on. We trust that as the field of our missionary labours widens, the number may increase of such Brethren as are willing to risque their all for its successful cultivation, that the Lord will continue to stir up both ourselves and those of every denomination, who wait for the coming of his kingdom, to a more cordial participation in this work of his own, and that he will hasten the fulfilment of all his blessed intentions with regard to the heathen world. Let those who assist in this important work, reflect, that in return for their benevolent exertions, they will be remembered in the prayers of all those whom they have helped to rescue from the chains of darkness, and that above all, they will be remembered by Him who has said: "What ye have done to the least of these my brethren, ye have done it unto me." *

Our readers will have noticed in the preceding chapters of this work, that the Brethren are accustomed to train up some genuine converts, who combine a uniformly exemplary behaviour with the possession of other necessary qualifications and Christian graces, for assistant labourers among their countrymen. In the year 1752, these were formed into a regularly organised company of national assistants, one of whom generally lives in each house. With them the missionaries have a conference twice a week, and receive information concerning

* It may be proper to give notice here, that any persons inclined to contribute towards defraying the expences of the Brethren's missions, need only forward the money to the secretary, the Rev. C. J. Latrobe, of Fetter-lane, London, when they may rest assured that it will be applied in the most advantageous manner, by that indefatigable benefactor to the heathen world.

their people, both in the country and at home, the education of the children, the domestic order in particular families, and the general life and conversation of all the inhabitants of the settlement. In return, the Brethren give the needful exhortations and instructions, which the assistants communicate to the families in which they live. They are particularly useful to the missionaries, by giving them information concerning such new-comers as are not yet candidates for baptism, and concerning the visiting heathen, whom they are encouraged to address whenever they find it practicable, on the way of salvation. Arrangements regarding the internal affairs of the congregation, are not discussed in the presence of the Greenland assistants, but in a conference of the missionaries themselves; and are afterwards made known to the former. Other advantages, which result from the co-operation of these assistants, have been noticed before. Out of their number, servants of both sexes are appointed, whose business it is to keep the chapel in proper order, to place the benches, trim the lamps, and fulfil all the duties of church-wardens. These services they perform without any remuneration, or precedence of rank.

Every day in the week, at six o'clock in the morning, a short meeting is kept, called the morning blessing, which all the baptized attend. At eight, there is a meeting for all the inhabitants of the settlement, in which a text of scripture is explained or applied. It is begun and concluded with singing, and seldom lasts more than half an hour. After this the men follow their usual occupation on the sea.

About nine, the children have a meeting for catechisation. From thence they proceed to school, the girls to a married missionary, and the boys to the catechist, whose school is also frequented by some young men, who either wish to improve in reading and writing, or to assist in teaching the younger children. In the evening, when the men are returned from the sea, there is another meeting, in which either a discourse upon the text for the day is delivered, or a few hymns are

sung. After this meeting, the communicants remain in the chapel, and receive a short exhortation. On Sundays, the sermon, which is held either on the Gospel for the day, according to the usage of the Lutherans, or on any other suitable text, is in the afternoon, and differs from another hortatory discourse, only in being rather more systematic, and somewhat longer. The missionary delivers it standing behind the table, as there is no pulpit, that all who on these occasions generally crowd the chapel and adjoining rooms, may hear distinctly.

It has been mentioned before, that the Greenlanders, especially the women and children, often sing hymns at their work, both in and out of doors. Formerly, those who had good voices, received instruction in singing; but this is no longer necessary, as most of them sing well, know most common hymns by rote, or can learn them out of the hymn book. The same solemn harmony, so often admired by strangers in the singing which constitutes a principal part of the devotional exercises of the Brethren, prevails also in our Greenland congregations. Indeed, many who have heard both, have declared, that in this respect, the Greenlanders excel the Europeans. The men have generally coarse voices, and therefore do not exert them, but the tones of the females are mellow and clear, and melt into such perfect harmony, that at a distance, their united performance sounds like the melody of one powerful voice.* Its only fault is its sinking, especially in long metre; but this is remedied by an instrumental accompaniment. Their musical band is very small, consisting only of two or three violins, a couple of flutes, and a few

* From an interesting journal of a visit to South Africa, lately published by the Rev. C. J. Latrobe, whose reputation as a musician is well known, it appears that the same cause has produced the same effects upon the savage natives of one of the most southern, as well as one of the most northern extremities of the habitable globe. He describes the singing of the Hottentots as delightfully sweet and harmonious. "Nothing," writes he, "could be more easy than to form a chorus of the most delightful voices, in four parts, from among this smooth-throated nation."

guitars. Some of the Greenlanders have learnt to execute such tunes as they know pretty well on these instruments, in two parts; and might arrive at considerable proficiency in music, if it were thought necessary, having much natural talent for the art. Several of them have also learnt to blow the trumpet and french-horn; but these instruments never accompany the singing of the congregation. They are used merely instead of the bell, to assemble the baptized or communicants into the chapel.

Of all public discourses, catechisations and conversations, the living knowledge of Jesus Christ, as crucified for our sins, or implicit trust in his atonement, is the principal theme, and from this source every other truth is deduced. It is the chief concern of the missionaries to establish a real and close communion between all the individuals of their flock, and their great but invisible Friend; to teach them by prayer, and silent intercourse with him, to nourish the life of God in their souls, and to preserve the lamp of faith from being extinguished. The method which the Brethren have adopted of conversing with the heathen natives, and of bringing them to the knowledge of the truth, has been sufficiently exemplified in the preceding narrative. In the practice of this method they have been confirmed, not only by their own experience of many years, but also by the example and attestations of their fellow-labourers among other heathen tribes. It has also been found to be the best, by the servants of God, who have laboured in the East and West Indies, among heathen whose stronger mental powers had supplied them with more refined and dangerous arguments, to defend their systematic superstition against the inroads of the Gospel. Its efficacy has in an especial manner, been confirmed by the late David Brainard, missionary of a Presbyterian society in Scotland, among the Indians in the provinces of Jersey and Pennsylvania. We are credibly informed* con-

* See remarkable heathen conversions, in Fresenius's Pastoral Collections, 3d and 4th parts.

cerning that pious and indefatigable man, and it is also observable throughout the whole of his account, that as long as he continued the usual method of preaching, and endeavoured to convince the Indians by arguments, he could effect nothing; but that as soon as he benefited by the example of his neighbours, of whose success he was an eye-witness, and ventured, without any preface, to preach the Saviour and his love, to the benighted natives, such an extensive awakening ensued, that both he and all the ministers of his persuasion who witnessed it, were astonished, and led to ascribe glory to God. We shall only quote two passages from his work, in confirmation of the above. "August 3d, 1745, I preached on Rev. xxii. 17., 'Whosoever will, let him take of the water of life freely.' Although I could not treat that subject, in the method otherwise usual, yet the Lord gave me boldness and freedom, to set before my hearers in a somewhat peculiar manner, our dear Redeemer, as a most benign and compassionate Saviour, so that a real awakening was plainly perceived." In his general remarks on this work of grace, p. 300, he says, "But this great awakening, and surprising solicitude of the souls, was never occasioned by any terrifying sermons; but, what is exceedingly remarkable, whenever in my discourses I dwelt strongly on the moving scene of a Saviour dying on the cross, on his meek behaviour under suffering, on the unspeakable riches of his salvation, or on the kindness with which unmerited grace is freely offered to all needy, sorrowing, and distressed souls, there appeared immediately an extraordinary awakening amongst the hearers. *

The Greenlanders in general possess very little of that purely theoretical knowledge of Christian doctrine, which might fill their hearts with vanity, to the seclusion of genuine piety; or suggest speculative ideas more curious than beneficial. Indeed they have little

* The Translator, not having Mr. Brainard's book at hand, was obliged to render these quotations into English, from the German of Fresenius.

opportunity for acquiring it, as the missionaries give them little more than a simple delineation of the leading features of Christianity, well knowing that what puzzles the understanding, is by no means adapted to reach the heart. They are not forced to learn very much by rote, as their reluctance to the task might in many produce fretful stupidity, aversion to the truth, or secret murmuring. Ambitious emulation is never employed as a spur to learning; and the German proverb, 'the more learned, the more esteemed,' does not hold among them, with regard to spiritual science. Nevertheless, most of the baptized are masters of some share of doctrinal knowledge. In this respect there is a striking difference between those who have joined the Brethren at an advanced age, and those who were baptized as children, or in their youth kept at school, and trained up by the missionaries: for all the children in the settlement have a daily catechisation, which the adults have no leisure to attend, can in general read well, and consequently are better able to comprehend and to retain what they hear.

In the candidates for baptism, the missionaries look for a salutary sense of their own wretchedness, joined with a love for our Saviour, and a confidence in his merits, more than a great degree of intellectual knowledge.

Holy baptism is administered either to the children of Christian parents, or to adult persons.

As to the baptism of children, the father immediately notifies the birth of his child to the missionary, and solicits its baptism. The solemn transaction generally takes place in the next ensuing meeting of the whole congregation; except the infant be ailing, in which case it is baptized directly in the house or tent of its parents. The midwife, frequently accompanied by the mother, brings the child quite naked to the missionary's wife, who dresses it; and after the missionary has addressed the congregation, and especially the children, in a short discourse, she presents the child to him; he blesses it in a short prayer, with imposition of hands,

and then baptizes it into the death of Jesus, with the usual formulary. The infant is then carried to some of the national assistants, who as sponsors also impart their blessing to it with imposition of hands; and the whole transaction is concluded by singing some suitable verses.

In summer, when the parents live at some distance from the settlement in tents, they bring the child themselves to be baptized; but in case of necessity, one of the missionaries goes to them, and at the same time, visits the neighbouring heathen.

The Brethren, of course, do not baptize the children of the heathen, not even of those who live in the settlement, since the future education of the children cannot be regarded as sure, till one of the parents, if not both, are baptized, or at least received among the candidates for baptism. Children of baptized parents, which, though young, may be supposed to have lost what is usually termed their innocence, are not baptized till they arrive at years of discretion, and have received the needful instruction. With the last-mentioned class, and with all the adults, the Brethren proceed as follows:

When they are fully satisfied that it is the firm intention of any individuals, old or young, to remain with the believers, and are assured by the national assistants, that they have frequently expressed a desire for baptism, diligently attended the public meetings, laid aside their superstitious customs, and conducted themselves discreetly, both among Christians and heathens; and when it also appears from frequent conversations with them, that they long to change their unhappy state for a better, a missionary speaks with them, in order to prove the truth of their expressions, and of the testimony of the assistants. Their request is then considered in a conference of all the missionaries and their wives; and if no material objection appears, they are received among the candidates for baptism on the next congregation day, and recommended in prayer to the Lord.

From the time that they are regarded as catechumens, or candidates for baptism, the missionaries may be con-

vinced that they will remain in the congregation. They enjoy henceforward, in common with the baptized, their proper meetings, are more frequently visited and spoken with than before, for their instruction in the fundamental truths of the Christian religion, and for the closer observation of the work of the Holy Spirit in their hearts. A trial is made whether they can learn by rote some short summary of Christian doctrine, or the Apostle's creed, with Luther's exposition. However it is not absolutely required, especially of aged persons, to burden their memories with any precise form of words; but the missionaries are satisfied if they can, when catechised, express their conception of Gospel truth, and the ground of the hope that is in them; and in all their declarations, more regard is paid to an appearance of integrity, than to the quickness of their comprehension, the strength of their memories, or the fluency of their expressions.

It deserves to be mentioned here, that at present, many Greenlanders of both sexes, who have been educated by the Brethren, and have learned to read well, take pleasure in entertaining the aged, who have not enjoyed the same advantages, by reading to them in their leisure hours; and the latter, by this method, learn much more than if they, with much toil, committed a number of expressions to memory.

Adult persons are not baptized singly, but always several together. These solemn transactions generally take place on a congregation day, or some other festival. After a discourse to the congregation, and a particular address to the candidates, they are asked several questions, in answering which, each makes an acknowledgement of his miserable state by nature, a profession of his desire for redemption through the blood of Jesus; and an open and solemn declaration of his intentions with regard to the future. They then receive absolution, and kneeling down one after another before the water, are plentifully overstreamed three times, while the form usual at baptism is repeated. Each is then blessed with imposition of hands.

The depth of the impression made by holy baptism upon the Greenlanders, may be best understood from the fact, that of all who have been baptized by the Brethren, only two have relapsed into heathenism.

With regard to admission to the Holy Communion, the missionaries proceed still slower. Speculative knowledge is not required in the candidates, but an experience of the grace of God, a deep sense of their inward poverty and weakness, and a hunger after the bread of life. Having received a competent idea of this symbolical representation of the close fellowship of Christ and his church, they are permitted to be present, as spectators, at the celebration of the Lord's Supper. The solemnity being ended, they are placed before the congregation, confirmed, and assured of speedy admission to the participation of this grace; and in case nothing intervenes, which ought to retard their enjoyment of the Communion, they are admitted the next time.

A few days before each Communion, the missionaries have some conversation with all the communicants, individually, in order to learn the present state of their minds, and whether their desire for the Holy Sacrament be unabated. In case any circumstance has occurred, which might prevent any individuals from enjoying the Sacrament, the impediment is if possible removed, or they are advised not to approach the Lord's table. The Holy Communion is commonly held once a month. After a short discourse, a public penitential confession is made in prayer, kneeling, and afterwards absolution is pronounced in the name of Jesus Christ. Then the bread is consecrated, and distributed by two missionaries, during the singing of some suitable hymns. The communicants remain standing, and after the blessed bread has been distributed, they all kneel down together, and at the words: "Take, eat; this is my body!" they partake together at once, adoring the Lord for his goodness, in silence. Then some verses relative to the Sacrament being sung, the wine likewise is consecrated, and distributed during the singing of some hymns relative to the passion of Christ. Lastly, all the communi-

cants give each other the kiss of peace, in token of their joyful compliance with the last precept of their dying Redeemer.

On the following morning, the communicants assemble again in the chapel, and sing a liturgy, expressive of gratitude for the grace which they have received.

Individuals who fall into error, whose conduct discredits their profession, or who are at variance with any of their brethren, receive an exhortation or reprimand from the missionaries. Should this prove ineffectual, they are excluded from the participation of the Holy Sacrament. In case of a public offence, they are sometimes publicly dismissed from the congregation, till they manifest a sincere desire for forgiveness, and by obtaining new grace, are enabled to lead a life conformable to the precepts of the Gospel.

The Brethren in Greenland, as well as in Europe, prohibit any familiar intercourse between the sexes, as such communication might easily lead to the most disagreeable and disgraceful occurrences. Marriage, when connected with no impropriety, is never discouraged. Indeed widowers, who have small children, and young men, who have attained the age of twenty, and are capable of maintaining a family, cannot remain long single, without detriment to their affairs. In the choice of a wife, the latter are advised by their parents, and if they have none, by the missionaries. Each is at liberty to make the first advances himself; but they in general prefer to have some previous conversation with their teachers, who propose to the young man to alter his state. If he expresses a desire for marriage, he is asked, whether he has fixed his choice upon any individual. If he has, it is gladly approved of, unless connected with circumstances, which might render it detrimental to his temporal or spiritual welfare, or it be the contrivance of persons who have no right to meddle in his affairs. If he has not fixed upon any person, a proposal is made to him, which he is always at liberty to reject. If he acquiesces in it, proper time is taken to consider the matter maturely, and when the man has come to a resolution, it is communicated to his intended spouse.

The consent of the women is sometimes very difficult to gain. For though they, upon these occasions, no more imitate the unseemly and frantic actions of the heathen, such as pulling off the hair and running away in a phrenzy, yet they often start whimsical objections, or give a flat denial, after which all persuasion is fruitless. When the parties have come to an agreement, they are betrothed in presence of their relations. Their intention is then made known to the congregation, and they are recommended to its prayers. After some time they are joined in holy matrimony by the missionary; after which, both husband and wife take leave of their former associates, and receive their good wishes for their future prosperity.

No inter-marriages are allowed by the Brethren between the believers and their heathen countrymen; and no man is permitted to marry more than one woman, or to put away his wife. Even with respect to marriages contracted by persons in a state of heathenism, and not in the most orderly manner, the marriage bond is held indissoluble, and conjugal fidelity enforced. No married woman is received into the Brethren's congregation, without her husband's consent, except she has been put away, as the Brethren abhor all means of acquiring proselytes, which would be subversive of divine as well as human regulations.

When married people from among the heathen are baptized and admitted to the Holy Sacrament, they are blessed with imposition of hands before the whole congregation; which ceremony is esteemed equivalent to the form of Christian wedlock. The Greenlanders style it receiving the blessing of the church.

When the Greenlanders fall sick, the Brethren must be their physicians, and administer medicines suited to their complaint. Bleeding is frequently a successful remedy in catarrh, which is very frequent among them, owing to their manner of life, and in their remarkably plethoric constitutions, is generally attended with considerable fever. Of the cheerfulness and confident hope of the Greenlanders during sickness, the preceding narrative contains sufficient evidence. In

some, who after their baptism did not answer the expectation of their teachers, such a remarkable change for the better has appeared, during the progress of some fatal disease, that the missionaries have frequently had reason to exclaim in the words of the adage, "all is well that ends well."

When the soul of one of the converts is evidently about to leave its earthly tabernacle, the blessing of the congregation is imparted to the expiring individual, by one of the missionaries, with imposition of hands, during the singing of some verses, and prayer. Immediately after death, the relations dress the corpse in the Greenland manner; and instead of putting it in a coffin, sew it up in a skin. Being laid in a bier, it is covered with a white cloth, on which are inscribed in Greenlandic, words to the following effect:

" You bear me now to my repose,
As once they bore my Lord;
And as his sacred body rose,
So mine shall be restored."

A funeral discourse having been delivered in the chapel, four Greenlanders carry the corpse to the burial ground, preceded by the missionaries, and followed by the Greenlanders in procession. There it is deposited in a tomb walled up with stones, during the singing of a hymn; and after praying the litany usual at burials, with the petition, Keep us in everlasting fellowship with the whole church triumphant, particularly with our brother, or sister N. N., the blessing of the Lord is pronounced, and the grave covered with broad stones, and green sods.

None can censure the Greenlanders for the tears with which they bedew the grave of a beloved relation; but their former superstitious customs, and visits of condolence accompanied with dismal howlings, are, as might be expected, never practised by persons who believe in the resurrection of the body and life everlasting.

We forgot to mention, with regard to the schools for the children, that the books employed, are first a Greenlandic primer, containing also the lives of several

happily departed children. Then, Luther's catechism, the four Evangelists, and the Acts of the Apostles, as translated by professor Paul Egede, if the children can procure them; also a small hymn-book translated by the Brethren, together with a history of our Saviour's passion, and his last discourses, according to the Harmony of the Four Evangelists, printed at Utrecht, 1759. The Latin letters have been introduced among them, being the plainest and most easily formed; and some of the children have learned to write them with considerable neatness. At the conclusion of their daily school hours, they learn some verses out of the hymn-book, or some scripture text, which is generally chosen from among such texts as are the most frequent subjects of discourses in the chapel.

In the afternoon no school is kept, as the missionaries are then otherwise engaged, and the children assist their parents in domestic affairs. The boys must also have some time to practise rowing the kajak, or darting the harpoon. During the summer, when the children go abroad with their parents, the school is entirely discontinued. Yet notwithstanding these intermissions, their progress is surprisingly quick. Some learn to read well in one winter, and others have learned the larger half of the creed in a single day. No compulsory measures are employed, and when they grow weary, nothing but kind persuasion will encourage them to proceed. In conclusion we would only observe, that the striking contrast between the believing and heathen Greenlanders, would be an excellent remedy for that chilling scepticism, which doubts of every thing that a biassed and polluted reason cannot comprehend, and which denies the efficacy of the Gospel to change and to ennoble the minds and the morals of mankind. Such a transformation as appears in the converted natives of this inhospitable desert, can scarcely fail to convince any candid mind; a change from a state, seemingly little raised above that of the brute creation, to a participation in the same feelings which fill the capacities, and ennoble the understand-

ings of the most illustrious individuals in the Christian community; from impatience of any kind of restraint, to the obedience of faith, and voluntary submission to their teachers; from the deepest ignorance and most stupid listlessness, to considerable mental cultivation, and a lively sensibility; from inflexible obstinacy and self will, to a docile and complying disposition; from a revengeful to a forgiving spirit; from an insuperable inclination for a roving life, to a repugnance to leave the settled abode of the missionaries; in short, from the unbounded libertinism of lawless savages, to a voluntary and hearty acquiescence in every regulation which characterizes a well ordered family of Christians.

The following short letters, from individuals among the natives to their friends, may possibly interest such readers as can relish the artless expression of the feelings of Greenlanders, poor indeed in knowledge, but rich in grace; or who wish to examine the structure of a language, which might be regarded a literary curiosity. What follows is the production of a married man, living at *Lichtenfels*.

- | | |
|--|---|
| <p><i>Assarsara Johannes Assor-
sok,</i></p> <p><i>ARLAGUT tersanéauit, Kano-
gaktiksomik assagingma,
puiorsinnaungilara ;</i></p> <p><i>Tarnima piksanik tunningar-
parma,</i></p> <p><i>Annaursirsum Auanik, Tok-
koaniglo, Ikkeniglo ajok-
ærsortarangma.</i></p> <p><i>Tamakkoa Okautsivit kiblik-
pæt Umættiga taimane,</i></p> <p><i>Sullilo tamakkoinneit illuari-
tuinnarpaka.</i></p> | <p>My dear Johannes, full
of love!</p> <p>How much thou didst love
me, when thou wast
here with us, I cannot
forget ;</p> <p>Because thou gavest food
to my soul;</p> <p>When thou concerning the
Saviour's blood and death
and wounds often didst
instruct me.</p> <p>These thy words did per-
vade my heart in such a
manner,</p> <p>That since that time I no-
thing besides can relish.</p> |
|--|---|

- Adlab tipegusugluartissinna- ungilanga,* No other thing can rejoice me,
Annaursirsub Tokkoæt, Anniæello, Auello, Ikkesalo ; But the Redeemer's death, his passion, his blood and his wounds ;
- Kissimik tipegusuktissinnau- anga.* These alone can yield me joy.
- Umætinnut ajulersomut ad- lamik piomangilanga,* For my poor heart, I also nothing else will have,
Tamersa namagaka. This suffices me entirely.
- Asarset Assarsigalo Han- nese Nulliengoalo Illægæl- lugik tamaunga pirsonga, illissimauet.* That in company with thy and my beloved *Hannese* (Beck) and his wife, I came to this place, thou knowest already.
- Annaursirsublo pekkogamin- ga.* And since according to the will of the Saviour, it was so to be,
- Tunnirsaranga Okausiksam- nik Koissimarsunnut,* He gives me words also to the baptized-ones,
Taimatog Nellursunnut ok- alluktitaranga tussarnar- somik mamartarnomiglo Umæteinnut. And likewise, that to the heathens I speak such words, as are pleasing to hear, and relishing to their hearts.
- Imangoak nellyungnærsitso- marpaukit,* A little I will however ac- quaint thee,
Kannogétomik okausekar- punga, Nellursunnut okal- lukuma. What words I make use of when to the heathens I speak.
- Ima : Arlagut illivsisut Nel- lursungoulungalo Ajortul- liartorsursunga,* 'Tis in this manner : For- merly I was just as you are, an ignorant and wicked man ;
- Sullilo illoone uammik ajun- gitsokangilanga.* And to this hour I have in my inner parts nothing good of myself.
- Annaursirsimate ujarniar- panga nennivlungalo,* But the Redeemer has sought and found me,

- Okautsiminik kakoanga ken-
nerlerdlungalo,
Nellursunnilo pærsipanga,* And by his word called me,
and chosen me,
And from the heathens set
me free,
- Opertunnut Illægeksunnullo
pissillunga.* And to the congregation
of the faithful brought
me.
- Sullilo ajortorjungoama.* And when I was yet a
miserable man,
- Annernermik ajokærsordlun-
galo,
Aungminik ubbarpei Ajor-
tika,* He, by his Spirit, instruct-
ed me,
- Kivgaiungnærsillungalo
Ajortunnut tamannut,
Tokkomullo Tornarsub pir-
sauneranullo.* And through his blood
washed away my sins,
He set me free from the
slavery of all sins,
- Sumikme annaukanga ?* From death and from Sa-
tan's power.
- Aungminik nellekangitsomik,* But wherewith hath he re-
deemed me ?
- Anniaminiglo pingitsomik
Tokkominiglo.* With his own blood inesti-
mable ;
- Okkorsea ! Taima aktikso-
mik Innuit Annaursirsum
assauei, pigiomavlugit.* And with his innocent suf-
ferings and death.
- Umættivsinik tunniomagus-
siuk,* Hark ye ! so exceedingly
has the Saviour loved
mankind, in order that
they might become his
property.
- Nangminik illuarsaromarpei,
tipeitsuktillusilo.* If your hearts to him now
you will surrender,
- Taima okallugbigaka.* Then he will himself pre-
pare them, and make you
happy.
- Nellungilettog, tersanéauit,
Ikkiortiksengoamnik pig-
auko, Gub pekkursanik.* Thus I use to speak to
them.
- Thou knowest also, that
when thou wast here, I
obtained an help-mate
by God's will.

<i>Taursoma Kenæt Sanelo ti-</i>	Before his eyes we both
<i>peitsugluarpoguk,</i>	live contented ;
<i>Assarsuserpuglo taursomun-</i>	And the love of us both
<i>ga agliartorpok,</i>	towards him increases.
<i>Uautingnut illeksillunuglo,</i>	Towards each other we
	are friendly (or sociable).
<i>Sullueksaucut naniarpauvut</i>	And all that we have to
<i>Annaursirsivta Kenæt sa-</i>	transact, we do it before
<i>né.</i>	our Saviour's eyes.
<i>Assussialk nuænekau,</i>	It is indeed exceeding
	agreeable,
<i>Nulliareek ingmingnuk An-</i>	When married people to-
<i>naursirsomullo innulluar-</i>	gether before our Savi-
<i>unik pinniakkattigeeklu-</i>	our live happy, and prove
<i>tiglo.</i>	a help to one another in
	all things.
<i>Kaumarsome karsomepunga A. K.</i>	I that live at Lichtenfels, A. K.

The following was written by a Greenland boy, to the son of one of the missionaries, who was at the time at school in Europe.

<i>Assarsara Jakungoak !</i>	My dear little Jacob !
<i>Aksut Umættigoamne kun-</i>	I MUCH in my heart salute
<i>ningarbaukit.</i>	thee.
<i>Nellunginnama aksut assag-</i>	Because I know that thou
<i>angma,</i>	much lovest me,
<i>Taimaitomiktok aksut assau-</i>	Even so I much love thee.
<i>aukit.</i>	
<i>Aglekkitit mahna piaka,</i>	Thy letter I have here re-
	ceived,
<i>Attuardlugullo tipeitsutigaka</i>	And when I read it, it re-
	joiced me.
<i>Annaursirsuble Annia, Tok-</i>	But on our Saviour's suf-
<i>koallo, Ikkilo Ullut nun-</i>	ferings, death and wounds,
<i>gullugit erkeiginnarpaka ;</i>	I think daily and hourly ;
<i>Tuksiarbigirsara.</i>	And I pray to him,
<i>Nuttamik Saimaunerminik</i>	That new grace he would
<i>tunnekullunga,</i>	give me,

<i>Umættingoarallo kersakullu-</i>	And my heart inflame.
<i>go.</i>	
<i>Naugle kissimikuma summil-</i>	When I am alone, or where-
<i>loneet ikkuma,</i>	ever I am,
<i>Nungullugit Umættimne nei-</i>	He to my heart is continu-
<i>jongardlutalo, tipeitsukti-</i>	ally near, and makes me
<i>turanga.</i>	joyful.
<i>Taimatog Aniasusia erkei-</i>	Likewise when on his suf-
<i>niarauko,</i>	ferings I reflect,
<i>Uanga pivlunga taima aktik-</i>	How he on my account so
<i>somik anniarmet;</i>	much has endured;
<i>Uangale sumik akkinniaisau-</i>	Then I do not know what
<i>ara Illiortinnik Ekkarsau-</i>	returns to make him for
<i>tiniglo.</i>	what he has done for me.
<i>Tipeitsuktinieissauara.</i>	To live to his joy I inly de-
	sire.
<i>Kyannakau Annaursirsu-</i>	Worthy of praise (or thanks-
<i>Assasusia,</i>	giving) is the Saviour's
	love,
<i>Angnerumet Innungnut ta-</i>	It is greater than all, to-
<i>manut adlanullo.</i>	wards all men, in all
	places.

E - - - ovunga.

I am *E. - - -*

Assarsamnut Kattengutimnut
Jakomut,
Kablunat-Nunametumut.

To my dear brother Jacob,
 in the European-land.

The next is a literal translation of what was dictated by an aged couple.

“Although our eyes overflow with tears, (which was really the case, as soon as they began to dictate,) our hearts are nevertheless happy. Our Saviour has made us to be of one mind; and he has also warmed our hearts; now our constant prayer is, that they may never grow cold again. By his blood he can preserve them burning.—We suppose thou knowest that our Saviour has brought us and our family to *Lichtenfels*. At our first arrival we found no people here, the land was destitute of every thing, and we had no meeting-house. But now I rejoice that there are many here,

whom our Saviour has washed with his blood ; and we give you thanks that you have sent us a house, in which we can now daily hear of our dear Saviour, and hold our meetings. Although we are still very deficient, yet we feel that our Saviour often melts our hearts, as the sun melts the snow. And then it is as with the lamp, when fresh oil is poured into it, it burns brighter, and can enkindle others. If we happen to be with heathens, who still walk in darkness, we tell them that our Saviour has redeemed them also with his blood, and that if they would believe in him, they might be as happy as we and the other believers are. We also tell them, that he has delivered us out of darkness, and brought us into his light ; and that we now have his bleeding form every day before our eyes. Yes ; we represent him to ourselves as wounded all over his body, his hands pierced with nails, and his side transfixed with a spear, from whence blood and water flow, for the cleansing of our souls. In this manner we discourse to our countrymen. For since we have learned to know our Saviour in this light, we love him with our whole hearts, and rejoice in him.”

From a Greenlander in *Lichtenfels* :

“ I have no brethren and sisters according to the flesh, but I have much rejoiced, when informed by letters, that I have so many spiritual brethren and sisters that belong to our Saviour.

“ Now I will tell you how it went with me last year, both with regard to my misery and happiness. I was very heavy, when my little son lay ill so long. I besought our Saviour to take him to himself. He did so, and I thank him for it. At that time, I recollected, how much afraid I formerly was of death. But since I know that our Saviour has broken the sting of death, I rejoice in the prospect of the time when he will be pleased to call me. Whilst here, I beseech him to let me sit at his feet, as Mary Magdalen did, that I may hear words of life from him ;

and when I go to bed, or rise in the morning, that he may be near me with comfort and protection. As often as I ponder on his great love to me, a poor sinner, I am so covered with shame, that I know not what to say. For I do not love him enough by far. I cannot sufficiently express my gratitude, that he has permitted my husband also to partake of the Sacrament, so that we now can eat his flesh and drink his blood together. I also give you thanks for sending us teachers, who may show us the true way of life. Now I conclude, and am thy poor weak

‘S.K.’

CHAPTER VII.

CONTINUATION OF THE HISTORY.

Introductory Remarks.—*The Narrative is continued.*—*Death of Brother Boehnisch.*—*Heathen Greenlanders, Fisheries, Casualties.*—*History of Lichtenfels.*—*National Assistants.*—*Changes among the Missionaries.*—*State of New Herrnhut.*—*South Storms.*—*Escape of a Missionary from Danger.*—*Scarcity at Lichtenfels.*—*Happy Course of that Congregation.*—*Voyage of Matthew Stach.*—*Snow.*—*Diseases, Accidents, and Deaths.*—*Visitors at New Herrnhut.*—*Kassiak.*—*Arrival of Missionaries.*—*Increase of the Congregation.*—*Changes in the Colonies.*—*Death of Frederic Vth.*—*Visitors at Lichtenfels.*—*Remarkable awakening at New Herrnhut.*—*Tokko.*—*Immenek.*—*Rapid Increase of the Congregation.*—*Return of Henry Huekel.*—*Awakening at Lichtenfels.*—*Visits of the Brethren.*—*Firewood.*—*Accidents and Deaths.*—*Death of Matthew Stach.*—*Appointment of a general Superintendent.*—*A third Settlement established at Lichtenau.*—*Out-Places.*—*Epidemic.*—*Progress of the different Settlements.*—*Visits from the East Coast.*—*Singular Elopements of several Greenlanders.*—*Dangers of the Missionaries and Natives.*—*Voyages of the Brethren Grillich and Rudolph.*—*Scarcity of Provisions.*—*Voyage of Brother Kleinschmidt.*—*Greenlandic New Testament.*—*Hard Winters.*—*Accident at Kangek.*—*Conclusion.*

WHILE perusing the preceding pages, some of our readers must have remarked that no attempt of the United Brethren to convert the heathen, has been begun under more unpromising circumstances, prosecuted through a more appalling variety of obstacles, difficulties, and privations, or in spite of them all, been attended with more abundant success than the mission in Greenland. Every one interested in the cause of the heathen, will have observed with joy, that a people, whose country, habits, and manners of life, seemed to

preclude the maintenance or the operation of Christian missionaries among them, or any capability of being organized into a Christian community, have exhibited in two flourishing, well-regulated congregations, a striking exemplification of the truth, that with God nothing is impossible.

It doubtless contributed very much to the success of the first missionary endeavours of the Brethren, that the poor emigrants from Moravia, could not supply men of much intellectual acquirement, but such as in lieu of this, were armed with a lively faith, sound sense, and a constitution inured to hardships and toil. Neither have the Brethren, in their subsequent labours among the heathen, found it expedient, to employ in the capacity of missionaries, men of much literary knowledge, who cannot easily conform their manner of life to the circumstances, or sympathize with the ignorance of the savages, and who might be inclined to substitute their own projects for the suggestions of the Spirit of God, or combine some preparatory process with the use of the simple weapon of their spiritual warfare, the doctrine of reconciliation.

Indeed, it appears from the general progress of Christianity, both through the civilized and heathen world, that God delights to manifest the glory of his strength in the weakness of his instruments, that his presence is not felt, to use the words of Scripture, "in the whirlwind, nor in the fire, but in the still small voice." We do not mean to assert, that intellectual attainments can never be advantageously brought into action by the Christian missionary. Where Satan has fortified his kingdom with the bulwarks of systematic superstition, and established his throne in the minds as well as the hearts of his subjects, it may frequently be necessary to employ all the powers of learning and argument to dislodge him from his strong holds. Hitherto, however it has not been the lot of the Brethren to engage in this species of warfare; nor do they possess sufficient means for its successful prosecution. Meanwhile they regard with unspeakable joy, the triumphs of the cross

over the empire of Satan, where it is supported by regular schemes of mythology, and defended by the cunning of a wily priesthood, as for example, in Hindostan; in which country all the energies of a cultivated understanding may be advantageously used, and are at present successfully employed by different denominations of Christians in this extensive field of missionary exertion.

But we find that we are digressing, and now resume the narrative of the Brethren's mission in Greenland, which in the last chapter was brought down to the period where Crantz's History of Greenland terminates. In carrying it on to the present time, our materials are principally obtained, for the first five years, from a Continuation of the History, published by Crantz himself, and subsequently from the diaries and letters of the missionaries, of which specimens may be seen in the Periodical Accounts of the Brethren's Mission, edited by the Rev. C. T. Latrobe.

The beginning of the year 1763 is rendered memorable by the death of Frederic Boehnisch, who had laboured for thirty years with manifest blessing, in the congregation at *New Herrnhut*.

He had, during the prosecution of his arduous duties in the spring and autumn of the preceding year, by more than usual exposure to the inclemency of the weather, contracted a disorder, which discovered itself by a constantly increasing weakness, and gradually undermined his constitution. A fall from a rock, which happened to him in July, increased his malady, and hastened his dissolution, which took place on the 29th of that month. At his burial, the tears of the assembled congregation of Greenlanders testified their affection for the deceased; and many lamented that they had not benefited more by the instruction of one, who had for thirty years been so uniformly and so zealously attentive to their spiritual and temporal interests. After the death of Brother Boehnisch, Matthew Stach, who had been recalled from *Lichtenfels*, at the express desire of the deceased, and arrived two days

after his burial, took upon himself the direction of the mission. In this labour his principal assistants were Ballenhorst, who returned this year from a visit to Germany, the relict of the departed Boehnisch, who managed the concerns of the widows, and John Boehnisch, assistant to the mission. The deacon, John Soerensen, had on the 8th of July, set off on a visit to our German congregations. Meanwhile the departure of their late missionary seemed to have had a salutary impression upon the Greenlanders. The children, especially during their catechisations and singing meetings, often manifested lively emotion. In their outward concerns, such as collecting turf and grass for the sheep, the Brethren were faithfully assisted by the Greenlander Johanan, who had been in Europe in the year 1748. A ship, which had been cast away on the coast, supplied them with a sufficiency of firewood.

The national assistants reported that the discourses which they had had an opportunity of delivering to the heathen, during the seal-fishery, had made very little impression. Some of the heathen, after having received the exhortations of the believing Greenlanders, remarked that they had frequently heard of a great flood, which had overflowed the highest mountains, and about which they craved some additional information. Others wished to ascertain the opinion of the assistants concerning some other narrative; but none had any ears for the Gospel. One man enquired whether our Saviour had grown out of the earth, like the first man. Upon being answered in the negative, and informed of the origin of man, his fall, redemption, &c. He said, "This is all very pleasant to hear, and we should be very eager for conversion, but * * *" We need go no farther.

The visiting of the sick, and the assemblies for conversation held by the national assistants, gave occasion to many sincere and affecting declarations, and proved a blessing to all parties. Much could not be done among the heathen, some of whom endeavoured to seduce the believing Greenlanders to a participation in their follies, and succeeded in carrying off one boy,

whom they concealed between two rocks from the search of the missionaries. He was however found the day after, brought back to the sound, and given in charge to a steady Greenlander, to whom he promised obedience. The seal-fishery of the Greenlanders was, owing to the mild weather, attended with less danger and more success than usual. However, one single female under the care of the Brethren, lost her life. She fell from a high rock while gathering sea-weed, into the water, and was unfortunately engulfed and carried out of sight by the waves, before any assistance could be procured. Also, in June, a woman's boat from the factory, laden with herrings, was overturned in a heavy sea. The factor immediately dispatched some sailors to its assistance, but before these could reach the spot, five unfortunate females who were in the boat, had found a watery grave. Three of their bodies were found; and a discourse held at their interment, on Rev. xx. 13., "The sea gave up the dead, which were therein," proved a consolation to those who could not procure the benefit of christian burial for the remains of their deceased relations.

In *Lichtenfels*, the congregation had increased more in the five years which had elapsed since its formation, than that at *New Herrnhut* in the first fourteen years after the arrival of the Brethren in Greenland. Many Greenlanders, awakened by the preaching of the missionaries stationed at *New Herrnhut*, betook themselves afterwards to *Lichtenfels*, and were baptized there; while the heathen showed most eagerness for the Gospel in the vicinity of the new settlement. Many of these were much affected by the good news of salvation, and a few joined the believers. Among the new converts was a woman whose children had lived in *Lichtenfels*, which she had often visited to the blessing of her heart, but was for a long time deterred by her husband from coming to the Brethren. At last her husband determined to become a member of the congregation himself. Upon her arrival in *Lichtenfels*, she said, "I cannot express what I felt,

when my husband said, 'steer the boat to *Kaumarsok*,' (*Lichtenfels*.) My heart was filled with joy, and my eyes with tears. Now I am here at last, where I have longed to be for so many years."

The unremitting assiduity of the national assistants in their labours among the heathen, during the fishery, was very commendable. They observed some emotion among their hearers, but the fruits of their labours did not immediately appear. On one occasion, a strange heathen, while fishing in company with the Greenlanders from *Lichtenfels* on a fine moonlight night, evinced how strongly the sublimity of nature can impress the belief in the existence of a God. The heathen alluded to, suddenly raising his eyes, with an air of singular astonishment, to the starry heavens, exclaimed: "It must indeed have been a *Nallegarsoak*, (a great Lord,) who made these things." "Yes," said one of the Greenlanders, "it is a mighty Lord who created the sun and the moon and the stars, and this same Lord died on a cross for the salvation of men." "And," added he, "at the end of the world, when all these things which now astonish you, shall be burned with fire, this Lord will take the believers to a blessed place, where they shall rejoice with him for ever. Should you therefore, not like to become a believer?" The heathen gave no answer, but seemed merely to shudder at the idea of an universal conflagration.

Among a number of Southlanders who, on their journey to the north, fixed their temporary residence near the settlement, many showed a strong desire to remain there, but were withheld, either by their relations, or by the allurements of a roving and dissipated life. Some attended the meetings, and one man, withstanding every temptation, took up his abode among the Brethren.

During the baptisms, which occurred frequently this year, and at the solemn celebration of the Holy Communion, the presence of the Lord cheered the heart of his congregation; and the conversations held with the communicants every month, evidenced their growth in

grace, and in the knowledge both of themselves and of their Redeemer.

The discourses of the national assistants were often strikingly impressive. One of them expressed himself as follows: "How deep our fall must have been, we may learn from the sufferings of Jesus! When God created the visible world, he used only one word, 'Let it be,' and it was; but our redemption could not be accomplished by a word. To restore us poor creatures he had to descend from heaven, live and suffer as man, tremble and groan and sweat bloody sweat, and at last expire in torments, that he might redeem us by his blood. Can any one therefore refrain from loving our Saviour, and devoting soul and body to his service?"

The missionaries having once asked the company of national assistants assembled in conference, whether in case all the European Brethren were forced to leave Greenland, or, like the ancient Normans, were cut off from all communication with Europe by the ice, the native Brethren would continue to live as a congregation of Jesus? The assistants replied, "We have often thought on this subject, and are of opinion, that though the disciples of Jesus, after his death, went each his own way, most of us would still combine to perpetuate the regulations and the faith which we have received from our teachers."

When the Greenlanders began to inhabit their winter houses, the missionaries kept a discourse upon the text: "How lovely it is when brethren live together in unity!" It moved the whole congregation to tears. The different families were afterwards visited, and the national assistants were exhorted to enforce domestic order and strict attention to the education of the children. Family devotion, especially in bad weather, was strongly recommended.

The fishery of the Greenlanders was much hindered by storms, which did considerable damage to their boats and other utensils. Towards Christmas, however, they caught a few seals. It deserves to be noticed, that the catechist, Meyer, acquired such agility in the

management of the kajak, as to be able to accompany the Greenlanders on the fishery.

In this year, a slight shock of an earthquake was felt in the south. Some visiting Southlanders declared that it had frightened them much, and forcibly reminded them of the saying of the missionaries, that "the heavens and the earth would pass away with a great noise." They were told with what joy believers can await the coming of their Lord, but pretended not to understand.

The increase of the congregation by twenty persons during the year, made it necessary to erect a new house; in which labour, the Greenlanders were assisted by the missionaries.

In the next year, several changes took place between the missionaries of *Lichtenfels* and *New Herrnhut*. In August, John Soerensen returned from Germany, and brought with him Salome Schlumbergerin, a young woman, and John Zacharias, a widower from Moravia. Matthew Stach, accordingly returned to *Lichtenfels*, accompanied by his mother, and the widow Boehnisch. John Beck removed to *New Herrnhut*, and Ballenhorst to *Lichtenfels*. On the 29th August, the catechist Huekel, was married to the above mentioned Salome. How the different offices in the congregation were distributed among the missionaries, it is scarcely needful to mention. By occasion of these alterations, they anew solemnly devoted all their talents and strength to the service of their Master, and recommended themselves in prayer to his support.

The Danish missionary at *Godhaab*, Mr. Gregersen, returned this year to Copenhagen. Mr. Bioern Berthel Larsen, catechist at the Danish colony of *Zukkertop*, and the oldest servant of the College of Missions then living, was appointed missionary of the same place. Mr. Sturm, son-in-law of Mr. Larsen, undertook the management of the trade at *Zukkertop*, and Mr. Olsen removed from that factory, to undertake the superintendence of the whale-fishery at *Holsteinburg*.

The congregation at *New Herrnhut*, received this year no increase from without. Most of the heathen had moved out of its neighbourhood, and the passing Southlanders were as deaf to the Gospel as the rocks which they inhabited. The islands were visited from time to time, and the natives resident upon them seemed to hear the Gospel with pleasure, but they all made some excuse for delaying to join the Brethren. One of them said that he was quite willing to change his present abode for *New Herrnhut*, especially as his aunt had a great liking for the Brethren, but that he was determined first to fetch a number of tent-poles which he had left in the south. Eight Greenlanders who came from *Kookoernen*, attended the meetings diligently, were much affected at taking leave, and promised, with much apparent sincerity, to return.

Meanwhile, the internal course of the congregation was highly satisfactory. All the festivals of the Christian church were duly solemnized. On one occasion, the re-admission of five Greenlanders to the fellowship of the believers, produced great emotion in the congregation. On the memorial day of the first establishment of the Brethren's mission in Greenland, seven adults were baptized. The celebration of Christmas was attended with peculiar blessing to the children. They had a love-feast on Christmas eve, during which they were catechized, and astonished all the auditors by the clearness and correctness of their answers. Shortly before the new year, two boys who had had a quarrel, came to the catechist, in order to complain of each other. He exhorted them rather to complain of their own wickedness to our Saviour, and implore his grace. They both immediately knelt down, and prayed very affectingly to God, that he would enable them to begin the new year with new hearts, and forgive all that was past. After rising, they kissed each other, and being fully reconciled, returned to their several homes.

In the spring of the year, a rapid succession of storms from the south, frustrated and endangered

almost every attempt both of the Greenlanders and Europeans to procure sustenance at sea. No Eyder fowl were to be shot, as these birds only approach the land in a north wind. Several crops of turf were soaked and spoiled by the rain in summer; the half-dried hay was scattered by the wind, and the produce of the Brethren's garden almost entirely destroyed. The Greenlanders could neither catch fishes nor seals, and the herring fishery was spoiled by the rain.

One of their tales, if true, would afford matter for the sectators of sea-monsters. A baptized Greenland related, that while fishing, he had heard a loud voice under the waves, like that of a man overturned in his kajak; and at the same time observed something of a red colour flouncing about in the water. What can this have been but a mermaid? Many escapes are recorded of both Europeans and Greenlanders in their excursions by water, in every respect similar to those which have been already related. One fine day in March, the catechist Huekel, set off on a hunting expedition accompanied by the assistant Boehnisch. They had scarcely reached the hill called *Riperberg*, when they were met by a violent storm. Boehnisch, who was on high ground, and saw it coming from a distance, immediately set off on his return; and had advanced as far as the harbour, when he found himself unable to proceed, and took refuge under a rock. When this ceased to be a protection, he again got up, walked on, passed the missionary's house, and proceeded along the road to the colony. The storm, meanwhile, took the catechist by surprise. To save himself from being thrown down, suffocated by the drifting snow, or dashed against the rocks, he laid himself down on his belly, crawled along for a whole hour, till he met with a crevice in the rocks, and then buried himself as deep as possible in the snow. In this situation he lay four hours, till the storm abating suffered him to proceed to the settlement. His clothes being soaked with sweat, were so stiffened by the frost, that he could scarcely walk. As soon as the Brethren learned that he had left his

companion alone, they set out with some Greenlanders to seek him, and found him lying in an exhausted and almost lifeless state, at the bottom of the hill. The zeal of the Greenlanders on this occasion was highly praiseworthy. Many, on receiving the first tidings of his misfortune, ran seeking him all over the country, in the most dreadful weather; and when the missionaries approached the settlement after their successful search, they found that half the congregation had come out to meet them with shouts of joyful congratulation.

In April the kajak belonging to Amasa, a baptized Greenlander, was found shattered and floating on the sea. Its owner was never afterwards heard of. The Brethren conjectured that he had been enticed away and slain by a certain Southlander, who had frequently visited *New Herrnhut*, and shown a very friendly disposition, but had committed several atrocious murders in the south. The missionaries had every reason to believe that Amasa was prepared for his sudden and untimely end.

In September, Gregory a baptized man was overturned in a storm, and perished before his companions could come to his assistance. He joined the Brethren in the year 1762, and since that time his course of life had been uniformly pleasing; as he always conducted himself like a genuine but unassuming follower of Jesus.

In Lichtenfels, both in this and the following year the Greenlanders experienced a striking contrast between the scarcity of the temporal and the abundance of the spiritual gifts of God. The winter of 1764 was as severe as the preceding year had been mild, many of the unbelieving Greenlanders died of hunger, and the inhabitants of the Brethren's congregation suffered much want; yet the economy of the latter, together with the assistance of the Brethren and the merchant at the factory saved them from the deplorable fate of their neighbours. The spiritual course of the congregation during these years was very satisfactory to the missionaries, and seemed constantly approximating to

that even tenor of unaffected godliness which it was their constant aim to establish. The children made perceptible advances both in knowledge and grace; and the baptized and communicant adults, by the diligence with which they attended all the opportunities for edification, the emotion which they often displayed, and the unfeigned delight with which they conversed on spiritual topics, showed that they knew in whom they had believed. The congregation had an increase from without of twelve persons. By the ship which arrived in 1764, the Brethren received a new boat, purchased for them by their friends in Europe. It came in a dismembered state, so that they had to content themselves with their old leaky boat, till the arrival of a ship's carpenter, in the next year. They felt exceedingly grateful for this present, which in all probability was the means of saving several valuable lives. Towards the end of the year they were employed in repairing their house, finishing the kitchen, and adding a new room for the accommodation of their expected assistants. About this time also, Matthew Stach and John Beck changed places; the former removing to *Lichtenfels* and the latter to *New Herrnhut*.

In the beginning of the year 1765 Matthew Stach undertook a voyage to the south*, to explore the circumstances of the country and its inhabitants, after having previously gone to *New Herrnhut* to consult with the missionaries there, and taken an affecting leave of both congregations. During his absence the congregation at *Lichtenfels* was superintended by the missionary Balenhorst.

The winter this year was still more rigorous than the last. Even in April a deep snow covered the ground, and rolling in huge balls from the mountain which overhangs the settlement, threatened destruction to the chapel and the Greenland houses. Fortunately no harm was done. On the night after this accident

* The places at which he touched are enumerated in a geographical sketch contained in a note to Vol. I.

the snow drifted in such immense quantities into the hollows between the rocky ridges which surround *Lichtenfels*, that in the morning the circumadjacent country presented a complete level to the eye ; and, what is still more remarkable, some Greenlanders who were fishing a few miles off when the snow fell, were drenched with a heavy shower of rain. In May, there were frequent and violent storms, which greatly disturbed the occupation of the Greenlanders. The Brethren, as usual, accompanied the latter on the herring fishery, partly in order to care for the spiritual security of their flock, partly in order to catch some fish for the relief of the poor in times of scarcity. Owing to the continual and heavy rains, both they and the Greenlanders had very little success.

In winter, the missionaries had sufficient employment in building an oven, caring for their flock, and occasionally hunting. The missionary Stach, while engaged in the last-mentioned pursuit, in company of the assistant Rudberg, was overtaken by a storm. Rudberg, being provided with snow-shoes, was driven like a ship under sail with great rapidity to the settlement. But Stach, approaching too near the brink of a precipice, fell headlong into the valley below ; fortunately he pitched in a snow drift and escaped unhurt.

One of the Greenlanders met with a curious accident. Though well experienced in all the shifts and evolutions of an accomplished seal-catcher, after having struck a seal, he suffered the line which ties the bladder to the harpoon to twine round his arm. The flying animal consequently overturned his kajak and dragged him under water ; and no sooner had he, by the expert and strenuous use of the *pautik* (oar) again regained the surface, than he was pulled down on the other side ; so that it was not till he was nearly exhausted by repeated exertions that he managed to recover his position.

Another having harpooned a seal, the enraged creature returned the attack, and tore his kajak. Two of his companions with the greatest difficulty and danger succeeded in partially stopping the holes with seals' fat, and conveying his sinking boat to land.

Other accidents from seals, snow, and storms were very numerous ; but in this year none of them fatal. Several Greenlanders died of pleuritic maladies, spitting of blood, consumption, and other disorders. It is impossible here to give a detailed account of their dying moments ; suffice it to say, that the death-bed scenes of all, without exception, added to the many incontrovertible testimonies of the power of the Gospel, and contributed to cheer and invigorate the minds of the missionaries.

The commencement of the year 1765 brought a number of strange Greenlanders, principally from the south, into the neighbourhood of *New Herrnhut*. They all took up their winter quarters in *Kangek*, and frequently visited the settlement. They were generally willing to listen to the Gospel ; but some were so bold as to declare openly that they did not wish to be converted, but to remain heathens. Among the rest, the old sorcerer Kassiak came to visit his son, who was baptized. His uniform reply to the exhortations of the Brethren, that he would reflect upon his awful state and upon the expediency of being prepared to meet his God, was, “ I am too old to learn. Let the young people be converted, that they may become wiser and better. If I were to be converted I should join your company, because I see that your profession and your conduct agree ; but I am now too old, and must go on in my old way.” The missionaries also diligently visited the natives ; and had reason to hope that their continual exhortation and instruction were not unattended with blessing. On one of his visits Brother Soerensen observed a mother suckling her two children, one of whom was fourteen, and the other twenty-two years of age. None of the heathen could be prevailed upon to come and live at *New Herrnhut*.

Three new missionaries arrived with the ship this year, namely Gottfried Grillich, John George Fluegel, and Joseph Neisser. The Greenlanders in *New Herrnhut*, as well as those in *Lichtenfels*, found it very difficult to procure a maintenance, owing to the un-

seasonable weather; and the Brethren found it almost impracticable to collect a sufficiency of hay for their sheep. They therefore killed fourteen of them, reducing their flock to fifteen. The natives in *Kangelk*, and its vicinity, were driven by hunger to devour their shoe-soles, tent-skins, and other more loathsome diet, to which the believing Greenlanders were never forced to have recourse. In summer and autumn, however, the productiveness of the fishery enabled the Greenlanders to dispose of a considerable quantity of blubber to the factor. Two of them perished at sea, by the overturning of their kajaks under unfavourable circumstances. They had both previously given the missionaries much satisfaction by their quiet and orderly conduct. The schools were kept as usual, with thirty boys, and forty girls; and the monthly celebration of the sacrament was always a real refreshment, both to the missionaries and their flock. The national assistants became more and more active and useful. Many of their discourses, of which literal translations are given in the diary of *New Herrnhut*, but which are much too long for insertion here, exhibit such specimens of pathetic expostulation, eloquent expression, and appropriate application of similitudes, as would not disgrace the pages of an European divine.

Of all the converts who departed this year, the dying expressions and deportment were such as to leave very little doubt upon the minds of the missionaries that they had exchanged this vale of tears for a place in the mansions of eternal bliss.

In the next year nothing unusual occurred, excepting the increase of the congregation by fifteen persons, six of whom were gained by Matthew Stach, during his visit to the south, six were the relations of the assistant Abraham, who had followed him from a distance to the settlement, and three had come from the neighbourhood. One old man was baptized on his death-bed, and died in firm reliance upon the merits of his Saviour. Three of the believing Greenlanders found a watery grave, while engaged in seal-catching, and

their untimely fate gave the missionaries a good opportunity to expatiate upon the necessity of continual readiness for that death, which so frequently snatched them away while employed in their dangerous occupation. The impression made by the exhortation, was evinced by the lively emotion of the whole congregation. Besides those mentioned, sixteen persons departed this life.

The year 1767 was distinguished by a remarkable awakening among the natives in the neighbourhood of *New Herrnhut*, so that the Brethren were not disappointed in the expectations which the watch-word for the first day of the year inspired. It was, "The Lord Jesus Christ is our hope." At the discourse upon this text, many heathens were present, and listened with evident emotion.

In July, protracted south winds and rainy weather detained a number of Southlanders on their return from their northern expedition, in the neighbourhood of the settlement; and gave the missionaries an opportunity to preach the Gospel to these benighted natives. They all listened with the most devout attention; and one of them removed to *New Herrnhut*. From *Pissugbik*, a place thirty miles farther north, a number of Greenlanders visited the settlement in September, and punctually attended the meetings. The fruits of this visit did not appear till the next year, when a number of the natives from the vicinity of *Pissugbik* joined the Brethren.

From the *Kookoernen*, Millortuarak, an old friend and host of the *New Herrnhut* Greenlanders, brought the corpse of his daughter, in order to have it interred in the Brethren's burying-ground. His request was granted, as his daughter had, during her life, given many proofs of unaffected piety. He declared that he repented of having hindered his four children from joining the Brethren, and promised that, next summer, he would send them all to *New Herrnhut*.

The youth Levi, who the year before, had been baptized, but had withdrawn himself from the society of

the believers, came back this year of his own accord. He had been one of the two examples of baptized Greenlanders relapsing into heathenism, and his unexpected appearance in the meeting caused a wonderful emotion. Many shed tears of joy, and compared his return to that of the Prodigal Son. He said that throughout the last winter, his conscience repeatedly stung him for breaking the awful contract which he had made at his baptism; that he had been much importuned by his relations to stay, but not being able to stifle his conviction, had at last resolved to come to *New Herrnhut*, and solicit the pardon of the missionaries. Some of his relations followed him to the settlement, to see whether he were well received, and appeared pleased with the step which he had taken.

The weather this year was unusually favourable to the fishing and hunting of the Greenlanders; and the herbs in the missionaries' garden rivalled those of Germany in size. The catching of birds failed, owing to particular circumstances; but the capture of some dolphins was an abundant compensation. Only one disastrous accident occurred. A Greenlander from the colony, while in his kajak, was shot dead by a loaded gun, which another person was reaching to him from the shore.

The arrival of the ship occasioned several alterations in the Danish colonies. The factor, Mr. Lars Dalager, having previously obtained his dismissal from the company, removed to Finland, to superintend the trade there. In him the Brethren lost a well-trying friend. He was succeeded by Mr. Sturm, from *Zukkertop*, and Mr. Olsen, of Holsteinburgh, returned into his old situation in the former factory.

With the *Godhaab* ship, Brother Joseph Neisser returned to Europe, in order to have a wound in his neck cured, which could not be properly treated in Greenland.

Eight children and fourteen adults were baptized, three Brethren and five Sisters were admitted to the first enjoyment of the Holy Communion, four pairs were

married, and eleven persons departed this life. Short sketches of the lives of the latter are given in the diary, but as they exhibit little that is uncommon, we shall omit them entirely. Of the spiritual course of the congregation, we need only mention that it proceeded in blessing. The church had rest, and was edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, was multiplied.

Meanwhile the congregation at *Lichtenfels* was unexpectedly rejoiced in July, 1766, by the return of Brother Matthew Stach, from his journey to the south. A short time afterwards he accompanied the Greenlanders, who had sailed with him from *New Herrnhut*, back to their homes. By the ship which arrived this year, the Brethren received intelligence of the demise of Frederic V., King of Denmark, and the succession of Christian III. to the throne. The Greenlanders were convened for the notification of this mournful event, reminded of all the blessings which they had enjoyed under the benign government of the deceased monarch, and informed of the request of his successor, to be remembered in their prayers. They then fell down upon their knees, and the missionary implored the continuance of the Divine blessing on that royal house, which had set such a bright example to all other European potentates, in being the first to encourage and support the endeavours of pious Christians, to rescue their heathen brethren from chains of darkness. At the close of every sentence, the congregation responded, "Hear us gracious Lord and God."

With the same ship, the catechist Huekel went on a visit to Germany, on account of the increasing indisposition of his wife. He held his farewell discourse on 1 John, iii. 2., and afterwards recommended the congregation in prayer to God. The Greenlanders testified their affection for him by their tears. His place was supplied by Brother Zacharias and his wife from *New Herrnhut*, whose infant daughter was soon after baptized. This was the first baptism of a child, born of European parents, in *Lichtenfels*.

On November 8th, the wife of the missionary Balenhorst was removed by death, from her active labours in this congregation, to that rest which remains for the people of God. She had been confined a whole year by a lingering disorder, accompanied with very troublesome symptoms.

As specimens of the internal course of the congregation, we shall briefly state a few of the most striking occurrences.

A child, five years old, was frequently observed lying with his face on the ground, and thanking the Lord, that a sickness which he had had some time before, had been made the means of his salvation. He also frequently exhorted his little brother to remember the covenant made at his baptism.

A sick girl, in whom the operation of the Holy Spirit and an ardent longing for conversion of heart had been observed for some time, was baptized on her death-bed. Three days after the transaction, she departed happily. Immediately after her death, a strange heathen came to the missionaries, and requested to be baptized, declaring, with tears in his eyes, that he was determined to devote soul and body to Christ. He was permitted to stay in the settlement.

A woman newly arrived at *Lichtenfels* was frequently heard weeping and bemoaning her wretched condition. She seemed comforted and enlivened by the assurance of the missionaries that such persons as have the deepest sense of their own sinfulness, are the most successful petitioners at the throne of grace.

In the month of September, many Greenlanders were afflicted with a violent pectoral complaint, which was the means of removing several into another world. One of these was Joseph, a married man. He was of a melancholy temperament, and when asked by the missionary on his death-bed, whether he could look forward to his approaching end with joy, he answered, "No." On one occasion, however, whilst the missionary was discoursing to him concerning the love of our Saviour,

he all at once received such a comfortable assurance of the pardon of his sins, that he began to sing for joy, and could not express how happy he felt in the prospect of his dissolution. He subsequently requested the last blessing of the church, and his happy spirit soon after fled away from its earthly prison-house into the arms of its Redeemer.

“It is impossible to express,” the missionaries write, “how much this fatal epidemic contributed to endear the little flock of believing Greenlanders to our hearts. Whilst we visited the beds of the sick and dying, and witnessed the cheerful confidence with which they longed for the coming of their Saviour to take them away, the feelings which swelled our bosoms often found vent in tears.”

The year 1767 is rendered remarkable in the annals of *Lichtenfels*, for the almost unprecedented frequency of the visitors in that settlement. They came not only out of the immediate neighbourhood to visit their friends, or, like the passing Southlanders, to recruit themselves on their journey to the north, but from distant places, and with the express purpose of hearing the Gospel. Their numbers were greatest in July. Many of them who had seen Matthew Stach on his journey, visited that missionary, and heard a repetition of the truths, which he had told them during his stay in the South. They attended the meetings diligently, and heard the Gospel, not without emotion. Many heathens also came from the Lodge, from *Innuksuk*, from *Kellingeit*, and other places. They were admitted as guests to some of the meetings of the baptized, and especially to the Litany, as it was observed that this form of prayer seldom failed to make a salutary impression upon their minds. Meanwhile brother Balenhorst frequently visited the lodge, *Innuksuk*, and the other islands, and spent the night with the savages, as during the day few men in Greenland are at home. In answer to his exhortations, many promised that they would remove to the settlement next year. Such decisive promises they seldom failed to perform. It appears from the diary, that

on November 26th, Balenhorst returned from a visit to the lodge, and immediately set out on another, in company of brother Fluegel, to *Innuksuk*, where he found a great number of attentive hearers. Sickness prevailed amongst them, and seemed to have been sent to prepare their minds for the more cordial reception of the Gospel. When the missionaries were indisposed, or otherwise employed, the national assistants were diligent in their attendance upon the heathen. By these reciprocal visits of the Brethren and the heathen, eighteen individuals in the course of the year took up their abode in the settlement, with a firm determination to be converted. Of the impression made upon their hearts by the Gospel, the reports of the national assistants afforded sufficient demonstration; and some of them were received into the number of candidates for baptism. At the close of this year, the inhabitants of *Lichtenfels* were exactly two hundred in number.

During the winter, the Greenlanders suffered from scarcity of provisions, and were often exposed to great perils among the driving ice. The youth Noah was lost at sea. He was a fatherless orphan, who had been educated by the Brethren, and had given them much satisfaction.

A Greenland Brother and his wife repaired to the south, to perform the last duties to a distant relative, who, having perished among the ice, had afterwards been driven on shore by the waves, and there left unburied by the natives. On their arrival at the spot, they found that the foxes and ravens had anticipated them, and devoured the body. After their return, the Greenlanders, who was one of the native teachers, expressed himself as follows, in a public discourse: "Ah! how miserable was our state while we were heathens. Till my late journey, I never had just ideas concerning it; but now I understand fully how much our Saviour has done for me, in bringing me to the society of his people. For his merciful leading, in this respect, I will praise him to all eternity."

The awakening above described, among the visitors

at *Lichtenfels*, fell far short of that which took place in the course of the year 1768, in the vicinity of *New Herrnhut*. Its origin and progress shall be briefly described. A Greenlander from the *Kookoernen*, named Tokko, in whose eyes a severe sickness had left a troublesome weakness, committed himself to the care of Mr. Brasen, a young Danish surgeon, at the time on a visit in *New Herrnhut*. The Brethren seized the opportunity of proclaiming to him the glad tidings of the Gospel. It soon found entrance into his heart, and also made a powerful impression upon some of his family and friends who came to visit him. Having received a radical cure, he again betook himself to the islands; but scarcely had the Greenlanders forsaken their winter houses, when he repaired with his whole family to *New Herrnhut*, in order to share in the blessing of Christian fellowship. Stimulated by his example, two families speedily followed him from *Kangek*, and another Greenlander, at the head of a family, desired permission to accompany the believers on the herring fishery, which request always betokened an intention to join the society of the Brethren. Also the above-mentioned Millortuarak, who had for twenty years been a friend of the Brethren, and never heard the Gospel without emotion, at length resolved to fulfil his repeated promise, and came after the herring-fishery was over to *New Herrnhut*, with all his connections, which, with the other new arrivals, added thirty to the number of that congregation.

Another wonderful commotion, which took place among the heathen of *Pissugbik*, who had so long slept the sleep of death, was still more striking than that just described, and spread as far as *Lichtenfels*. The manner in which it was brought about is somewhat extraordinary, and will be best explained by a short extract from the diary. The substance of the missionaries' account is as follows: "On the 6th of March many strangers from the colony, *Kangek*, *Kellingeit*, and *Pissugbik* attended the sermon in the chapel. The attendance of visitors from the last-mentioned place was

occasioned by an uncommon occurrence. An old and far-famed Angekok, called Immenek, who had for a series of years heard the Gospel both from us and the native teachers, was this winter, while busily engaged in his professional pursuits, so appalled by a frightful vision, that he determined to renounce every species of jugglery, and proclaimed to his countrymen that the tricks of the Angekoks were barefaced impositions, and that all who needed spiritual aid should betake themselves to the only true God. In his dream, the last judgment and the fate of the damned had been presented with many horrible circumstances to his imagination, and affected him so much, that he retired to a lonely place, and spent a number of days in sorrowful meditation. No one could tell what had become of him. During his seclusion, according to his own account, a man appeared to him and said: "It is time to arise out of thy sleep. If thou wilt go to the believers thou shalt be delivered from the power of the evil spirit who now possesses thee, and be saved from eternal damnation." In consequence of this advice he resolved, that on the first approach of summer, he would remove to the Brethren. In the mean time he sent his step-son and three men of his family to *New Herrnhut*, to request that two Brethren might be sent to him, in order to instruct himself and his people in the word of God. These messengers he dismissed with the following injunction: "Go now and hear the agreeable words, and bring some of them back to me." On the same occasion he declared, that if none of his family would accompany him, he would go alone to *New Herrnhut*. They all, however, declared that they would share his fortune, whatever it might be. His four deputies attended the meetings diligently, remained after all the other visitors had left the settlement, visited all the houses, and were very assiduous in learning verses, in order that, as they said, they might have something to take back to Immenek. On the 12th they set out on their return. According to their request, two assistants accompanied them. Five days

after, the latter returned, and could not express with what joy they had been received by the heathen of *Pissugbik*. They were scarcely allowed time to eat, so eager were the natives of that place to hear something of their Saviour. It seemed as if neither children nor adults could ever be satiated with hearing of that greatest of all wonders, that the true God came into the world to die for lost man.

“ On the first of May, Immenek came to visit *New Herrnhut* with some of his family, preceded and followed by a large number of women’s boats and kajaks. After being edified for some time by the meetings of the congregation, during which both he and his company displayed the most eager attention and devout deportment, he established his house-keeping at the settlement with a family of twenty persons. Soon after, three umiaks full of Greenlanders followed him from *Pissugbik*, and raised the sum total of the increase of the congregation, during this year, to the unprecedented number of eighty souls. Some of these afterwards exemplified the case of those to whom our Saviour alludes in the similitude of the wayside. From the hearts of others the evil one snatched away the seed of the Word. Some heard the Gospel with joy, but having no depth of conviction, were soon overpowered by temptation. Many however received the doctrine of redemption through the blood of Christ into good and honest hearts, where it soon sprung up in flourishing shoots, and exhibited in its maturity fruit-bearing trees of righteousness, to the praise of God and the joy of the missionaries.”

While the Brethren were out fishing in the Sound, a Greenlander began to preach certain visionary doctrines, whereby he collected a number of admirers and unsettled some weak and unsteady minds. The missionaries could not at once put a stop to his unprofitable discourse, but admonished the national assistants to keep a watchful eye upon him, and warn the simple not to pay too much attention to his fanciful speculations.

In this way the sectarian spirit which seemed ready to creep in, even amongst Greenlanders, was nipped in the bud.

One married man who could not withstand the attractions of heathenish merriment, nor be convinced of the advantage of remaining in the congregation, resolved to leave the settlement. His wife wept bitterly, and tried every means to induce him to stay, but in vain. They therefore went away, but had scarcely travelled as far as *Kangek*, when they accidentally met with some national assistants, whose persuasions had such an effect upon the husband's mind, that he resolved to return immediately.

In general, the internal course of the congregation gave the missionaries much joy, and afforded many unequivocal signs of increasing spirituality. Twenty children and ten adults were baptized, fourteen persons were admitted to the holy communion, four pairs were married; and the departure of sixteen favoured individuals, in as far as human judgment could determine, translated them from a life of hardship and toil, to that place where having sown in this world in tears, they shall reap a harvest of never-ending joys.

The Greenlanders were very fortunate in their seal-fishery, and sold 150 barrels of train to the factor. In April they caught several white fishes, which they prize highly, both on account of their flesh and the sinews in the tail, which they use for thread. The herring-fishery in June turned out very well, though interrupted by storms. In December the whole congregation having gone to the islands to catch awks, were suddenly overtaken by a violent gale from the north, which drove along thick drifts of snow and threatened to cut off their return to *New Herrnhut*. All, however, succeeded, after running many risks, in gaining the settlement during the night, excepting some boys, who were snowed up in their kajaks. It was apprehended that they had been frozen to death. Next morning, however, they were found, after a long search, and

exhibited every appearance of lifeless corpses. After much shaking and beating, some degree of animation was perceived, and by a thorough warming over a lamp, together with the use of some stimulating cordials, they were restored to perfect health.

By the ships which arrived on July 1st, Henry Huekel returned to Greenland, after a stay of two years in Germany. He brought along with him his sister Korina, a widow, and Anna Schutertin, a single woman. The latter was made inspectress of the young women and girls, and the former married to the missionary Ballenhorst.

To return to *Lichtenfels*. The visits of the missionaries in the adjacent country, and of the Greenlanders in the settlement, together with the constant preaching of the Word, kept up the awakening which had been begun the last year. Concerning a visit in *Innuksuk*, the missionary writes: "I was received with cordial welcome by the natives, and, in speaking with them individually, found in many a real desire to become the property of our Saviour. At taking leave, they earnestly requested a repetition of my visit. The catechist Grillich visited the *Graeder-fiord*, and instructed the natives there, as well as his slender knowledge of their language permitted. They appeared particularly delighted with the hymns which he sung or read to them, and desired that they might be visited by some one who was better acquainted with the language. In *Kellingeit* and other places, the national assistants were very diligent in proclaiming the Gospel to their countrymen, and expatiating on the happiness of believers.

From all the inhabited parts of the neighbourhood, visitors crowded to the settlement, solely for the purpose of hearing the Gospel. They enquired when the congregation days would arrive, and carefully counted the days till the time of these festive celebrations. The solemn baptism of adults were, after receiving the permission of the missionaries, numerous attended by them. During the Passion Week and Easter holidays the assistants brought many pleasing accounts of

the blessings enjoyed by the strangers during their attendance in the chapel. The result of all this visiting was, that as soon as they had collected a sufficiency of seals and other provisions, several families came with all their goods and chattels to *Lichtenfels*, and increased the number of its inhabitants with sixty persons. Several of these had never seen an European house, and consequently never been in a mission establishment before; but most were such as had had frequent intercourse with the Brethren, and frequent opportunities of hearing the Gospel. Those who remained in the neighbourhood visited *Lichtenfels* again in autumn, and celebrated Christmas with their believing countrymen. They were visited in return, and again invited to the settlement. The missionary Soerensen who came in summer from *New Herrnhut*, made a tour in the neighbourhood, accompanied by the Brethren Grillich and Fluegel, partly in order to instruct the natives, and partly to collect grass for the sheep. They were every where received with hospitality, and heard with attention.

The Greenlanders this year, owing to the favourable weather, were enabled to procure a plentiful supply of the edible products both of the land and sea. The scarcity of drift-wood for firing, compelled the missionaries to seek a substitute in the bushes, which at the farthest extremity of the bay, where the sun has more power than on the open sea-coast, grow to a considerable size. The collecting of them was attended with much trouble and danger; for it was necessary to carry them down the almost perpendicular ledges of rock which fence the shore, and to cut them into small pieces, as their crooked shape would otherwise have made it impossible to get a sufficient quantity into the boat. This labour was rendered still more harassing, by innumerable swarms of flies who had established themselves among the bushes, and who defended their possessions with such vigour and effect, that the eyes of the missionaries were swollen up with the inflammation produced by their bites.

Many dangers as usual attended the Greenlanders at sea, and one boy perished in the waves. A Greenland woman saw his kajak overturn, and its occupier creep out, but before any assistance could reach the place, he went down, and was never afterwards found. He had, previous to the fatal accident, evidenced the reality of his professions, by the steadiness of his life, and been considered by the missionaries, a fit subject for baptism. Another boy, named Jehu, had his lip struck and wounded by a stone. A bandage was applied, and the blood stopped. But on the next day, the wound burst open afresh, and such a violent hæmorrhage took place, that before proper assistance could be procured, he had bled to death. He was a youth from whose good capacity, excellent habits, and real piety, the most sanguine hopes of future usefulness had been entertained. Besides these two, twelve souls passed into eternity.*

In 1771, the venerable Matthew Stach closed his long and successful labours in Greenland. He spent the remainder of his days at Wachau in North America, where he fell asleep in Jesus, in the 77th year of his age.

The progress of the mission appearing to require the presence of a person, who should be qualified to undertake the general superintendancy of its concerns, Brother Christopher Michael Königseer was sent to Greenland in that capacity in 1773. Though he was upwards of fifty years of age when he arrived in the country, he applied himself with indefatigable diligence to the study of the language, of which he soon obtained a very extensive and accurate knowledge. Having received a liberal education, an advantage which none of his predecessors had enjoyed, he was enabled to correct their translations, and also added several new versions of useful works. Among these were a Greenlandic Hymn-book, and a translation of the Summary

* Here ends the Continuation of Crantz. The rest of the narrative is compiled from the Continuation of the History of the Brethren, in German, and from the periodical accounts.

of Christian Doctrine, which have been printed ; besides some smaller pieces in manuscript.

Ever since the coasting voyage of Matthew Stach to the South, it had been in contemplation to begin a new settlement near *Cape Farewell*, in a station where many heathens resided ; but several years intervened, before circumstances proved favourable to the execution of this plan. At length in 1774, the missionaries John Soerensen and his wife, and the single brother Gottfried Grillich were entrusted with this difficult commission. It was a fortunate concurrence, that about the same time, the Greenland Board of Trade resolved to found an additional colony in the south, under the conduct of Mr. Anders Olsen, a friend of the Brethren ; for their prospect of deriving regular supplies from the European settlements, whence alone they could expect them in the first years of their labours, must else, in so remote a situation, have been extremely dubious. After a tedious and stormy voyage, the party, consisting of our missionaries, and some families of Christian Greenlanders, who occupied four large boats, arrived in the island of *Onartok*. Here they found a tepid spring, which irrigated with its streams a verdant meadow ground, diversified with flowers of the gayest colours, a captivating sight for European eyes. But this island, not being adapted to the pursuits of the Greenlanders, another spot was selected for a winter residence, a few miles distant, on the *Agdluitsok-fiorde*. Besides their own company, the Brethren had the spiritual care of upwards of thirty baptized people, belonging to the Danish mission, who followed Anders Olsen to the South ; and their daily meetings were frequented by about ninety of the Pagan inhabitants of the country, whom curiosity had attracted to the new settlement.

Within a circuit of a few miles, nearly a thousand Greenlanders resided, to whom they preached the word of Atonement with visible blessing ; for as early as the ensuing summer, they had the pleasure to receive fourteen adults into the congregation of believers by holy

baptism. The name of *Lichtenau* was given to the infant settlement.

Several new commercial regulations were made in 1776 by the Directors of the Greenland Trading Company, which were calculated to secure the interests of the natives against the rapacious avarice of European dealers, and fixed an advanced price of blubber in barter. But the benefits resulting from hence to the trade of the Greenlanders, were not without a corresponding disadvantage. A cotemporary order directed that the Greenlanders should divide themselves into smaller parties during the winter, instead of living together in one place ; an arrangement which occasioned much additional labour and anxiety to the missionaries, and was, in many respects, highly prejudicial to the spiritual welfare of their flock. To obviate the want of regular instruction, they were necessitated to maintain a visiting correspondence with the different stations, situated, for the most part, at the distance of ten miles or upwards from the settlements, besides appointing one or two native assistants to reside with each company. At two of the most considerable of these *out-places*, houses were afterwards built for the accommodation of a missionary and his wife, during the winter, in order that the ministries of religion and the education of the children might be more fully provided for. The utility of this plan was obvious, but insurmountable obstacles arose which led to its abandonment. By degrees, the converts themselves became aware of the injury done to their souls, by their dispersion and long absence from their teachers ; many on this account, refused to leave the settlements in future, and the greater part of those who had removed to the several provision-places, returned in a few years. *

* The regulation above mentioned, being still enforced, the Greenlanders, though they might justly claim the right of choosing their place of abode, have, by the advice of the missionaries, and to satisfy the merchants, agreed to a partial distribution in these out-places, where, however, they have not the benefit of a resident missionary.

In 1777, both congregations were deprived by death of their oldest missionaries, John Beck and Michael Ballenhorst. The former of these venerable labourers in the vineyard of Christ, was the last who remained in the country, of the five Brethren, to whose meritorious zeal and activity, the foundation of our missionary success in Greenland, is, under God, to be attributed. In addition to his pastoral duties, which he discharged with exemplary faithfulness, he translated the entire New Testament, with several portions of the Old, into the native tongue; and only a year before his departure, assisted brother Königseer, in revising a version of the Harmony of the four Gospels.

A destructive epidemic again spread its ravages through the country in 1782. At *New Herrnhut*, the distress rose to such a height, that there was scarcely a sufficient number of healthy persons to bury the dead. Numerous families were plunged into the deepest misery by the death of their most efficient providers, and a multitude of motherless infants were thrown upon the public compassion. The number of deaths in this place from April to August, amounted to one hundred and twenty-five, and the mortality was not even then at an end. *Lichtenfels* was visited somewhat later by this dire pest, but with equally fatal virulence. Under this burden of calamity, the Brethren had, however, the consolation to see the sufferers look forwards to their dissolution with a cheerful resignation, springing up from the assured hope of everlasting blessedness.

Meanwhile, the new establishment at *Lichtenau* was rapidly increasing, and began to wear the appearance of a regular settlement. An European house was erected for the missionaries, and the temporary building which had been run up in the Greenland style, for the celebration of divine worship, soon required enlargement. During the second winter, nearly two hundred persons resided at *Lichtenau*, and within seven years from its commencement, this congregation numbered two hundred and five baptized persons among its members.

New Herrnhut and *Lichtenfels* had indeed ceased to be missionary stations, in the strict sense of the word. The whole surrounding neighbourhood having been gradually christianised under their influence, they could expect little increase for the future, more than what might arise in the number of children born and baptized within their bosom. Cases of adult baptism were not, however, unfrequent, as the Brethren, on the admission of a new family to reside in the place, were not wont to extend the rite of baptism to all its members indiscriminately, but deferred it till such time as they could reasonably believe them to be fit subjects of that holy ordinance. They lost no opportunity of proclaiming the Gospel to those roving bands of pagans, who still, at intervals, paid them casual visits; and they felt the liveliest joy, whenever a rising conviction of the truth of Christianity prevailed over the migratory habits of the strangers, and induced them to exchange their life of wanderings for a home in the settlement. *Lichtenau*, on the contrary, was still the centre of a large heathen population, attached to the district by the stores its bays afforded, and its facilities for every kind of game. Many, it is true, were for a long time deaf to the invitations and promises of the New Testament: but not a year passed, which did not bring an addition of a greater or smaller number of converts, aroused from their sleep of death by the powerful voice of the Son of God, and eager to unite themselves to the company of the believers.

Strangers from a very remote part of the country sometimes visited this settlement. In October, 1785, two men came from the east coast, who had been the whole summer on the road, and whose residence was, in all probability, at least five hundred miles distant. According to their account, iron is very scarce with them. It is their custom to throw their dead into the sea, instead of granting them burial. The story of a race of cannibals who haunted the east coast, was also familiar to them. In 1790, the missionary Ender again spoke with some east Green-

landers. They described their country as extremely barren, scarcely affording grass enough to stuff their boots. The eastern ice-blink appears, from their account, to be a vast congeries of enormous frozen masses, projecting in many places to a considerable distance into the sea; during the whole summer, the avalanches burst from the summits, and thunder down the sides of this glacier in almost uninterrupted succession. The drifts of ice are invariably swept along their coast by a powerful current setting in from the east, so that it is obviously impossible for any vessel to land. In summer the air is of a warmer temperature than on the west side. No herrings are found. Sledges drawn by dogs are in common use, as in Labrador.

Brother Königseer departing this life in 1786, was succeeded in his office, as superintendant of the mission, by Brother Jaspar Broderson, a student of theology, who had already lived several years in the country. He resided by turns at the three settlements, entering with his whole soul into the multifarious engagements which devolved upon him, but devoting particular attention to imbuing the minds of the young with correct notions of the Christian faith. Being firmly persuaded, that the best service he could render to his flock, would be to extend their acquaintance with the inspired volume, he employed his leisure hours in translating select portions of the historical part of the Old Testament, and of the prophecies of Isaiah. Besides this, he compiled a new collection of hymns for the use of the Greenlanders; and having brought a small printing-press with him from Europe, he struck off a few copies for immediate circulation, till a larger impression could be printed in Germany.

But the mission did not long enjoy his useful services. A severe fit of illness, in April 1792, so weakened his constitution, that he could indulge no hopes of recovery in this rough climate, he therefore returned to Europe with his family in 1794. Both the Greenland congregations and his fellow labourers were deeply affected at parting with him; for they highly

valued the unwearied diligence with which he attended to their interests, and would willingly have kept him longer amongst them. In the preceding year, the missionary, John Soerensen, also left Greenland, being in the eightieth year of his age, forty-seven of which he had spent in the service of this mission.

It has already been mentioned in the former part of this work, that in case of family quarrels amongst the natives, one of the parties, but more commonly the man, sometimes runs away into the wilderness, and lives and dies in voluntary seclusion from human society. Some such incidents are recorded of baptized Greenlanders. Abia, an inhabitant of *Lichtenfels*, had suddenly disappeared, in November 1785, and as his empty kajak was found some time after, cast on the shore, the general belief was, that he had perished at sea. Nearly ten years afterwards, a Greenlanders affirmed, that in a solitary excursion to catch eider-fowl, he had seen the long-lost Abia, sitting on a hill, and had conversed with him. He told him his name, and enquired after his wife and children, adding, "that he had withdrawn from the society of men, merely on his wife's account. The first winter had passed very heavily, but time rendered his solitude more bearable, and he now felt perfectly at ease. Having provided himself largely with powder and shot, when he went away, and using it sparingly, he had still a store remaining. He thought much of his children, and of the Saviour, and trusted in his mercy. He had always cherished the wish to speak with one human being and only one before his death; that wish was now satisfied, and he would never again suffer himself to be seen by man." After making this solemn declaration, he beckoned the intruder to be gone. He was covered with rein-deer pelts, coarsely tied together, and had on a cap of hare-skin; his boots had the appearance of being netted.

Minute and consistent as this statement appears, the missionaries however express some doubt whether this interview, which rests on the testimony of a single

person, may not have been the delusive presentation of a dream. There is not the same ground for distrust, with regard to another convert, Peter, who eloped from the same settlement, into the desert, and is said to have been seen several times in the summer of 1797, but could be induced by no persuasions to return.

An abortive project of the same kind is related in the diary of *New Herrnhut* for 1803, and the passage merits our notice, as being an agreeable proof of the sincerity and open-hearted disposition of the converts. One of the native Brethren from *Kangelk*, called upon the missionaries to confess, as he said, his abominable intentions. He stated, that on account of many quarrels which had lately occurred in his family, and of which he owned his own inconsiderate language to have been the cause, he had resolved to forsake them, and escape into the wilderness. With this intention, he set off in his kajak, and spent some nights in a lonely place: "But," continued he, "as I was about to proceed to a still greater distance, I thought, Oh! how happy are those people whom the Lord himself reproves and chastens when they are going astray? Oh! that I were one of them! As I was rowing along, all at once the sea seemed to assume a most dreadful appearance, and with all my exertions, I could not get forward. My kajak appeared to be fixed to the bottom, though I was in the deepest part of the bay. I was frightened, turned about, and immediately rowed to the shore. Here I passed a sorrowful night, and as soon as it was day, returned with shame and repentance to my family. Now I thank our Saviour most fervently, that he delivered me from the ways of destruction. Never more will I follow the impulse of my own heart, but He shall be my only Lord and master."

Though many imperfections and blemishes sullied the spiritual beauty of the Greenland congregations, and the missionaries had to lament the deviations of several of their people; yet the blessing of God still rested upon them as visibly as heretofore, and the

gracious influences of his Holy Spirit were apparent in a life and deportment, conformed to the precepts of the Gospel. Among the declarations of the converts, detailed in the annual accounts of this period, we find numerous instances of true Christian feeling, and entire simplicity of heart, not less impressive than those afforded by the earlier history of the mission.

A single quotation from a discourse of one of the native assistants, which spoke the sentiments of all his brethren, will be sufficient to show, that their faith was not the mere product of habit and education, resting in a cold and heartless assent to the doctrines of men; but a vital belief, built on the solid ground of personal experience. "Words," he says, "are utterly inadequate to express our sensations, when we reflect that the Creator of all things came down from Heaven to redeem poor and needy mortals, by his agonizing death. It almost exceeds belief, but it is still true; no man can believe it of himself, until the Holy Spirit gives him power. Then also we become sensible of the in-dwelling of Christ in our hearts, and under this feeling, it is impossible for us to resist the conviction, that he became man, and suffered for us."

But while the missionaries thought themselves amply repaid for their ministerial labours, by the general harmony and pleasing conduct of their spiritual children, they had to face many difficulties and dangers in their secular occupations, though happily preserved from fatal accidents.

Thus, in June 1794, two Brethren having gone to a neighbouring island, to search for drift-wood, were completely surrounded by the ice, and confined to this dreary spot for upwards of a fortnight. Their fellow-missionaries in *New Herrnhut*, alarmed by their long absence, and fearing that they might be in want of provisions, repeatedly sent Greenlanders to gain intelligence of their situation; but they found it impossible to penetrate with their kajaks through the ice. The prisoners, meanwhile, had the good fortune to meet with a plentiful supply of fish, which freed them

from the apprehension of perishing by hunger, and they at length made their way through the ice, though at the risk of their lives, to the main-land. But here they found themselves at a considerable distance from the settlement, and had to perform a fatiguing journey over high hills, and down abrupt valleys, before they arrived at *New Herrnhut*, having been absent a whole month.

Dangerous as these excursions were to the missionaries, they were at the same time absolutely necessary, their comfort during the winter depending on the drift-wood they collected, as the quantity of wood found in Greenland, in a growing state, is very insignificant. A scarcity of this article could not therefore but occasion the greatest distress, as was the case in *New Herrnhut*, in 1793, when the shoals of loose ice which obstructed the fiords, prevented them from laying in their usual stock of fuel. During the three coldest months, they were obliged to have recourse to the disagreeable expedient of heating their rooms by train-oil lamps, after the manner of the Greenlanders, reserving the little wood they had left for culinary use.

Though the pursuits of the natives inure them to hardships, and their uncommon dexterity enable them to brave every shape and front of danger, even they frequently fall victims to the rigours of their ungenial clime, and are still more frequently delivered from situations of the utmost peril, they scarcely know how.

Two Greenlanders belonging to *Lichtenau*, returning from catching seals, found their passage impeded by a new coat of ice, with which the intense frost had almost instantaneously overspread the surface of the sea, of such a thickness, that their oars were soon rendered useless, and they saw no hope of extricating their kajaks from the fragments which jammed them in on every side. Their desperate situation was noticed from the shore, but it was impossible to come to their assistance. At last a rising gale drove them out of sight, together with the ice-field in which they were embayed, leaving their friends to suffer all the tortures of the most exquisite suspense. Fortun-

ately, however, they reached a piece of old ice, the only one remaining in the bay, where there was barely room for themselves and their kajaks. On to this they scrambled, and reposed themselves as well as they could during the piercing cold of the night. In the morning, the new ice had become so firm that it would bear their weight, and they walked home in safety.

The very next year, a large party in a woman's boat met with a similar disaster, in the same place and accompanied with nearly the same circumstances. Being overtaken by a hurricane, and unable to make the land, they took refuge on a mass of floating ice, drawing up their boat after them with great difficulty. Thus situated, they drifted out to sea with the wind, and were already passing the last island, when the fury of the storm abated, on which they ventured to launch their boat and gained the land.

Caleb, a native assistant of *Lichtenfels* was about the same time obliged to spend two days and a night in the open air when the winter's cold was most intense. At night-time he drew his kajak upon the ice, and slept in it in a sitting posture, while the thermometer stood at zero of Fahrenheit. On his return home he merely complained of thirst, though he had tasted no food during the whole time of his absence. But such privations are of common occurrence among these hardy natives.

Another Greenlander had nearly lost his life by an unexpected attack from an animal of the whale tribe, to which he had approached too near with his kajak. The fish by a sudden spring seized the fore-part of the skin-boat with his jaws, raised it completely out of the water, and after upsetting his enemy retreated into the deep. Two persons who happened to be at no great distance, hastened to the spot, and helped him to recover his balance, so that he escaped without any other injury than the alarm inspired by so unusual a rencontre.

But what peculiarly claims our attention in this brief review of the hardships and casualties to which life is subject in these arctic regions, is the imminent risk incurred by the missionaries themselves in their

passage to and from their stations. The voyage of Brother Grillich to Europe on business of the mission, is one out of several instances on which we found this remark. He left Greenland in October 1798, with a ship belonging to *Julianahaab*, but after plying about for five weeks, in the lower part of the strait, the vessel was so much damaged by the drift-ice, that she was obliged to return. In February 1799, he again set sail in the same ship, but the quantity of drift-ice at sea was greater than before, and hampered them perpetually from the 18th to the 25th of that month. At length the captain finding the ship so clogged and damaged that he could not hope to save her, resolved to quit her with all the property on board. On the last mentioned day, therefore, the whole ship's company began their march over the ice, dragging a boat after them. They spent two nights in the open air, and had no means of quenching their thirst, but by drinking melted snow. On the third morning they came to open water, in which they launched their boat, and sailing five leagues, again reached the barren coast of Greenland. Scarcely had they landed when a most tremendous storm arose with snow and sleet, so that had they been still at sea, they must all have perished. But they were now in a very disastrous situation, without any food or covering for the night. On the following day, however, it pleased God to send them a favourable wind, with which they sailed five leagues and reached the colony at *Fredericshaab* in safety. After a further detention of a month in this place, Brother Grillich once more reached *Lichtenfels*, and finally arrived in the October following at Copenhagen with the ship from *Godhaab*.

Some years afterwards, in 1804, the missionary C. F. Rudolph and his wife experienced a still more remarkable preservation in an attempt to return to Europe, after a service of twenty-six years in Greenland.

They left *Lichtenau*, June 18th, and went on board the same evening at *Julianahaab*, the nearest colony. The ship's company consisted of twenty-six persons, in-

cluding the crew of a vessel stranded in the preceding year near *Staatenhuk*. They had on board a cargo of 700 barrels of blubber, but no peltry, owing to the number of rats with which the vessel swarmed. After lying a month in this bay, blocked up by the ice, the ship weighed anchor, and wore her way with much difficulty to Dutch Harbour, about two miles below the colony. Here they were again detained for several weeks by the southerly winds, which drove the ice constantly towards the shore.

Intelligence at last arriving from *Julianahaab*, that the sea was free from ice off *Nunarsuk*, the captain again weighed anchor, though appearances were far from being favourable. The wind was S. E. and very high; it rained heavily, and there was still much ice in sight. During the whole night they sailed continually between huge fields which made a roaring noise; and the sea being rough, the vessel rolled excessively. To secure her in some degree from the shocks to which she was exposed, large pieces of ice were fastened to her sides with grappling irons. In this manner they forced their way for three days and nights through the icy masses which surrounded them.

“Early on the 25th of August,” writes Brother Rudolph in his journal, “a storm arose from the southwest, which drove the ice-mountains close to our ship. The scene was awful and horrible; we expected momentarily that she would be crushed to pieces. As she drove with close-reefed sails before the wind through a multitude of smaller flaws, she struck upon a rock, from which, however, she got off without injury. But soon after, she ran her bows with such force against a large ice-field, that several planks started at once, and the water rushed rapidly into her. The captain immediately jumped into the small boat with part of the crew, and having landed them on a large field of ice, returned for another party. The rest were employed in unloosing the large boat, with the intention of saving themselves in it; for the ship was

filling fast with water, and perceptibly going down on her starboard side, till, by the time the boat was hoisted out, only the larboard gunwale appeared above water. The captain and all the sailors having left the ship, my wife and I were left alone above our knees in water, holding fast by the shrouds. At last Captain Kiär of the stranded vessel, came to our assistance saying : ‘ I cannot possibly forsake these good people.’ By his friendly aid we got into the boat, and had our hammock and bed secured. Several tons of ship-biscuit, and other necessaries, with all the papers and letters on board, were also lowered into the boat.

“ We now left the wreck, being about twenty-eight miles distant from *Lichtenau*, and about a league from the neighbouring headland of *Nunarsuk*. Our boat was heavily laden with men and baggage, and had already taken in much water. The sea broke over us continually, and the steersman fearing that the boat would sink, made for the nearest island. It proved to be a rough pointed and naked rock, deeply excavated in many places by the dashing of the breakers. After ascending to some height, however, we found a small spot covered with low grass. We now endeavoured to land our provisions, but the waves beat frightfully against the rock, and tossed the boat up and down so furiously, that she broke from her moorings, and was hurried out to sea. Eight men immediately pushed off in the small boat in the hope of recovering her. They succeeded in overtaking her, and four of them instantly leaped on board ; but the fury of the storm, which whirled the waves like smoke through the air, baffled all their efforts to regain the landing-place ; they were driven to the other side of the island amongst heaps of ice and foaming breakers, and we now beheld with horror, both our boats crushed to pieces ; nor did we entertain the least doubt that all the eight sailors had perished, as it appeared impossible that they could get over the ice to shore, while the waves rose so high. All our hopes now vanished, and

the whole company gave themselves up to loud cries and lamentations, seeing no other prospect than that of miserably perishing by hunger on this naked rock. In the evening we lay down to rest, close together, without tent or covering. We were wet through, and lay in a pool of water; for as it rained heavily and incessantly during the whole of this and the following day and night, the water flowed down in torrents from the summit of the rock.

“ Aug. 26, we saw three men walking on the shore, opposite to the spot where the boats had been wrecked, and concluded that these were the only survivors of the party. They fixed the only oar they had saved in the ground, as a signal, and tied a handkerchief to it.

“ Aug. 27, the captains, their mates, and the greatest part of the crew, prepared to make an attempt to gain the shore, by walking across the ice. By leaping from piece to piece, and drawing them nearer when they were at too great a distance, with leather thongs and hooks, they, with the utmost difficulty, accomplished their object. We would willingly have ventured along with them; but having fasted for two days, we were conscious that we could not bear the fatigues of such a journey. We were now alone on the rock, with the ship's cook, whom weakness likewise prevented from following his comrades. In this dreadful situation, our only hope and trust was in the Lord, our Almighty Saviour. We were comforted in believing that He watches over his children, and that without His will, not a hair of their head shall fall to the ground. Whenever the sun shone, we employed ourselves in drying the few things we had saved from the wreck; but we were at last so enfeebled by hunger, that we were scarcely able to do even that, having nothing to support life but fresh water, collected in the holes and crannies of the rock. All day long we looked out towards the opposite shores, in the hope of descrying the Greenlanders coming to our rescue; but no Greenlanders came, and we gave way to the dreadful suspicion, that the ship's crew had perished on the road. The

thoughts of ending our lives on this barren rock, and lying here unburied, to glut the maw of ravens and sea-fowl, which were constantly hovering around us, and seemed impatient for their prey, troubled us for a short interval; but the consolations of our Saviour supported us, and we soon felt entirely resigned to his will.

“At length, on the 2d of September, Sister Rudolph happening to raise herself up from the hard couch on which they sought repose for their emaciated limbs, espied two Greenlanders in their kajaks making towards them, and hailing them. A new life instantly seemed to animate their limbs; they climbed to the summit of the rock, and shouted with all their might to make themselves heard. It appeared that these Greenlanders, who, according to promise, had been dispatched by the captain to bring them off, had been roving about the island the whole day, and seeing no person upon it, were just about to return, concluding that they were dead. From them our missionaries received a few herrings and some seals’ fat, after being without food for nine days. But as the Greenlanders had no boat with them besides their kajaks, they were obliged to remain upon the rock till the evening of the next day, when a woman’s boat arrived for them. On the 4th they came to an island where they found the greater part of the ship’s crew, and the party who had been wrecked in the two boats, with the exception of one man. These latter had suffered extreme hardships, as was evident in their appearance; for they were quite emaciated, and had large red spots in their eyes.

“They arrived at the colony of *Julianshaab*, on the 8th, and after recruiting their strength, proceeded in a few days to *Lichtenau*, where they were received with the most affectionate welcome, and with heartfelt gratitude to God, who had so wondrously wrought out their deliverance. Having remained here till the following May, they set out in a Greenland boat for *Lichtenfels*, where they arrived, after a perilous voyage of

four hundred miles along the coast, in the end of June. From hence they took shipping for Copenhagen, and had a very easy and agreeable passage of only twenty days."

The missionaries had hitherto received regular annual supplies of provisions and other necessities from Denmark, with only one partial interruption, which served to suggest to their friends in Europe the precaution of furnishing them with them with a year's store in advance. But the war in which all the powers of Europe were now involved, and the consequent rupture between Great Britain and Denmark, powerfully excited their apprehensions, and roused them to the recollection of their precarious and dependent situation. One of two ships sent out in 1808, with supplies for these colonies, by the benevolent permission of our government, was lost in the ice; and the stores designed for them the next year could not be sent, as it was found inconvenient to fit out vessels from this country to Greenland. Another misfortune was the capture of a Danish provision ship by an English frigate; and thus only one small vessel arrived that year, the cargo of which was by no means sufficient to supply the many factories on the coast. The Danish government had indeed sent express orders that the mission-settlements of the Brethren should have a proportionate share of the provisions, but it of course fell very far short of their wants.

Our missionaries at *New Herrnhut* and *Lichtenfels*, remark in their letters of 1809, that though they were not yet destitute of the most necessary articles of subsistence, they had to measure out their provisions, to make them last as long as possible. Their stock of wine was so reduced, that they could rarely celebrate the Holy Communion, which they much regretted. Another very serious inconvenience was the want of linen, and of tobacco, which is the current coin of the country. But the distress was most severely felt at *Lichtenau*, as appears from the following extract of a letter written by the missionary Beck in 1813.

“ In 1807, we received the last regular supplies. This was sufficient, in addition to what we had spared from former years, to maintain us for a considerable time ; and as we hoped that the interruption occasioned by the war would not last long, we felt no anxiety ; but when both the colonists and our Brethren at *New Herrnhut* and *Lichtenfels* began to suffer, we even helped them out of our store, to various necessary articles, of which, however, we afterwards felt the want. In the north, there was yet some trade, by which partial relief was obtained ; but here, nothing could be had from that source. Yet we thanked God, that there still existed the means of supporting life, though we suffered many privations, such as of beer, coffee, sugar, and wine, and afterwards of butter and salt : we made the latter last as long as possible, by boiling our fish in salt water ; and though what was sent to us in 1810, did not arrive here till 1812, we have to thank our Heavenly Father for having given us our daily bread. At last, we were the only people that had any tobacco. We had likewise some seeds left, and got a small supply of garden-stuff. The Greenlanders brought us scurvy-grass in exchange for tobacco. The latter article, however, became at last so scarce, that a pound cost 7s. 6d.”

Some of the colonies had to endure still greater privations, the inhabitants being reduced to the necessity of supporting life, by eating small herrings, muscles, and even sea-weed. Many of them left the country, chiefly on this account.

In this distressed condition, they continued till the year 1811, when the British government generously afforded the Danes every facility for supplying their Greenland colonies, by permitting Danish vessels, furnished with a proper licence, to sail thither. This humane measure at once relieved them from their present suffering state, and from still more gloomy forebodings regarding the future.

While this regulation continued in force, the missionary John Conrad Kleinschmidt, whose wife had

recently departed this life, resolved to bring four of his children to Europe, and in this view, left *Lichtenfels* in an umiak, July 15th, 1812, the day on which, nineteen years before, he had arrived in Greenland. "The morning," he writes, in his journal, "was uncommonly clear and beautiful. The sound of several wind-instruments, upon which some of our Greenlanders, stationed on an eminence near the shore, played various tunes, was heard by us to a considerable distance; and while my mind was occupied, and somewhat oppressed by a variety of considerations relating to the difficulties I was in, and likely to encounter hereafter, I derived great encouragement from the behaviour of my little daughter Catherine Elizabeth, who afterwards departed this life, at Leith in Scotland. She seemed quite transported, and all day long sung Hallelujah, as if she was commencing her pilgrimage towards heaven, and had a presentiment of what would be her happy lot, at the end of this voyage."

After a perilous voyage, they arrived on the 21st of the same month, at *New Herrnhut*, whence they set sail, September 2d, in the Danish ship *Freden*, bound for Leith. Owing to unfavourable weather, they did not lose sight of the coast till the 25th, when a fair wind sprung up, which carried them swiftly round *Staatenhuk*, and gave hope of a speedy voyage. Suddenly, however, a most tremendous storm arose from the north-west, which raged for three days and two nights without ceasing. On the evening of the 29th, when it was at its height, a flash of lightning struck the ship, and threw down two sailors, one of whom instantly expired. All on board were filled with the utmost consternation, especially below deck, where no one could guess the cause of this terrible shock; and the captain rushed out of the cabin, exclaiming, "We are all lost, and there is no ship near to save us!" Our missionary, immediately turned to his poor terrified children, and said: "We shall now altogether go home to our Saviour; we will therefore prepare ourselves to meet Him, and commend our souls to Him." Upon

this, they all began to weep aloud. One said, "O yes, we will all go to our Saviour, if He will receive us;" another, "Let us return to *Lichtenfels*, or go directly to England;" a third, "We will pray to our Saviour to help us." He comforted them, and represented to them the passage out of this world, as pleasantly as his painful feelings would allow him. It was, however, soon discovered, that there was no appearance of fire in the ship, and no farther mischief was done, than the breaking of a window in the cabin. But the captain and the first mate, the latter of whom stood close to the two sailors at the time of the fatal accident, were so stunned, that for some days they were quite ill; nor did the captain recover his spirits during the whole voyage. They had afterwards, again to encounter hard gales and contrary winds, which so protracted the voyage, that they were put on short allowance of water. But this privation lasted only five days, as they came in sight of the Scottish coast on the 8th of October, and two days after, cast anchor in Leith roads. During their stay in this place, where they experienced the most friendly attentions from several worthy friends of the mission, Brother Kleinschmidt's daughter Catherine, only three years old, but a child of an uncommonly lively and affectionate spirit, died after a short illness.

A most tragical event occurred in Greenland during his absence. A party of Christian Greenlanders, having celebrated Christmas at the settlement of *Lichtenau*, were returning to one of the out-places, where they resided, according to an order of government, intended to promote the interests of trade. They set out in a skin-boat, or umiak, in January, 1813, when the thermometer was twelve degrees under Reaumer's freezing point. Before they had proceeded far, the floating ice encountered them, closed upon them, and crushed their boat to pieces. The party escaped upon a large field of ice, and drove about for four-and-twenty hours, when, during the night, a violent storm arose from the north, which carried them out to sea. Here

they must all have perished, as nothing more was heard of them. They were seventeen in number, old and young, all baptized members of the congregation.

After spending the winter at Fulneck, and marrying again, Brother Kleinschmidt and his wife, in company of the missionary Gorckè*, his wife, and infant daughter, and of Brother Müller and Sister Goll, sailed from Leith in the *Hvalfisker*, for Greenland. They left Scotland May 24th, 1813, and after a safe and expeditious voyage of five weeks, arrived at *Godhavn* in *Disko Bay*, the captain, contrary to his engagement, refusing to land them at any of the missionary settlements. This unfeeling conduct was the more reprehensible, as there was every facility for landing them either at *Lichtenfels* or *New Herrnhut*. Even the mate and sailors remonstrated with him on the cruelty of his behaviour, but in vain; for he continued his course night and day; and all the reply he made, was, "Never mind, they have the summer before them." The consequence was, that they had to travel back in a boat, coasting it all the way, six hundred miles, to *New Herrnhut*, and ninety more to *Lichtenfels*; and Brother Kleinschmidt and his wife had still to perform a voyage of nearly five hundred miles from thence to *Lichtenau*, their place of residence. But, by the mercy of God, they all reached their destination before winter set in, though Brother Kleinschmidt's party were four months on their voyage along this rocky and dangerous coast.

One of the first cares of the missionaries, after their return, was to furnish a complete translation of the New Testament, into Greenlandic; the Bible Societies, both in London and Edinburgh having kindly offered to print it for them. This important work was committed to Brother Kleinschmidt, who, from his long residence in the country, had obtained a very com-

* Brother Gorckè had lived in Greenland before, but had left it seven years ago, to pay a visit to Europe, where he had been thus long detained, in consequence of the war. The rest were new missionaries.

petent knowledge of the language; and, to ensure the greatest degree of accuracy, the manuscript was submitted to the revision of the other missionaries, in each settlement, who were best qualified for the task. This arrangement, however, concurred with other hindrances to delay the progress of the new version; but we are happy to learn from the accounts of the last year, 1819, that the whole was finished, and only waited another final revision, before it should be transmitted to Europe. Besides this, Brother Mentzel translated a small duodecimo work, entitled "*Jesus, the Friend of Children,*" being a short compendium of the Bible, written for children, and recommended by a society of pious ministers in Denmark for distribution among the Greenlanders of both missions.

In November 1816, an adult heathen was baptized at *New Herrnhut*, and as an interval of sixteen years had elapsed since the last transaction of the kind, it was attended with a more solemn impression on all the spectators. In the same place, the missionary, Henry Mentzel, was suddenly called home to his eternal rest, October 31st, 1816. He had spent thirty-three years of his life in the active service of the Greenland mission.

All the recent communications of our missionaries concur in stating, that the winters have of late increased in severity and duration, while the summers have become colder and more stormy, and the supplies of drift-wood less and less abundant. The intercourse between the different settlements met with unusual obstruction, from the gathering of ice in all the inlets, and round the islands of the coast, which formed an impenetrable barrier for a great part of the year, and confined their excursions to very narrow limits. A marked difference was, however, observed between the climates of *New Herrnhut* and *Lichtenau*, that of the latter being warm in comparison.

In this place, the number of widows and orphans, destitute of every means of support, became so considerable, that the missionaries found it necessary to

solicit the benevolent assistance of their friends at home, in favour of their suffering Greenlanders. A supply of tobacco, which is the principal medium of trade in that country, was earnestly requested. In a letter of 1816, the missionary Kleinschmidt thus describes some affecting circumstances of the distressed situation of his flock. "Our poor Greenlanders had to endure a severe famine in spring, in consequence of the severity of the winter. It was a heavy time with us, as they directed their eyes to us in all distress, and we could not help them as we wished. The little children especially excited our pity, as they were less able to bear hunger than others, and besieged our house every day, begging for food. I bought 500 cod-fish, besides a quantity of herrings, and distributed them chiefly among the children. Many of our people were obliged to eat part of their tent-skins, for want of other sustenance. When our store was quite exhausted, with what feelings did we gaze on the famishing crowd which surrounded us, unable as we were to procure food for so many in this wilderness! But now the Lord's help appeared speedy and complete beyond our expectation. He heard our groaning, and it seemed as though food rained from Heaven. The cold abated, and an uncommon number of seals came to the shore, so that some were daily caught, and carried home."

We have the satisfaction to add, that in consequence of an appeal made by Mr. Montgomery, to the British public, donations, amounting to upwards of 120*l.* in money, and several valuable parcels of needles, knives, iron hooks, &c., have been received. The money, converted into tobacco, was last year already transmitted, with the rest of the articles, for the relief of the widows and orphans of the three settlements, who felt and expressed the deepest gratitude for this seasonable supply.

The letters of last year, which arrived unusually early, contained an account of a melancholy accident at *Kan-gek*; a large number of Greenlanders having been seized with a violent and fatal illness, in consequence

of their eating of the putrified brains of a walruss, no less than thirty-two persons were carried off by the sickness which ensued, in a very short time. The Brethren had the pleasure to perceive that the greater part were able to rejoice in the prospect of their dissolution, and that those who had fallen into deviations, turned in their last hours, as true penitents, to the Saviour of sinners. The friends and neighbours of the deceased could not be otherwise than deeply affected by this awful occurrence.

Our Brethren themselves were all in good health and spirits, enjoying undisturbed peace with one another, and with the gentlemen of the Danish mission, and happy in the many perceptible proofs of His presence, who, though unseen, dwells and reigns in the midst of his people. Though the lukewarmness and indifference of some of the younger part of their flock, especially in the out-places, caused them no small uneasiness, yet they had in general rich cause to thank the Lord our Saviour, for the honour which He put upon their testimony. The witness which they bore that, by His sufferings and death, He has made an atonement for sin, and provided a ransom by which mankind may be delivered from their thralldom, was received by the Greenlanders with thankfulness and joy; and amidst all their weakness and insufficiency, this encouraged them to persevere, with zeal and fervour of spirit, in their blessed work. We could not desire a more affecting picture of the happy and peaceful life of the missionaries and their flock, than that presented by the following extract from a communication of Brother Gorckè of *Lichtenfels*.

“ During the Christmas holidays, and in the ensuing season, an extraordinary spirit of love and compunction of heart was perceivable throughout the whole congregation, and it was evident, both in old and young, that the Spirit of God was leading them, more than ever, into all truth. When we spoke with them individually, their declarations and expressions were remarkably serious, and filled our hearts with joy.

On the second Christmas holiday, a party of them came of their own accord, and placing themselves before our house, began to sing hymns of praise and thanksgiving, accompanied by musical instruments. They did this with such devotion, that it affected us deeply, and none within the house could refrain from tears. The company of singers seemed quite enraptured; and their voices were so sweet and harmonious, that they appeared to us truly angelic, particularly during the last verse:—

‘ Should not I for gladness leap,
Led by Jesus as his sheep?
For when these blest days are over,
To the arms of my dear Saviour
I shall be conveyed to rest,
Amen! yea, my lot is blest!’

“ It was to them, as they afterwards expressed themselves, as if they already stood before the throne of the Lamb, singing the new song in praise of their redemption by His blood. “ I hardly knew where I was,” said one of them; “ I have often assisted at such solemnities before, but I never felt what I felt on this occasion. Surely our Saviour was present with us to-day; we have, anew, made a total surrender of our hearts to Him, and he has graciously accepted them. O that we might show our thankfulness, keep the promises we have made, and live more to his honour!

“ Yes, my dear brother,” he continues, “ how happy is such a life, spent among a flock of true children of God, and lovers of the Lord Jesus Christ, collected from among wild and barbarous heathen! How willingly do we forego many outward advantages, enjoyed by those living in other countries, while we partake of the real blessedness of the house of God, in such a family of Jesus, who have been brought by the Spirit of God out of heathenish darkness, into the glorious light of His countenance! I landed upon Greenland ground, thirty-seven years ago; and gladly would I serve my Lord and Saviour, if He required and enabled

me so to do, thirty-seven years more, to have my share of the grace and mercy, which He thus richly bestows upon this congregation of converted Greenlanders; and as my dear wife is entirely of the same mind with me, we both wish to spend and to be spent in this happy place."

With such dispositions, our missionaries, though suffering the pressure of far heavier afflictions than any they have to endure, might well console themselves with the sacred words of promise, "He that goeth forth and weepeth, bearing a precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

APPENDIX.

APPENDIX.

Narrative of the First Settlement made by the United Brethren on the Coast of Labrador, with a brief View of the Progress of the Mission.

AT a very early period, our missionaries were strongly impressed with the opinion, that the natives of the opposite coast of Davis's Strait bore a near relationship to their own Greenlanders. The interesting but scanty notices, which Ellis subsequently gave of the inhabitants of the north side of Hudson's Bay, greatly tended to confirm them in this supposition. Their settlements in Greenland were established in a prosperous state, and left them at leisure to look farther from home. Here then was a new and wholly unoccupied field of labour, for which their knowledge of the language and other circumstances, gave them peculiar advantages; so that they considered themselves entitled, or rather bound by no common obligation, to extend the blessings of the Gospel to these poor savages. Matthew Stach, the oldest Greenland missionary, was extremely active in the promotion of this project, and in 1752 solicited the Hudson's Bay Company for permission to preach the Gospel to the Indians belonging to their factories. His application proving fruitless, some of the Brethren in London, joined by several well-disposed merchants, fitted out a vessel for a trading voyage on the coast of Labrador. Four Brethren went out in her as missionaries, together with Christian Erhard, a Dutchman, who having been engaged in the whale fishery in Disko Bay, had picked up some knowledge of the Greenlandic, and had lately joined the Brethren's church.

They set sail in May 1752, and in July cast anchor in a large bay on the coast of Labrador, to which they gave the name of Nisbet's Haven, in honour of one of the owners of the ship.

Here they determined to fix their residence, and erected their house which they had taken with them ready framed. Erhard meanwhile proceeded with the ship farther to the north, for the purpose of trade. He found that he could make himself tolerably well understood by the Esquimaux; but as they were afraid to come on board on account of the guns, he suffered them to persuade him to land in a bay between the islands in an unarmed boat with five of the crew. None of them returned, and as the ship had not another boat, no search could be made for them. The captain, having waited several days without being able to gather any information respecting their fate, sailed back to Nisbet's Haven, and calling on board the missionaries, represented to them, that after the loss of his boat and the best part of his men, he could not accomplish the voyage home without their assistance. Under such circumstances they could not refuse his request; but they left the place with regret, and consoled themselves with the thoughts of returning in the following year. On their arrival in England it was not deemed advisable to renew the attempt, until intelligence should be received of the safety of Erhard and his companions; and as on the return of the ship, several of their dead bodies were discovered, and the deserted house was burnt to the ground, both the trade and the mission were for that time abandoned.

In 1764, Jens Haven, who had laboured for several years as a missionary in Greenland, and had recently returned with Crantz to Germany, proposed to resume this enterprise. With this intention, he came to England, and was introduced by the Brethren in London to Hugh Palliser, esq. the governor of Newfoundland, who freely offered him his support, and gave him the necessary letters of recommendation. * In May of the same year he arrived at St. John's; but he had to meet with many vexatious delays, before he reached his destination, every ship with which he engaged refusing to land for fear of the Esquimaux. He was at length set on shore in Chateau Bay, on the southern coast of Labrador; here, however, he found no signs of population, except several scattered tumuli, with the arrows and implements of the dead deposited near them. Embarking again, he finally landed on the island of Quirpont or Quiveron, off the

* The governor himself arriving shortly after at his station, issued a proclamation in his favour, which reflects no less credit on his own judgment than on the disinterested zeal of our missionary. "Hitherto," he says, "the Esquimaux have been considered in no other light than as thieves and murderers; but as Mr. Haven has formed the laudable plan not only of uniting these people with the English nation, but of instructing them in the Christian religion; I require, by virtue of the power delegated to me, that all men, whomsoever it may concern, lend him all the assistance in their power."

north-east extremity of Newfoundland, where he had the first interview with the natives.

“The 4th September,” he writes in his journal, “was the happy day when I saw an Esquimaux arrive in the harbour. I ran to meet him, and addressed him in Greenlandic. He was astonished to hear his own language from the mouth of an European, and answered me in broken French. I requested him to return and bring four of the chiefs of his tribe with him, as I wished to speak with them. He accordingly ran back with speed, shouting out, ‘Our friend is come.’ Meanwhile, I put on my Greenland dress, and met them on the beach. I told them, I had long desired to see them, and was glad to find them well. They replied, ‘Thou art indeed, our countryman.’ The joy at this meeting was great on both sides. After the conversation had continued for some time, they begged me to accompany them to an island about an hour’s row from the shore, adding, that there I should find their wives and children, who would receive me as a friend. By accepting this offer, it was evident that I should place myself completely in their power, but conceiving that it would be of essential service to our Saviour’s cause, for me to become better acquainted with these savages, I simply turned to Him, and said, I will go with them in Thy name. If they kill me, my work on earth is done, and I shall live with Thee; but if they spare my life, I will firmly believe that it is Thy will, that they should hear and believe the Gospel. The steers-man and another of the crew, landed me on the island, but immediately pushed off again, to see at a safe distance what would become of me. I was presently surrounded by the natives, each of them pushing forward his family to attract my notice. I warned them not to steal any thing from our people, and represented to them the danger of it. They told me that the Europeans were also guilty of thieving, to which I replied, that if they would only inform me of the delinquent, he should be punished.

“The next day, eighteen of them returned my visit, according to promise; I took this opportunity to assure them of the friendly disposition of the British government towards them, and promised that no injury should be done to them, if they conducted themselves peaceably; I also offered them a written declaration to this effect from Governor Palliser; but they shrunk back, when I presented it to them, supposing it to be alive, nor could they by any means be persuaded to accept of this writing. They listened to all I said, with the greatest attention.

“In their bartering concerns with the crew, they constituted me the arbiter of their differences; for, said they, you are our friend. They begged me to come again the next year, with some of my Brethren, and were overjoyed when I promised that I would. I told them also, that on my return, I would speak to them of things which were of the greatest importance to their happiness, and instruct them in the knowledge of God. One of them asked if God lived in the sun. Another enquired, whether it would make him more prosperous in his affairs, if he believed in his Creator. I replied, there was no doubt of it, if he attended to them with proper diligence; but the happiness of a future life, was infinitely preferable to present prosperity, and this might confidently be expected by those who trusted in God while here, and lived according to his will. When I was about to take leave of these interesting people, the *Angekok Segullia* took me into his tent, and embracing me, said, ‘We are at present rather timid, but when you come again, we will converse together without suspicion.’”

On the third day the Esquimaux left the harbour altogether, and after a short stay at Quirpont, Haven returned to Newfoundland. Sir H. Palliser and the Board of Trade expressed their entire approbation of his proceedings, and their wish for the early establishment of a mission on that coast. He therefore made a second voyage in the ensuing year, accompanied by Christian Laurence Drachart, formerly one of the Danish missionaries in Greenland, and two other Brethren. Having arrived at Newfoundland, they went on board his Majesty's ship, *Niger*, Captain Sir Thomas Adams, and landed July 17, in Chateau Bay, lat. 52°, on the south coast of Labrador. Here the party separated; Haven and Schlötzer engaging with another vessel, to explore the coast northwards; they did not, however, accomplish any thing material in this expedition, nor did they meet with a single Esquimaux the whole time. Drachart and John Hill remained in Chateau Bay, and were fortunate enough to have the company of several hundred Esquimaux, for upwards of a month; during which period they had daily opportunities of intercourse.

As soon as Sir Thomas Adams had received intelligence that they had pitched their tents at a place twenty miles distant, he sailed thither, to invite them, in the name of the Governor, to Pitt's Harbour. On the approach of the ship, the savages in the kajaks hailed them with shouts of, *Tout camerade, oui Hu!* and the crew returned the same salutation. Mr. Drachart did not choose to join in the cry, but told Sir Thomas that he would converse with the natives in their own language. When the tu-

mult had subsided, he took one of them by the hand, and said in Greenlandic, 'We are friends.' The savage replied, 'We are also thy friends.' Several of them were now admitted on board. A man in a white woollen coat said that it had been given him by Johannesingoak, (Jens Haven,) as a keep-sake, and enquired where he was. They invited Drachart to go on shore, and the elders of the tribe, followed by the whole horde, amounting to not less than three hundred persons, conducted him round the encampment from tent to tent, repeatedly exclaiming, "Fear nothing; we are friends; we understand thy words. Wherefore art thou come?" 'I have words to you,' said he. On this they led him to a green plot, and seated themselves round him on the grass. 'I come,' he began, 'from the Karaler in the east, where I had lately a tent, wife, children, and servants.' On hearing this, they cried out, 'These northern Karaler are bad people.' 'I come not from the north,' returned he; 'but over the great sea, from the eastern Karaler, of whom you have perhaps heard nothing, as it is a very long time since they quitted this country. But they have heard of you, and Johannesingoak and I have visited you, to tell you that these Karaler are your friends, and believe on the Creator of all things, who is our Saviour, and that they wish you to know him too.' They were much perplexed by this speech, which they made him repeat over and over, until, at length, an old man took upon him to explain its import. 'He means Silla,' said he, and made several circles round his head with his hand, blowing at the same time with his mouth. 'Yes,' said Drachart, 'he is Silla Pingortitsirsok, the Creator of the world. He has made the heaven, the air, the earth, and man.' 'But where is he?' enquired one; and 'what is the meaning of *the Saviour*?' added a second. Drachart using the same gesticulations which he had seen the old man make, replied, 'He is every where in Silla; but he once became a man, and abode many years on earth to make men happy.' One of them now asked, if he was a teacher; and when he replied, that he had taught the Karaler in the east, two old men, with long beards, came forwards, and said that they were Angekoks. He took them by the hand, and placing them before Sir Thomas, informed them that he was the captain, and had been sent by a more powerful captain to enter into a friendship with them.

Thus the conference concluded; and Sir Thomas hastened back to Pitt's Harbour to make his report to the Governor.

But before we proceed to narrate the final establishment of our missionaries on the coast of Labrador, it may not be unin-

interesting to notice some particulars regarding the external features of the country and its inhabitants, which we collect from the descriptions of Haven and Drachart, who may justly be termed the first explorers of this northern region.

The peninsula of Labrador extends from lat. 52° , $20'$, to lat. 62° . But though its northern extremity, Cape Chidley, lies under the same degree of latitude with Cape Farewell, the southernmost point of Greenland, the rigour of the climate even exceeds, if possible, that of the latter country. This is no doubt owing to the vast tracts of land covered with snow and ice, or with immense forests, lakes, and morasses, which impart a prodigious severity to the north, west, and south winds that blow in Labrador; while on the other hand, their chilliness is mitigated, before they reach Greenland, by the intervention of Davis's Strait.

The south coast is inferior in fertility to the Isle of Quirpont; but the expansive vallies are enriched with vegetation; and the bays are wooded with trees, fourteen inches in diameter. In his second voyage, Haven found the islands in lat. 56° rocky and bare, but the continent bore various sorts of pine, many of whose stems measured a foot and a half, in thickness. He also found larch, willow, aspen, birch, with many kinds of shrubs, some of which were unknown to him.

All the quadrupeds of Greenland, he continues, which I could enumerate to the natives, exist in Labrador, and in greater numbers. I saw black bear and wolf skins; but the greatest curiosity was the hide of an animal which haunts the Greenlanders in their dreams. They have the same name for it, the *Amarok*, and they tremble while they describe it. It is of a dark grey colour, about the size of a large dog.

The air and the sea are stocked with all the species common to the opposite side of the Strait; every inlet of the coast indeed swarms with shoals of the finest fishes, especially cod. Seals make their appearance six or eight weeks later than in Greenland.

In stature, complexion, dress, and general habits, the natives coincide almost entirely with the kindred branch of Karaler. The face is rather more round and fleshy. The dress of the women differs in the length of the hinder flap, which reaches almost to the ground. They also wear boots so high that they reach above the hips, and so wide that half a bushel of corn might be poured into them with ease. They are made of these dimensions for the purpose of carrying children; but the contrivance is an awkward one, and sadly spoils their gait, as the boots require holding up with both hands.

The tent poles are fixed without the aid of any cross beam, and covered with hairy skins. Their conveniences for sitting and sleeping are still more rude than those of the Greenlanders, consisting merely in furs, spread on the bare ground.

Their furniture is poor, but cleanly. They use European kettles, but their water tubs are made of whalebone, and of an oval form. Owing to their deficiency in tools, their hunting weapons are of a very rough cast. Besides the five darts of the Greenlanders, they have another which they call *ungak*, barbed with three spikes, ten inches in length, used for striking birds. Their kajaks are from 20 to 22 feet long, and nearly two feet broad. The *pautik*, or oar, is almost three feet long, but narrower than those of the Greenlanders. They are very inexperienced in rowing and guiding their vessel, though fewer accidents occur than in Greenland, perhaps on account of the superior size of their boats.

The language is essentially the same with the Greenlandic, not varying from it more than the dialect spoken at *Disko* and *Baaf's River* differs from that of the southern colonies. Thus ;

SOUTHLAND.	NORTHLAND.	ESQUIMAUX.	
<i>Kina Ivlet,</i>	<i>Kina Iblit,</i>	<i>Kena Evlet,</i>	What is your name?
<i>Madluk,</i>	<i>Marluk,</i>	<i>Maguk,</i>	Two.
<i>Tikerarpok,</i>	<i>Idem,</i>	<i>Tekelarpok,</i>	He visits.

Family names, as well as names of places, animals, and implements with which both nations have long been acquainted, are the same. Only such objects as have more recently fallen under their notice, are distinguished by different appellations, which are, however, in both languages, expressive of the nature of the thing signified. Thus, the Greenlanders call a musket *auleisiut*, something which propels; the Esquimaux, *putusiut*, a hollowed tube.

They have adopted several French words into their conversation, which they repeat without knowing their meaning; and the French have collected a score or two of words, which they use in trading with the savages, consisting partly of corrupt French, partly of corrupt Esquimaux, and partly of unknown terms, probably borrowed from the Canadian savages; e. g. *kutta*, a knife (from *couteau*), *memek*, to drink (from *imek*, water), *makagua*, peace, probably of Canadian origin.

Like the Greenlanders, they consider themselves as the only civilized and virtuous nation in the world. When Mr. Drachart spoke of the depravity of all mankind, they would allow this to be true only of *Kablunät*, or foreigners; as for them-

selves, they maintained that they were honest Karaler. "Have you, then," he asked, "no wicked thoughts." "No." "But when you think we will murder the Kablunät, and seize their boats and goods; are not these bad thoughts?" "Yes." "Do you you not then wish to be freed from your wicked thoughts and deeds?" "We do not know." They wondered when they heard that the Greenlanders had been washed from their sins in the blood of Jesus, and thought they must have been very bad people. And when he told them of eternal punishment, they agreed that the Kablunät, who did so many wicked things, might go to hell, but it was different with themselves, who were good Karaler.

The notion of a Deity was not at all strange to them. "Thou speakest of Torngarsuk," said they to Mr. Drachart, after he had been enlarging on the power and providence of God. On his putting the question, whether they believed that Torngarsuk had made the world, and all things, they professed their entire ignorance of the matter. "But," said an Angekok, "*Torngarsuk ajungilak*, the great Spirit is good and holy." Another added, "*ajuakangilak*; nothing is impossible to him." A third said, "*Saimavok*, he is gracious and merciful."

For some time they listened with delight to the instructions of their new friends, but their interest in them soon subsided. The aversion which they afterwards showed to the mention of religious doctrines, arose from their flighty, changeable humour, and their stupidity, or rather incapacity to fix their attention on a subject quite foreign to them, and in which they could not discover a single practical use. For the same reason, it cost Mr. Drachart infinite pains to make them comprehend the purport of the governor's message to them; indeed, he found, both in this instance, and when making enquiries relative to the nature of the country, that the only possible way of gaining his end, was to propose every thing to them in the form of short questions; and, when they stole away to their tents, to follow them thither, and point out the individual objects, of which he was solicitous to gather information.

It was with the utmost difficulty that they could be induced to visit the harbour where the ships lay. To Mr. Drachart's assurances of friendship, they replied, laughing, "Yes, yes, we know you will not kill us, for you are a teacher;" and gave him their hands in token of amity. But when, after much persuasion, they had accompanied him to the bay, they absolutely declined going on board the commodore's vessel, and landed on the shore. Whenever they were admonished to abstain from

doing any thing, their first question was, "whether they would be killed for it?" They would suffer no one to examine their boats or utensils, or to take any draught of them. When a shallop came to their place of rendezvous, they would not allow the sailors to come on shore with their arms; they even endeavoured to take the captain's gun, considering it as an infraction of the peace agreed upon, to carry weapons. An Indian, in attempting to cut away a tow from a wrecked ship, was perceived by the sentinel, who presented his musket, and an alarm was instantly given. The savages drew their knives, and set themselves in a posture of defence. One of them tore open his jacket, and bared his breast, daring the crew to fire. Order was, however, soon restored, and the Brethren led away the Indians to their tents. Another time, a cabin-boy purloined an arrow from a kajak. A woman betrayed the theft. A concourse of natives instantly flocked round him, snatched the dart from his hand, and were on the point of sacrificing him to their rage. They were appeased by the promise that they should have satisfaction. The captain ordered the youth to be bound and flogged in their presence; but scarcely had he received two lashes, when an angekok interfered, pushed back the sailor who was entrusted with the execution of the sentence, and unbound the culprit. Every one admired this instance of natural and humane feeling, thus unexpectedly developed in savages, whose hearts were supposed to be as barbarous as their appearance was uncouth and forbidding.

The governor wished to prevent them from crossing over to Newfoundland, where, according to their own account, they procured a certain kind of wood not to be found in their country, of which they made their darts. But since they interpreted this prohibition as a breach of peace, it was rescinded, on their promise to commit no depredation on the fishing vessels they might meet with on the way; to which engagement they scrupulously adhered.

They always evinced a most friendly disposition towards the Brethren, and welcomed Haven on his return, with the liveliest demonstrations of joy.

They repeated many particulars of what he had told them in the preceding year, and praised him for being true to his promise. But though they showed no signs of a hostile intention, they were inclined to take several troublesome freedoms with their visitors. Thus, in one of their tents, Mr. Drachart had his pockets turned inside out. They took every thing they contained, and his hat into the bargain; however, on his appealing to the seniors of the horde, they obliged the plunderers to re-

fund their booty, even to a knife which they begged as a keepsake. The next time the rogues picked his pocket, they thought proper to do it secretly. But no sooner did the old men perceive that he had missed something, than they assembled all the young savages in the house, and ordered the articles in question to be restored. The thief immediately stepped forwards, without the least marks of shame or fear: "There," said he, "are your things; you perhaps need them yourself."

In their frequent journeys backward and forward, between the station of the ships and the Esquimaux, our missionaries had to contend with formidable obstacles, having frequently to spend several nights together sleepless, without a morsel of food, and exposed, under the open air, to the rain and wind. One dreadful night is thus described in their journal.

"September 12. In the evening, a violent storm, with rain, arose. A shallop was driven to the shore, and ran a-ground on the rocks. By the offer of an ample reward, we persuaded the savages to lend us their assistance in bringing it off. Eight of them put on their sea-dress, waded into the water up to the arm-pits, and toiled at it upwards of an hour, without being able to set it afloat. Our ship, meanwhile, wore away from the shore, and left us alone with the natives. John Hill and the ship's surgeon engaged to follow the vessel in a small boat, and make some arrangements with the captain for their safety; but their boat was dashed against the ship's side by the waves, with so violent a concussion, that it upset. Fortunately they caught hold of a rope which hung over the side of the vessel, to which they clung, until those on board could draw them up. Drachart and Haven now betook themselves to the stranded shallop, but they were destitute of provisions, and the rain fell in torrents. The Esquimaux came and represented to us, that the boat could not possibly float before the tide returned in the morning, and invited us to lodge for the night in their tents. We judged this to be the most eligible plan we could adopt in our present situation. Immediately, the angekok Segullia plunged into the water, and carried us on his back to the beach. He then led us to his tent, gave us dry clothes, and spread a skin on the floor for us to sit on. The tent was crowded with people. They several times asked us 'if we were not afraid;' we answered, 'We are certainly ignorant of what passes in your minds, but you are our friends, and friends do not use to fear each other.' To this they rejoined, 'We are good Karaler, and are now convinced that you are not Kab-lunät, but well-disposed Innuits, for you come to us without weapons. They set before us fish, water, and bread, which

last had been given them by the sailors, and shortly after, all retired to rest. But Segullia now commenced his incantations, which he began with singing some unintelligible stanzas, together with his wives. He then muttered over some charm, threw himself into every imaginable contortion of body, at times sending forth a dreadful shriek, held his hand over Drachart's face, who lay next to him; and rolled about on the ground, uttering at intervals loud, but only half articulate cries, of which we could merely catch the words, 'Now is my Torngak come.' Perceiving that Drachart was awake, and had raised himself a little on his arm, as often as he extended his hand over his face, he kissed it. He now lay for some time as still as death, after which he again began to whine and moan, and at last to sing. We said we would sing something better, and repeated many Greenlandic verses, of which, however, they could comprehend but very little. It was in vain that we endeavoured to compose ourselves to sleep for the rest of the night; we, therefore, frequently arose and went out of the tent; but Segullia appeared to view our motions with suspicion, and always followed us when we left the tent. In the morning he thus addressed us: 'You may now tell your countrymen that you have lodged with me in safety. You are the first Europeans who ever spent a night under my tent. You have shown me, by your fearless behaviour amongst us, that we have nothing to dread from you.' In return for our accommodations, we distributed glass beads, fishhooks, and needles, amongst his people."

A letter of Haven to one of his friends contains a short memoir of a young Esquimaux, named Karpik, which is too interesting to be omitted.

During the interval which occurred, between the visit of Haven and Drachart, in 1765, and the foundation of a missionary settlement in Labrador, the old quarrels between the natives and the English traders were renewed; and as no one was present who could act as interpreter, and explain the mutual grounds of difference, the affair terminated in bloodshed. Nearly twenty of the natives were killed in the fray, among whom was Karpik's father; he himself, with another boy, and seven females, were taken prisoners, and carried to Newfoundland. One of these women, of the name of Mikak, and her son, were brought to England, where they recognised an acquaintance in Mr. Haven, who had formerly slept a night in their tent. Karpik was detained by Governor Palliser, with the intention of committing him to the care of Mr. Haven, to be trained up for usefulness in a future mission to his countrymen. He did not

arrive in England till 1769, at which time he was about fifteen years old.

On Mr. Haven's first visits to him, he appeared averse to living under his care; but his affections were soon gained by the benevolent attentions of his friend, and he willingly consented to accompany him to his residence. Here his natural wildness showed itself without restraint; nor was his guardian at all solicitous to impose a premature check upon the sallies of an undisciplined imagination, but sought, on every opportunity, to touch his heart. That, however, was of a stony hardness. Being told that the great God and Creator of all things, wished to make him happy, he appeared to wonder at the assertion, but replied, without the least emotion, 'That is right, for I am a good creature.'

His chief failings were pride and obstinacy. It had been the first concern of Mr. Haven, to have him freed from the scurf which he had contracted, and decently clothed, for which the little savage testified the deepest gratitude. But in a few days after, he conceived a sudden passion for a hat and coat embroidered with gold. It was in vain to remonstrate that this finery would be of no use to him, and that he ought to employ his thoughts in learning to know the Lord, who dwells in Heaven. 'Poor clothes,' replied he, 'will not teach me that; my countrymen, who are clad meanly enough, die and know nothing of the God in Heaven, of whom you say so much. The king wears fine clothes, why, then, should not I? I can still become acquainted with God and love him.' Mr. Haven answered, that he ought to be contented with his coat, if it only kept him warm, and that he had no money to procure him a gaudy dress. 'Then go to the king,' rejoined Karpik, 'and get some money from him.' 'Well,' replied his guardian, 'we will go to him this minute; but if the king enquires, what has Karpik learned? can he read and write? is he acquainted with the God in Heaven? and I am forced to answer he has learned nothing; the king will say, take him on board the man of war, there let him serve my officer, and clean shoes for seven years, until he has learned something; you know how those youths are treated!' This address produced an immediate effect; he clung round Mr. Haven, and promised to stay with him, and be obedient.

Mr. Haven still found his patience frequently put to the test by repeated instances of this capricious humour, until at the end of three weeks a change became visible. Karpik grew thoughtful, and took great interest in religious instruction. But the

natural enmity of the heart against God also seemed to be more powerfully excited. Thus, on one occasion, he uttered several reproachful expressions against the Supreme Being, snatched the Bible out of the hand of his guardian, and would have torn it in pieces and put it in the fire; because, as he alleged, it was written by a spirit. His restlessness and distraction went so far, that he wished to put an end to his existence. He frequently exclaimed: 'I am fit for nothing, for I am a miserable creature.' Still he had no desire to leave his present situation; and when the Esquimaux woman importuned him to return with her to Labrador, he steadily persisted in a refusal. This circumstance encouraged Mr. Haven to pursue his benevolent undertaking with new vigour. Karpik was by no means deficient in mental endowments, and he secured the love of all who were connected with him, by his amiable compassionate disposition. The miserable objects he met with in the streets strongly excited his sympathy. 'When he saw my countenance clouded with sorrow,' says Mr. Haven, 'he would hold up a looking-glass to my face, and ask in a soothing tone, what ailed me? and when I sometimes replied, 'I am troubled on your account, because you are still ignorant of your Creator,' he would beg me to have patience with him, and promise to use his utmost diligence in acquiring the knowledge of Him.'

In the summer of the same year, Mr. Haven being called away by other engagements to Germany, placed his young charge in the school of the Brethren at Fulneck in Yorkshire, recommending him more particularly to the tutelage of Mr. Drachart, who was at that time resident there. After the first regrets of parting with his kind friend, Karpik soon became reconciled to the change of situation, and was much pleased with his new companions, to whom he looked up with a sort of respect. He soon acquired considerable proficiency in reading and writing. The religious instructions which he received, also made a deep impression upon his mind, as was evident from two letters which he wrote to Mr. Haven. But while his friends were indulging the animating hope of seeing him extensively useful in spreading the word of life among his benighted countrymen, he was fatally, alas! attacked by that dreadful disorder, the small pox, which, in spite of the best medical assistance, carried him off on the twelfth day. Some of his last expressions were: 'O Jesus! I come to Thee; I have no where else to go; I am a poor sinner, but Thou hast died for me. Have mercy upon me for the sake of Thy wounds and death. I cast myself entirely upon Thee.' The day before his departure, he was bap-

tized in Greenlandic at his own request, and on the 4th October God took his ransomed spirit to its eternal home.

But we return to the history of the mission. The preparatory vists of Haven and Drachart cleared the way for the ultimate settlement of a mission of the Brethren at NAIN in 1771, a grant of the land necessary for the purpose having been obtained from the Privy Council, and formally purchased by the missionaries from the Esquimaux, who testified the highest gratification at the proceeding. Besides the two missionaries above-mentioned, were two married couples, and seven single Brethren, the whole company consisting of fourteen persons. Having taken with them the frame of a house, they immediately began to erect it, and, with the assistance of the sailors, completed it in less than two months. A company of Brethren in London, united to send a ship annually to Labrador to supply them with the necessities of life, and to carry on some trade with the natives. The missionaries also found means to be of service to the Esquimaux, and to earn something for their own subsistence, by building them boats, and making tools and other utensils.

Some hundreds of Esquimaux, principally of the *Nuenguak* tribe, attended the preaching of the Gospel during the summer months, but on the approach of winter they withdrew to various parts of the coast. Though they were, for the most part, very willing to be instructed, no lasting impression appeared to be made on their minds. The missionaries were therefore agreeably surprised by the intelligence, that Anauke, one of these savages, being on his death-bed in the beginning of 1773, had spoken of Jesus as the Redeemer and Saviour of men, had constantly prayed to him, and departed in confident reliance on his salvation. "Be comforted," said he to his wife, who began to howl and shriek like the rest of the heathens, at his approaching end, "I am going to the Saviour." The Brethren had been prevented from visiting him during his illness by the inclemency of the weather; but his happy dissolution had a favourable influence on his countrymen, who ever after spoke of him under the appellation of, "The man whom the Saviour took to himself."

As this settlement was found insufficient to serve as a gathering place for the Esquimaux dispersed along a line of coast not less than six hundred miles in extent, especially as it afforded but scanty resources to the natives during the winter season, when they had fewer inducements to rove from place to place, it was determined to establish two other mission stations, the one to the north and the other to the south of *Nain*. Accord-

ingly, in 1774, four of the missionaries undertook a voyage to explore the coast to the northward. Though they attained their object, the consequences of this expedition were most unfortunate. On their return, the vessel struck on a rock, where she remained fixed till her timbers were dashed to pieces. After a night of the utmost anxiety, they betook themselves early the next morning to their boat; but this also foundered on the craggy shore. Two of them, the Brethren Brasen and Lehmann, lost their lives; the other two, Haven and Lister, together with the sailors, saved themselves by swimming, and reached a barren rock. Here they must inevitably have perished, had they not found means to draw their shattered boat on shore, and repair it so far that they could venture into it on the fourth day after their shipwreck. The wind was in their favour; and they had soon the good fortune to meet an Esquimaux, who towed them into the harbour of *Nain*.

The next year, Haven and Lister, accompanied by Brother Beck, ventured to make a second voyage to the south, and penetrated as far as *Nisbet's Haven*, where the Brethren had first landed, and where the ruins of their house were still seen. Here, after some search, they found a spot near *Arvertok*, better suited for a mission-settlement, than any yet discovered.

But before the directors of the missions were apprised of this new station, they had commissioned Brother Haven to begin a new settlement at *OKKAK*, about a hundred and fifty miles to the north of *Nain*. The land was purchased from the Esquimaux, in 1775, and in the following year Haven, with his family, and three other missionaries, established themselves in the place. They immediately began to preach the Gospel to the neighbouring savages, and though their success was not rapid, it was sufficient to animate their spirits. In 1778 the six first adults of this place were baptized, and many more were added in a short time.

In March, 1782, two of the missionaries experienced a most merciful interposition of Providence when their lives were in the utmost danger. Samuel Liebisch, one of the missionaries at *Nain*, being at that time entrusted with the general direction of the settlements in Labrador, the duties of his office required him to pay a visit in *Okkak*, in which he was accompanied by William Turner, another of the missionaries. They set out on their journey in a sledge driven by one of their baptized Esquimaux, and were joined by another sledge of Esquimaux, the whole party consisting of five men, one woman, and a * child.

* A Labrador sledge is drawn by a species of dogs not unlike a wolf in shape; like that animal, they never bark, but howl disagreeably.

All were in good spirits; the morning was clear, the stars shining with uncommon lustre, and, as the track over the frozen sea was in the best order, they travelled with ease at the rate of six or seven miles an hour, so that they hoped to reach *Okkak* in two or three days. After passing the island in the bay of *Nain*, they kept at a considerable distance from the coast, both to gain the smoothest part of the ice, and to avoid the high and rocky promontory of *Kiglapeit*. About eight o'clock they met a sledge with Esquimaux turning in towards the land, who gave them some hints that it might be as well to return. As the missionaries, however, saw no cause of alarm, and suspected that the other party merely wished to enjoy the company of their friends a little longer, they proceeded on their way. After some time, their own Esquimaux remarked that there was a grown-swell under the ice. It was then hardly perceptible, except on lying down and applying the ear close to the ice, when a hollow, disagreeably grating and roaring noise was heard, as if ascending from the abyss. The sky remained clear, except towards the east, where a bank of light clouds appeared, interspersed with some dark streaks; but as the wind blew strong from the north-west, nothing was less expected than a sudden change of weather.

The sun had now reached its height, and there was as yet little or no alteration in the appearance of the sky. But as the motion of the sea under the ice had grown more perceptible, the travellers became rather alarmed, and began to think it prudent to keep closer to the shore. The ice also, in many places, had

They are kept by the Esquimaux in greater or smaller packs according to the wealth of the proprietor. They quietly submit to be harnessed for their work, and are treated with little mercy by the savages, who make them do hard duty for but a small allowance of food. This consists chiefly of offals, old skins, entrails, rotten whale fins, &c.; or if their master chancs to be unprovided with these articles, he leaves them to go and seek dead fish or muscels on the beach. When pinched with hunger, they will swallow almost any thing, and on a journey it is necessary to secure the harness during the night lest it should be devoured by the dogs, and a stop put to their expedition. In the evening, after being unharnessed, they are left to burrow in the snow wherever they please; and in the morning they are sure to return at the call of the driver, as they then receive some food. In fastening them to the sledge, they are not suffered to go abreast, but are tied by separate thongs of unequal length, to an horizontal bar on the fore-part of the vehicle: an old knowing one leads the way, running ten or twenty paces a-head, directed by the driver's whip, which is very long, and can be properly managed only by an Esquimaux; the others follow like a flock of sheep. If one of them receives a lash, he generally bites his neighbour, and the bite goes round. Their strength and speed, even with an hungry stomach, are truly astonishing.

large cracks and fissures, some of which formed chasms of one or two feet wide; but as these are not uncommon, even in its best state, and the dogs easily leap over them, the sledge following without danger, they are terrible only to strangers.

But as soon as the sun declined towards the west, the wind increased to a storm, the bank of clouds from the east began to ascend, and the dark streaks to put themselves in motion against the wind. The snow was violently driven about by partial whirlwinds, both on the ice and from off the peaks of the high mountains, and filled the air. At the same time the swell had increased so much that its effects upon the ice were very extraordinary and not less alarming. The sledges, instead of gliding smoothly along upon an even surface, now ran with violence after the dogs, and now seemed with difficulty to mount a rising hill; for the elasticity of so vast a body of ice, many leagues square, resting on a troubled sea, though it was in some parts three or four yards thick, gave it an undulatory motion, not unlike that of a sheet of paper accommodating itself to the surface of a rippling stream. Noises, too, were now distinctly heard in many directions, like the report of cannon, owing to the bursting of the ice at a distance.

Dismayed at these prognostics, the travellers drove with all haste towards the shore, intending to take up their night-quarters on the north side of the *Uivak*; but as they approached it, the prospect before them was truly terrific. The ice, having burst loose from the rocks, was heaved up and down, grinding and breaking into a thousand pieces against the precipice, with a tremendous noise, which, added to the roaring of the wind, and the driving of the snow, so confounded them, that they almost lost the power of seeing or hearing any thing distinctly. To make the land at any risk was now the only hope they had left; but it was with the utmost difficulty that the frightened dogs could be forced forwards, the whole body of ice sinking frequently below the surface of the rocks, then rising above it; and as the only time for landing was the moment of its gaining the level of the shore, the attempt was extremely nice and hazardous. By God's mercy, however, it succeeded; both sledges gained the land, and were drawn up the beach, though with much difficulty.

Scarcely had they reached the shore, when that part of the ice, from which they had just escaped, burst asunder, and the water rushing up from beneath, covered and precipitated it into the deep. In an instant, as if at a signal, the whole mass of ice extending for several miles from the coast, and on both sides as far as the eye could reach, began to crack and sink under the

immense waves. The scene was tremendous and awfully grand; the monstrous fields of ice raising themselves out of the ocean, striking against each other, and plunging into the deep, with a violence not to be described, and a noise like the discharge of innumerable batteries of heavy guns. The darkness of the night, the roaring of the wind and sea, and the dashing of the waves and ice against the rocks, filled the travellers with sensations of awe and horror which almost deprived them of the power of utterance. They stood overwhelmed with astonishment at their miraculous escape, and even the pagan Esquimaux expressed gratitude to God for their deliverance.

The Esquimaux now began to build a snow-house, about thirty paces from the beach, and about nine o'clock all of them crept into it, thankful for even such a place of refuge from the chilling and violent blasts of the storm. Before entering it, they once more turned their eyes to the sea, which was now free from ice, and beheld, with horror mingled with gratitude, the enormous waves driving furiously before the wind, like huge floating castles, and approaching the shore, where, with hideous commotion they dashed against the rocks, foaming, and filling the air with their spray. The whole company now took supper, and, after singing an evening hymn, they lay down to rest about ten o'clock. The Esquimaux were soon fast asleep, but Liebisch could get no rest, being kept awake by the tumult of the elements, and suffering at the same time from a sore throat, which gave him great pain.

The wakefulness of the missionary proved the deliverance of the whole party from sudden destruction. About two o'clock in the morning, Liebisch was startled by some drops of salt water falling from the roof of the snow-house upon his lips. Though rather alarmed on tasting it, he lay quiet till the dropping became more frequent, when, just as he was about to give the alarm, a tremendous surf broke all at once close to the house, discharging a quantity of water into it; a second quickly followed, and carried away the slab of snow placed as a door before the entrance. The Brethren immediately cried out to the Esquimaux to rise and quit the place. They jumped up in an instant; one of them cut a passage with his knife through the side of the house, and each seizing some part of the baggage, threw it out on a higher part of the beach. While the missionary Turner assisted the Esquimaux, Liebisch and the woman and child fled to a neighbouring eminence. The latter were wrapt up in a large skin, and the former took shelter behind a rock, for it was impossible to stand against the wind, snow, and

sleet. Scarcely had the rest of the company joined them in this retreat, when an enormous wave carried away the whole house.

In this manner were they a second time delivered from the most imminent danger of death; but the remaining hours of the night were passed in great distress and the most painful reflections. Before the day dawned, the Esquimaux cut a hole into a large drift of snow, to screen the woman and child, and the two missionaries. Liebisch, however, could not bear the closeness of the air, and was obliged to sit at the entrance, where they covered him with skins to defend him against the cold, as the pain in his throat was extreme. As soon as it was light, they built another snow-house, about eight feet square, and six or seven feet high; yet their accommodations were still very miserable.

The missionaries had taken but a small stock of provisions with them, merely sufficient for the journey to *Okkak*, and the Esquimaux had nothing at all. They were, therefore, obliged to divide their small stock into daily portions, especially as there appeared no hope of soon quitting this dreary place, and reaching the habitations of men. Only two ways were left for effecting this; either to attempt the passage across the wild and unfrequented mountain of *Kiglapeit*, or to wait for a new ice-track over the sea, which might not be formed for several weeks. They therefore resolved to serve out no more than a biscuit and a half a day to each. The missionaries every day endeavoured to boil so much water over their lamp as might serve them for coffee. They were all preserved in good health, and Liebisch very unexpectedly recovered on the first day from his sore throat. The Esquimaux, too, kept up their spirits, and even the sorcerer, *Kassigiak*, declared that it was proper to be thankful that they were still alive.

Towards noon of the second day, the weather cleared, and the sea, as far as the eye could reach, was perfectly free from ice; but the evening was again stormy, so that the party could not stir out of their snow-house, which made the Esquimaux very low-spirited and melancholy. *Kassigiak* suggested, that it would be well "to try to make good weather;" but this the missionaries, of course, opposed, and told him that his heathenish practices were of no avail. They were, likewise, so pressed for provisions, that the Esquimaux ate, one day, an old sack, made of fish-skin; and the next, they began to devour a filthy worn-out skin, which had served them for a mattress. At the first of these singular meals, they kept repeating, in a low humming tone, "You were a sack but a little while ago, and now you are food for us." The savages, however, possess the convenient quality of being able to compose themselves to sleep

whenever they please, and, if necessary, they will sleep for days and nights together. The temperature of the air having been rather mild, occasioned a new source of distress; for the warm exhalations of the inhabitants melted the roof of the snow-house, and this caused a continual dropping, which, by degrees, soaked every thing with water, and left them not a dry thread about them, nor a dry place to lie in.

On the sixth day of their confinement, the floating ice, which had for some time covered the coast, was again consolidated into a firm field. The Esquimaux belonging to the other sledge, set out the next morning to pursue their journey to *Okkak*; and the Brethren resolved to return to *Nain*. Mark, their Esquimaux driver, ran all the way round *Kiglapeit*, before the sledge, to find a good track; and, after travelling three hours, they reached the bay, and were consequently out of danger. Here they made a meal on the remnant of their provisions; and thus refreshed, continued their journey without stopping till they reached *Nain*, where they arrived at twelve o'clock at night.

It may easily be conceived, with what gratitude to God the whole family at *Nain* bade them welcome; during the storm, they had entertained considerable apprehensions for their safety, though its violence was not so much felt there, the coast being protected by the islands. The Esquimaux, who had met the two sledges when setting out, and had warned the travellers, in their own obscure manner, of the grown-swell, now threw out hints which terrified their friends, and especially the wives of the two missionaries. One of these Esquimaux, to whom Liebisck was indebted for some article of dress, came to his wife for payment. "Wait a little," answered she; "when my husband returns, he will settle with you; for I am unacquainted with the bargain between you." "Samuel and William," replied the Esquimaux, "will return no more to *Nain*." "How, not return! what makes you say so?" After some pause, he replied, in a low tone, "Samuel and William are no more! all their bones are broken, and in the stomachs of the sharks." He was so certain of their destruction, that he was with difficulty prevailed on to wait their return. He could not believe that it was possible for them to escape the tempest, considering the course they were taking. All their Brethren, therefore, joined the more fervently in their thanksgivings for this signal deliverance.

The same missionary, Turner, made two inland expeditions, in the spring and autumn of 1780, in company of an Esquimaux hunting party. On their way to the principal haunts of the rein-deer, they had to cross a lake fifty miles long and about one

mile broad, with high mountainous shores. The deer rove in herds round the banks of numerous smaller lakes; into these they are driven by the Esquimaux, who then pursue them in their kajaks, and easily dispatch them with the spear. But the constitution of the missionary received a severe shock, from the intense cold and violent storms of snow to which he was exposed, added to the change from his ordinary diet to raw rein-deer's flesh, which was his chief subsistence during these journeys; and the attempt was never repeated.

In the summer of 1782, the Brethren began a third missionary settlement to the south, on the spot which they had formerly marked out and purchased from the Esquimaux. This station received the name of *HOPEDALE*; Erhard and his companions having given this name to the place, not far distant, where they first landed, and built a house. The first proclamation of the Gospel in this neighbourhood excited a considerable sensation, which seemed to augur favourably for its reception; but various obstacles soon showed themselves, which threatened for a time to retard, if not entirely to arrest its progress. The spirit of traffic had become extremely prevalent amongst the southern Esquimaux; the hope of exaggerated advantages which they might derive from a voyage to the European factories, wholly abstracted their thoughts from religious enquiries; and one boat-load followed another throughout the summer. A Frenchman from Canada, named Makko, who had newly settled in the south, and who sustained the double character of trader and Catholic priest, was particularly successful in enticing the Esquimaux by the most tempting offers. Besides the evil consequences resulting from these expeditions in a spiritual point of view, so large a proportion of their wares was thus conveyed to the south, that the annual vessel which brought out provisions and other necessities for the Brethren, and articles of barter for the natives, could make up but a small cargo in return; though the Brethren, unwilling as they were to supply this ferocious race with instruments which might facilitate the execution of their revengeful projects, furnished them with the fire-arms, which they would otherwise, and on any terms, have procured from the south.

Another unfavourable circumstance for the new mission, was the neighbourhood of *Arvertok*, whose heathen inhabitants too frequently allured their believing countrymen to join them in practices of the grossest superstition; making them promise to return to their former pagan habits, which, however, they were to conceal from the observation of the missionaries; and when

their enticements proved unavailing, their chief, Kapik, threatened to kill the refractory by his *torngak*.

The same temptations and the same propensity to mingle again with their pagan countrymen, in those forbidden diversions, which, however innocent in themselves, were, from their accompaniments, uniformly found to debase and brutalize their minds, existed in a greater or smaller degree, amongst the inhabitants of the two elder settlements. A *kache*, or pleasure-house, which, to the grief of the missionaries, was erected in 1777, by the savages, near *Nain*, and resorted to by visitors from *Okkak*, has been described by the Brethren. It was built entirely of snow, sixteen feet high and seventy square. The entrance was by a round porch, which communicated with the main body of the house by a long avenue, terminated at the farther end by a heart-shaped aperture, about eighteen inches broad and two feet in height. For greater solidity, the wall near the entrance was congealed into ice by water poured upon it. Near the entry was a pillar of ice supporting the lamp, and additional light was let in through a transparent plate of ice in the side of the building. A string hung from the middle of the roof, by which a small bone was suspended, with four holes driven through it. Round this, all the women were collected, behind whom stood the men and boys, each having a long stick, shod with iron. The string was now set a-swinging, and the men, all together, thrust their sticks over the heads of their wives at the bone, till one of them succeeded in striking a hole. A loud acclamation ensued: the men sat down on a snow seat, and the victor, after going two or three times round the house singing, was kissed by all the men and boys; he then suddenly made his exit through the avenue, and, on his return, the game was renewed.

To discourage these proceedings as much as possible, the missionaries directed their believing Esquimaux to build themselves houses on the ground belonging to the settlements, in which none were permitted to reside who were not seriously resolved to renounce heathenism, and all its superstitions. This regulation was carried into execution in *Hopedale* in 1783; and the same winter seventeen persons were admitted as candidates for baptism, of whom six were baptized next year.

Of the three stations, *Okkak* had commonly the largest, and *Nain* the smallest number of Esquimaux, resident during the winter. The preachings were frequently very numerous attended, both at the former place and at *Hopedale*, owing to the conflux of heathen who came from the neighbourhood. Some of these, from time to time, evinced a sincere disposition to receive the

faith of Jesus, and were accordingly baptized; so that, though the unhappy trading voyages before mentioned had entirely withdrawn many baptized families from the congregation, the whole number in the three settlements amounted, in 1790, to about eighty persons, including catechumens.

A singular story, which circulated at *Nain* in 1773, and gained credit with the Esquimaux, may be mentioned as an instance of that deeply-rooted inclination for the marvellous and supernatural which rendered it so difficult, even for the Christian converts, to wean themselves from their attachment to former superstitious notions and observances. It was reported that the men in the north had at length killed *Inmukpak*, with his wife and children. This was a murderer of such monstrous size, that, while he stood in the valley of *Nain*, he might have rested his hand on the summit of the adjacent mountain. His dress was the white skin of the *nennerluk*, an amphibious bear, that hunted and devoured the seals, each of whose ears was large enough for the covering of a capacious tent. This beast did not scruple to eat human flesh, when he came on shore, where some affirmed they had seen him, and were vexed when their testimony was doubted. Indeed the Brethren in *Okkak* thought they saw such a sea-monster one evening, in the August of 1786, which rose up to the height of a huge ice-berg, in the mouth of the bay, showed its white colour, and then plunged down again, leaving a whirlpool of foam. The Esquimaux, without hesitation, pronounced it to be the *nennerluk*; but as the description is so vague, we may justly call in question whether they were not deceived by some tumbling ice-berg.

With regard to their outward subsistence, the natives have more abundant and various resources than the Greenlanders. Besides whales and seals, the bays are stocked with large shoals of cod and other fish, and the rivulets afford such plenty of salmon-trout, that the missionaries at *Nain* have, in favourable years, taken 5000 in the space of a week. The land furnishes a variety of fowl, hares, and rein-deer, which are sometimes found in great numbers in the interior, and the Esquimaux have killed 300 in a single hunt. Yet these supplies are so precarious, and so badly husbanded by this unthrifty race, that they are not unfrequently reduced to the greatest straits in winter. Towards the end of 1795, for instance, a great scarcity of provisions was experienced in *Nain*, and five of the Esquimaux were obliged to set out in sledges to fetch the deer which they had killed in the summer, and deposited under stones. In this journey, which occupied a week, they could not have travelled

less than 300 miles, with no other sustenance than raw meat and cold water.

In August, 1799, the missionaries at *Nain* were surprised by a visit from a native of the most northern part of the coast, for which they were indebted to a wonderful accident. He had gone out on the ice in the January of 1797, with three companions, to hunt seals; but they were driven out to sea, with the fragment on which they stood, by a strong wind, till they lost sight of land. They must, if their reckoning was correct, have spent four months on this floating voyage, during which time they subsisted on raw seals, which they caught in great numbers, and were at length carried to shore in a distant part of the south. The simple and confidential manner of this Northlander favourably distinguished him from his southern countrymen.

Amidst the discouraging lukewarmness and deadness which prevailed amongst many members of their flock, and the open deviations of several who had already been baptized, the Brethren had the pleasure to perceive that on some hearts the Word of Atonement had taken its natural effect, producing a thorough change of conduct and sentiment, and in the hour of parting nature affording the true believer a firm ground of faith and hope. Amongst the foremost of this class was the widow Esther, who departed, at *Okkak*, in 1792. Being at *Nain*, on a visit with her parents, she heard of Jesus as her Creator and Redeemer, and, though quite a child, she retained a deep impression of these saving truths. It became her practice, as she afterwards related, to resort to a retired part of the hill, near *Killanek*, her birth-place, and there pour forth her prayers and complaints before her heavenly Friend. After the death of her father, she became the third wife of a man of a rough and brutal disposition, who was a murderer and sorcerer. The miseries which she had to endure from this marriage did not cease with the death of her husband; she was hated on his account, and her two children so cruelly beaten that they died in consequence. At length, the baptized Rebecca, who pitied her in this distress, took her with her to *Okkak*. Here her ardent aspirations for all the blessings of Christ's family were soon satisfied, and she passed the remainder of her mortal life in an increasingly happy communion with her God. "He is my Father," she would often say; "wherever I am, He is with me; and I can tell Him all my wants." She was the first of the Esquimaux who kept their profession of faith unblemished to the end. She constantly declined all offers of marriage, whether from believers or heathens, that she might continue, in summer as well as winter, with the Brethren. Her natural talents were considerable, and

she soon learned to read and write. In her last illness she expressed her feelings in the words of holy writ: "Whether I live, I live unto the Lord, and whether I die, I die unto the Lord; whether I live, therefore, or die, I am the Lord's. He laid down his life for my ransom, and He will keep his purchase." She died in her thirtieth year.

About the same time, the missionaries had the pleasure to witness the conversion of Tuglavina, a noted Esquimaux, who, with his wife Mikkak, had rendered great assistance to them in their first settlement in Labrador. By his strength, courage, and penetration, combined with the reputation of a potent wizard, he had acquired an unbounded influence over his weaker countrymen, and his word passed for law. He had committed many murders with his own hands, and was accessory to many more; for if any one had incurred his resentment, he had only to declare that the torngak had decreed his death, and a multitude of hands were instantly raised to seal the doom. But in the progress of years, when his bodily vigour began to decline, his extraordinary ascendancy, which rested entirely upon his personal qualities, declined with it, according to the common fate of savage chieftains. His friends of his own standing were continually dropping off, while those who inherited the wrongs done to their murdered or insulted kinsmen, were strong in youth and numbers. Tuglavina was reduced to poverty; of his numerous wives, some deserted him in the wane of his fortunes, others were violently taken from him, without his daring to make resistance; and only one of them all remained. In these depressed circumstances, he could no longer repress those pangs of compunction and remorse by which he was assailed. On the first arrival of the Brethren in the country, he had been convinced by their testimony, that he was a guilty and miserable man, exposed to inevitable destruction, if he persisted in his career; but he still found means to soothe the secret voice of conscience. Now, however, he declared his resolution to change his life, that he might seek forgiveness for his crimes, of which he made a free disclosure to the missionaries, and find rest for his soul. On his pressing request, he was permitted to reside with his family in *Nain*; and, though his pride led him at first into temporary aberrations from the right path, he gave such proofs of sincerity, that he was received into the congregation on Christmas-day, 1793. He had been baptized in *Chateau Bay* by a Presbyterian minister, during a dangerous illness. After his admission to the holy communion, he made visible progress in humility and all other Christian graces, and showed great anxiety for the conversion of his heathen country-

men, to which he contributed all in his power. Yet he once more suffered high thoughts to seduce him into such gross improprieties that it was necessary to exclude him for a time from the Lord's table, until he came to a due sense of his misconduct. He died in 1798, after a short illness, at the age of sixty years.

One of the objects of the establishment at *Hopedale* had been to promote an intercourse with the Red Indians who lived in the interior, and sometimes approached in small parties to the coast. A mutual reserve subsisted between them and the Esquimaux, and the latter fled in the greatest trepidation, when they discovered any traces of them in their neighbourhood. In 1790, however, much of this coldness was removed, when several families of these Indians came to *Kippokak*, an European factory about twenty miles distant from *Hopedale*. In April, 1799, the missionaries conversed with two of them, a father and son, who came to *Hopedale* to buy tobacco. It appeared that they were attached to the service of some Canadians in the southern settlements, as well as many others of their tribe, and had been baptized by the French priests. They evidently regarded the Esquimaux with alarm, though they endeavoured to conceal their suspicions, excusing themselves from lodging in their tent, on account of their uncleanly habits. At parting, they assured the Brethren that they would in future receive frequent visits from their countrymen; but this has not as yet been the case.

In 1800, a most melancholy accident occurred at the settlement just mentioned. The missionary Reiman, having gone out alone on the 2d of December to shoot partridges, returned no more, having probably lost his life by the ice breaking under him. As the weather was remarkably fine, the Brethren and Esquimaux persevered in their search for him nine days, but all to no purpose; for though his footsteps were seen in several places on the snow, they were lost again on the ice, nor were his remains ever discovered.

Towards the close of 1804, the indifferent success which had hitherto attended the labours of the missionaries, owing to causes which have already been mentioned, the roving dispositions of the natives, their lurking unbelief manifested by their addiction to superstitious practices, particularly in cases of illness, and the absence of a vital principle of godliness amongst those even who led a moral and decent life, was succeeded by a new and a brighter period. A fire from the Lord was kindled at *Hopedale*, the very place which before presented the greatest discouragements, and spread from thence to the other two settlements.

When the Esquimaux of this congregation returned from their summer excursions, our missionaries were delighted to find that they had not only been preserved from sinful practices, but had made considerable progress in the knowledge of the truth. They had attained a deeper insight into the natural depravity of their hearts, and the wretched state of a person void of faith in Christ. This constrained them to cry to Him for mercy; and there was reason to believe that some, at least, had found forgiveness of their sins in His blood, by which their hearts were filled with joy and comfort in believing. Out of the abundance of the heart, their mouths spake of the love and power of Jesus; and their energetic declarations made a serious impression on the rest of the inhabitants. They began to see the necessity of true conversion; and earnestly sought for peace with God. Even several of the children were similarly affected. The missionaries received daily visits from their people, who either came to enquire, what they must do to be saved; or to testify of the grace of God, which they had already experienced.

While this heavenly flame was in full blaze at *Hopedale*, two Esquimaux, Siksagak and Kapik, arrived there from *Nain*. The former of them brought his wife with him whom he had married from thence two years before, intending to return her to her mother, and take another who promised to second him in every heathenish abomination, and to leave the Christian Esquimaux altogether. On entering his own mother's house, who likewise lived at *Hopedale*, he found the family engaged in evening prayer. They went on without being disturbed by his arrival; and he sat down quite astonished at what he saw and heard, not knowing what they were doing. On his informing them of the purport of his visit, the whole company began to entreat him most earnestly not to part from his wife, but rather to turn with his whole heart to Jesus. The missionaries too, added their exhortations to the same effect, but he persisted in his determination. His relations, perceiving that he was immovably fixed, resorted to prayer. The following day they all assembled in his mother's house, and in his presence, joined in fervent supplications for his conversion. His mother, amongst the rest, uttered the following petition: "O my Lord Jesus! behold, this is my child; I now give him up to Thee; Oh, accept of him, and suffer him not to be lost for ever!" This scene, so unprecedented and unexpected, had an instantaneous effect on the young man; he was filled with concern for his salvation; his whole heart seemed changed; he desisted from his wicked purpose, took back his wife, and became an humble enquirer after the truth, to whom the Lord afterwards showed

great mercy. His companion, Kapik, was also powerfully awakened by the instrumentality of his relations.

On their return to *Nain*, these two men, with energy and boldness, preached Jesus to their countrymen. Some of their friends heard them with astonishment, others mocked and hated them; but the impression on the rest of the inhabitants was a pleasing and permanent one. "We saw several of our people," say the missionaries, "yielding by degrees to conviction, and beginning to doubt whether their Christianity was of the right kind, and whether they had not been deceiving themselves and others. They came and voluntarily confessed their sins, some with many tears, and in a manner of which we had no instances before. The more they reflected on their former life, the more deeply were they convinced of the treachery of their hearts; they wept on account of the deceit they had so often practised, and confessed to us things of which we could have formed no conception. Though we could not but feel pain on account of their former hypocrisy, our grief was balanced by the joy we felt at the amazing power of our Saviour's grace, by which their hearts were thus broken and softened. Our drooping faith and courage revived, and we saw clearly that with God nothing is impossible."

The news of these events was carried to *Okkak* by visitors from *Nain*, and was accompanied with the same happy effects. Many of the heathen who lived in the neighbourhood, were so astonished at these occurrences among their believing countrymen, that they resolved to move to one or other of the settlements. Even the northern Esquimaux, who passed through the place on their trading excursions, were struck with admiration on beholding this genuine work of God. They came frequently to converse with the missionaries, listened to the Gospel with uncommon attention, and most of them expressed their earnest wish to become acquainted with Jesus as their Saviour. They expressed their regret that they lived at so great a distance, and could not well forsake their native country, but said that if the missionaries would come to them they would gladly receive instruction.

The subsequent years of the mission proved that this awakening was not the momentary blaze of a meteor, scarce seen before it is extinguished, but a divine flame emanating from the Spirit of God, and kept alive by His gracious influences. The labours of the missionaries became from this time comparatively light, for their instructions were no longer listened to as a task, but received with avidity by willing hearers; the schools were diligently frequented both by old and young; and their regular and

devout attendance on public worship, showed that they considered it no less as a pleasure than a duty. The following is one of many similar representations given by our Brethren of the conduct of their flock. "We have cause to rejoice," they write in their journal of 1812, "that we know, among our people, many who have found remission of their sins in the blood of Jesus. There are indeed exceptions, but we can truly say, that among the very considerable number of Esquimaux who live with us, we know of few who are not seriously desirous to profit by what they hear, and to experience and enjoy themselves, that which they see their countrymen possess. Our communicants give us pleasure, for it is the wish of their very hearts to live unto the Lord; and their conduct affords proofs of the sincerity of their professions. Thus, for example, Esquimaux sisters, who have no boat of their own, venture across bays some miles in breadth, sitting behind their husbands on their narrow kajaks, in order to be present at the Holy Sacrament, though at the peril of their lives. The baptized and candidates for baptism also declare, whenever they have an opportunity of speaking privately with us, that they seek satisfaction in nothing but in living to Jesus, and that their favourite occupation, in leisure hours, consists in singing hymns and reading the Gospels which have been printed for their benefit. Their Christian deportment has this natural consequence, that their neighbours who have not yet joined us, are inspired with a desire to become equally happy, and contented. Our young people are a constant subject of our most earnest supplication unto the Lord, that He would reveal Himself to their hearts; nor are there wanting instances amongst them of the efficacy of divine grace. All these blessings, which we can only briefly touch upon, call for our sincerest gratitude unto the Lord; we devote ourselves most willingly to His service; and if we may be permitted to bring but one stone to the building up of His earthly Jerusalem, how great will be our joy!"

We might detail many pleasing incidents to illustrate and confirm this statement, but it would swell our sketch to a size inconsistent with the brevity of our proposed plan. We shall, therefore, content ourselves with a concise notice of the few prominent events which distinguish the remaining period of our history.

In 1811 the inhabitants of *Hopedale* were attacked by one of those pestilential disorders which have so often desolated these northern coasts. The missionaries give the following account of it: "Our Esquimaux were for a long time preserved from any particular illnesses, except that they were subject to a species of

eruption and boils, which, however, though painful and unpleasant, were rather beneficial to their general health. But on the 24th of July, as a boat filled with our people was leaving *Tikkerarsuk*, one of their provision-places, to return to *Hopedale*, several of them, one after the other, were seized with a nervous and paralytic disorder of a most dangerous and deadly nature, insomuch that during the next eight days, thirteen of them departed this life, of whom seven were communicants. Three of them were fishing in perfect health in the morning, and in the evening lay as corpses in the boat. Above thirty were taken ill, and some brought to the brink of the grave; but now, thank God, the greater number have recovered, though a few are still very weak. As late as the 12th September, we buried an old communicant, called Luke. Terror and dismay seized the people, but we confidently believe that those who departed this life are now in the presence of Him whom they had known here as their Saviour, and to whose holy will they expressed full resignation.

“By this afflicting dispensation we have now a considerable number of widows and orphans depending entirely upon charity, and we cannot withhold from them occasional assistance. We often commend them in prayer to the Father of the Fatherless, who will in mercy regard their wants.”

As early as the year 1800, our missionaries learned from the reports of Northlanders, who visited their settlements, that the main seat of the nation was on the coast and islands of the north, beyond *Cape Chudleigh*, and anxiously desired an opportunity of carrying the Gospel into that quarter. On asking their visitors whether it would be agreeable to them to have a mission established in their country, they assured the Brethren that it would give them the greatest pleasure. “The whole land,” they said, “would welcome them with one loud shout of rejoicing.” Preparations were made by two of the Brethren in 1800, for a coasting voyage to explore the country in that direction, but their plan was frustrated by unfavourable winds and weather.

This project, however, though suspended for a time, was not abandoned; and in 1811, the missionaries were authorized to fit out another expedition for the same purpose. The Brethren Kohlmeister and Kmock, cheerfully engaged in this difficult and perilous enterprise, for which they both possessed eminent qualifications. Having engaged a Christian Esquimaux from *Hopedale*, as a steersman, with his two-masted shallop, they embarked at *Okkak* on the 23d of June, accompanied by four Esquimaux families, besides that of their guide, amounting in all to nineteen

persons. After encountering various dangers from the ice in their passage up the coast, which had never before been navigated by an European, they doubled *Cape Chudleigh*, and on the 7th of August, came to anchor at the mouth of the *Kangerluksoak*, or George River, in the *Ungava* country, lying 140 miles S. S. W. of the Cape, in lat. $58^{\circ} 57'$ north. Here they staid some days, pitching their tents on a green slope, overgrown with shrubs, and flanked by a woody valley, which possessed every advantage for a missionary station.

A sail of six days brought them to the mouth of the *Koksoak*, or South River, $58^{\circ} 36'$ north latitude. It is six or seven hundred miles distant from *Okkak*, and its estuary about as broad as the Thames at Gravesend. Some way up the river, they arrived at a well watered and fertile plain, half a mile in extent, which they also considered as well adapted for a settlement. Being satisfied from the accounts of the natives that there were no other eligible places farther to the west, they now returned homewards, and reached *Okkak* in safety on the 4th of October, after an absence of fourteen weeks, having performed a voyage of from twelve to thirteen hundred miles. *

We are sorry to say that no further steps have yet been taken towards the establishment of a fourth settlement in *Ungava*, a delay which has arisen partly from the distresses occasioned by the late continental war, and partly from the following untoward accident.

"October 28th, 1816," writes the narrator, "the *Jemima* arrived in the Thames from Labrador, after one of the most dangerous and fatiguing passages ever known. The ship arrived at the drift-ice, on the Labrador coast, on the 16th of July. Captain Fraser found it extending two hundred miles from the land; and after attempting to get in, first at *Hopedale*, then at *Nain*, and lastly at *Okkak*, he was at length completely surrounded by ice, and in the most imminent danger during six days and nights, expecting every moment that the ship would be crushed in pieces, till, after very great exertions, he got towards the outer part of the ice. Nevertheless, he was beset by it for forty-nine days, and did not reach *Okkak* till August 29th. The very next day the whole coast, as far as the eye could reach, was entirely choked up with ice; and after lying at *Okkak* nearly three weeks, he was twice forced back by it on his passage to *Nain*, which place he did not reach till Septem-

* We forbear giving a more detailed account of this interesting voyage, as the particulars are already before the public, in a small work intitled *Journal of a Voyage from Okkak, in Labrador, to Ungava Bay*; edited by the Rev. C. I. Latrobe.

ber 22d. After staying the usual time, Captain Fraser proceeded, October 3d, to *Hopedale*; but though the weather was fine, the lateness of the season, and the large quantities of drift-ice, left him little hope of reaching that settlement. He mentioned this opinion to the Brethren at *Nain*. However, Brother Kmock and his wife, and the two single Brethren, Körner and Christensen, who were going to *Hopedale*, went on board, and they set sail. But the same evening it began to blow extremely hard, with an immense fall of snow, and very thick weather, so that they could not see the length of the ship, and being within half a mile of a dangerous reef of rocks, they were obliged to carry a press of sail to clear them, which they did but just accomplish; for the gale afterwards increased to such a degree, the wind being right on shore, that they could not carry sail any longer, and were obliged to lay the ship to, the sea often breaking over her; and the captain was at length necessitated to bear away for England, October 5th. He again experienced a gale equal to a hurricane, from the 8th to the 10th of October, which was so violent during the night of the 9th, that the captain momentarily expected the ship's foundering. She was at one time struck by a sea, which twisted her in such a manner that the very seams on her larboard side opened, and the water gushed into the cabin and the mate's birth as if it came from a pump, and every one thought her side was stove in. However, the Lord was pleased to protect every one from harm; and, considering all things, the ship did not suffer materially, neither was any thing lost."

By this disaster, the only serious one which has befallen the missionary vessel in her annual voyages during a period of fifty years, four zealous missionaries were abruptly transported from the field of their activity, leaving their expecting fellow-labourers in *Hopedale* in a state of the most painful anxiety regarding their fate. They returned to Labrador in the following summer, though not without encountering the most imminent risks from storms, thick fogs, and ice-fields, every one of which, seen through the gloom, appeared fraught with death. They were happy to find that their Brethren in *Hopedale*, though disturbed by apprehensions for their safety, had suffered no want of provisions, having been supplied from the stores at *Nain*.

The last year's vessel carried out a translation of the Acts of the Apostles, published for the use of the Esquimaux by the British and Foreign Bible Society, which has before, at different times, presented them with the invaluable gift of the Four Gospels in their own language, and generously offered to print a version of the remaining part of the New Testament, which is

now in progress. Besides this, the Harmony of the Gospel History, a hymn book, and a Summary of Christian Doctrine, for the benefit of the children, have been printed, and are in use among the Esquimaux.

On reviewing the progress of the missions, whose history we have been describing, we cannot conclude without expressing our gratitude to God for thus raising up a seed to serve Him in the deserts of the North, and for so graciously preserving His faithful servants through a course of hardships and dangers encountered in these boreal climes, which, though monotonous in the recital, must have a fearful interest in the reality. But the motive which prompts them to brave these perils and privations is worthy of all their devotion, and the end which they propose to themselves is a glorious one. If He, the Lord of the Harvest, who has sent them forth, still continue to crown their endeavours with his blessing, we may indulge the pleasing reflection, that on the great day of decision, when earth and sea shall render up their dead, the frozen rocks and icy sepulchres of Labrador and Greenland, will yield no inconsiderable proportion of their charge to swell that choral shout which shall proclaim the finished work of the Redeemer, and the fulness of His reward for the travail of his soul.

A LETTER from the ESQUIMAUX JOSEPH, to the Congregations in Europe. The original is written by his daughter, one of the school-children at Okkak.

INNUIT *okpertut akkiptingnetut, Jesusimik Kausilertut is-singmingnut tægulugatik tap-suma Jesusib Kristusib anner-nermut ajunginermut akkiksumagit kattangutigeḱ titau-gapta, wangale piungitunga, okkiak tasumana. Illagektut kattimavinget nælliutingmet okkallaungmetta illale Jesusib aniatigingmatigut assiokonata nakkudlatokapak Jesusib an-neringmatigut kappiaisugvik. Saptingnet tokkomut taimai-mat anianga tokkotauningalo erkareksariler pavut inusip-lingne illunane nakoridlurgulo kuyagidlalugolo, taipkoa. It-tuit Jesusemut toratsainarlit, wangatauk ittollerutunga Je-susemut wiut tamaita tapso-manget piksarsiniatsainapun-ga. Okpertut illunaita sallu-tidlapaka*

Josepse Okkamiuk.

Josepse vjunga Ludevik Jesusibta sangane salutipagit Kablunalo katangutivut illunaita salutipaka.

To the believers who dwell on that side of the ocean that is opposite to us, who know Jesus, and walk before His eyes, whom indeed we do not see, but who, by the spirit of Jesus Christ, are made our Brethren and Sisters, I am poor and unworthy; but when the congregation is assembled, then we are told that Jesus, by His sufferings and death, has redeemed us from all our sins, and their heavy punishment, and that Jesus has provided that we should not be lost. This is a comfortable doctrine, and worthy of our thanks; and as it is indeed truth, we therefore keep in memory His sufferings and death, and will praise and thank Him for it all our lives. Ah, that we were all looking only to Jesus! I am growing old, and I will cleave to Jesus, and every day fetch new life and nourishment for my soul from Him. I salute all believers, and am your poor

Joseph of Okkak.

Joseph greets Lewis (a missionary, Lewis Mörhardt, now in Europe,) in the presence of Jesus and all Europeans, who are my Brethren in Him and believe on Him.

A TABLE,

Exhibiting the Number of Inhabitants baptized, &c. at the Mission in Greenland, from its Commencement.

NEW HERRNHUT.

Years.	Number of Inhabitants.	New baptized.	New Communicants.	Marriages.	Deaths.
1738.	20	0	—	—	—
1739.	—	4	—	—	—
1740.	—	1	—	—	—
1741.	—	0	—	—	1
1742.	30	5	—	—	—
1743.	—	11	—	1	1
1744.	—	16	—	1	3
1745.	—	18	—	—	—
1746.	—	27	—	3	—
1747.	180	52	4	1	3
1748.	230	35	15	3	8
1749.	—	35	15	2	6
1750.	300	52	36	2	6
1751.	—	36	—	6	11
1752.	—	52	36	7	40
1753.	—	32	28	6	17
1754.	—	48	4	4	57
1755.	—	39	—	—	13
1756.	—	36	17	9	21
1757.	392	53	2	5	11
1758.	—	33	32	6	12
1759.	—	40	—	—	12
1760.	—	25	—	—	12
1761.	440	25	—	—	16
1762.	471	44	18	3	19
1767.	—	22	8	4	11
1768.	527	—	—	—	—
1769.	540	—	—	—	—
1773.	—	—	—	—	70
1799.	279	—	—	—	—
1810.	300	—	—	—	—
1813.	346	—	12	—	—
1816.	359	—	—	—	—
1818.	371	—	—	—	—

LITCHTENFELS.

Years.	Number of Inhabitants.	New baptised.	New Communicants.	Marriages.	Deaths.
1758.	—	1	—	—	1
1759.	—	0			
1760.	—	16			
1761.	137	34			
1762.	168	17	—	—	7
1767.	200				
1768.	257				
1769.	290				
1777.	332				
1810.	298				
1815.	300				
1819.	818				

LICHTENAU.

Years.	Number of Inhabitants.
1775.	200
1781.	305
1799.	386
1810.	400
1813.	432
1815.	487

Total Number of Inhabitants at the three Settlements, according to the latest Accounts.

New Herrnhut	371
Lichtenfels	— 318
Lichtenau	- 487
	<hr/>
Total	1176
	<hr/>

Number of Inhabitants residing in the Missionary Settlements on the Coast of Labrador, in 1819.

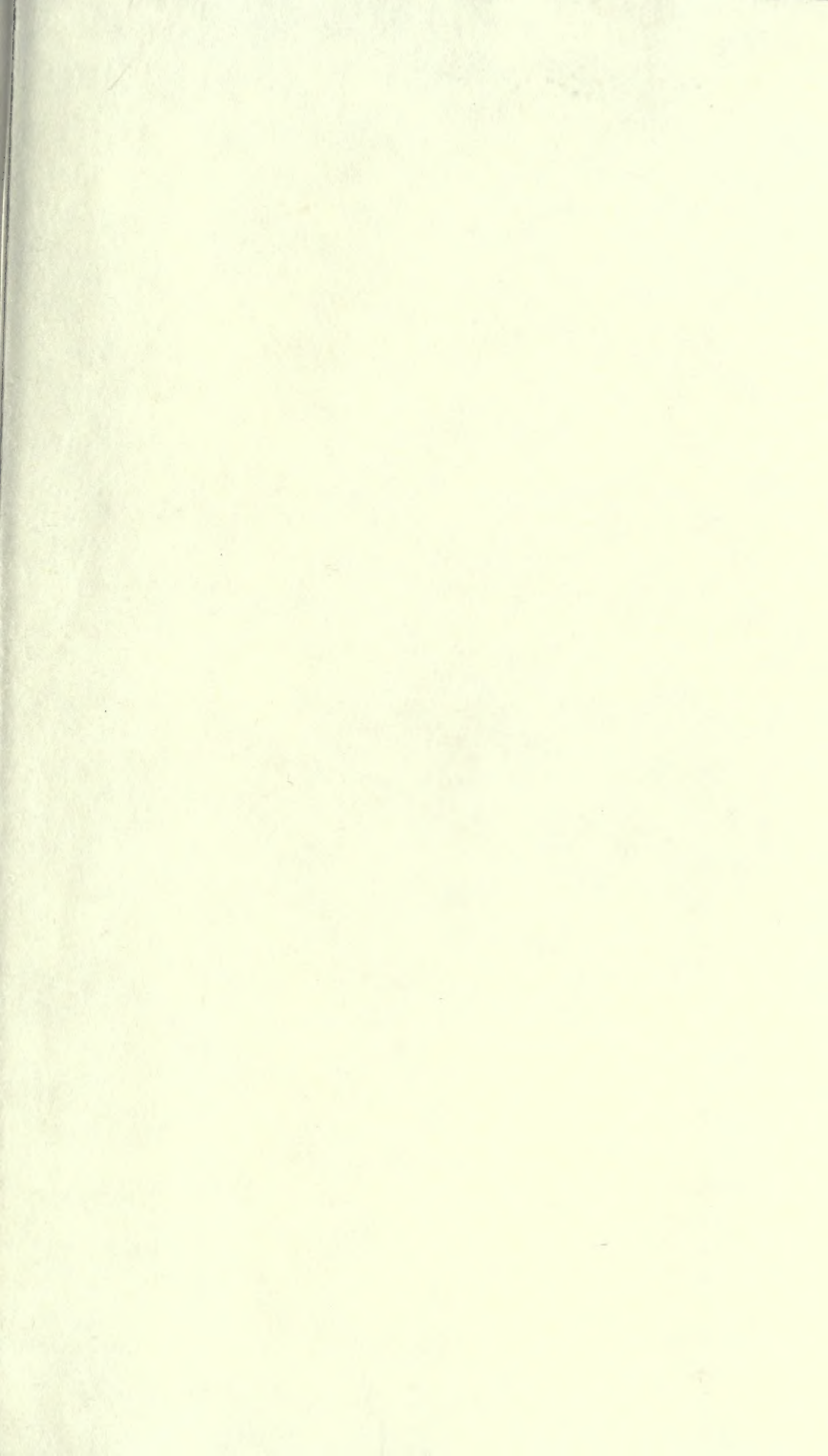
	Baptised Adults.	Candidates for Baptism.	Communi- cants.	Children.	New People.	Inhabi- tants.
Nain	—	—	—	—	—	175
Okkak	96	37	55	64	58	225
Hopedale	25	15	50	50	27	167
						567

THE END.

THE BOARD OF SUPERVISORS OF THE COUNTY OF ALBANY, N.Y.

NAME	RESIDENCE	AMOUNT	DATE	REMARKS
JOHN J. BROWN	ALBANY	100.00	1871	PAID TO
JOHN J. BROWN	ALBANY	100.00	1871	PAID TO
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JOHN J. BROWN	ALBANY	100.00	1871	PAID TO
JOHN J. BROWN	ALBANY	100.00	1871	PAID TO
JOHN J. BROWN	ALBANY	100.00	1871	PAID TO





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